Acta Apostolicae Sedis

Volume XLI (1949)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1949

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXI, SERIES II, VOLUME XVI, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1949.

[*Latin ed. p. 5*]

Acta Apostolicae Sedis, Commentary, Official Bulletin, Series I, Volume XCI, January 31, 1949, No. 1. A radio message given by the Most Blessed Father, on the eve of the Nativity of Our Lord Jesus Christ, in the year 1948, in the presence of the Most Reverend Cardinals, Most Reverend Bishops, and Prelates of the Roman Curia.

"CONFIRM YOUR BROTHERS"

The words of the Divine Redeemer to His first Vicar on earth, "Confirm your brothers," which are both grave and, at the same time, like the testament and farewell of a most beloved Father, have not ceased to resound in Our spirit and in Our heart, from the day in which He, in His inscrutable counsel, willed to entrust to Our weak hands the helm of the barque of Peter. These immortal words, deeply engraved in the innermost part of Our soul, become even more penetrating whenever, in the exercise of the apostolic ministry, We must communicate to the Episcopate and to the faithful of the world the teachings, norms, and exhortations that the full fulfillment of the salvific mission of the Church requires, and that, without prejudice to their essential immutability, must nevertheless be suitably adapted to the ever-changing circumstances and variety of times and places.

But We feel, in Ourselves, the force of that divine command with particular emotion and intensity at this moment, in which for the tenth time We address Our Christmas message to you, beloved sons and daughters of the universe, — at the end of a decade that, through events and upheavals, "But I have prayed for thee, that thy faith fail not."

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See – an official commentary, through trials and anxieties, through bitterness and sorrows – has no equal in the annals of human history. When, last Christmas, We requested your prayers and collaboration during this very occasion, We expressed the hope that the year 1948, just beginning, would be for Europe and for all of society, tormented by so many divisions, a year of fervent reconstruction, the beginning of a swift journey towards true peace. Today, at the end of a year that began with so many hopes, Our paternal voice again invites you, upright and thoughtful souls, you, sincere Christians, to consider what is presently the condition of humanity and of Christendom, and what is the means to advance with a clear and firm step on the path that the harsh necessities

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of the times, no less than your own conscience, point out to you. Whoever possesses clear insight, moral strength, and the courage to look, eye to eye, at the truth, even if painful and humiliating, must clearly recognize that this year, 1948, which, at its inception, was the object of high and understandable expectations, appears today, at its close, as one of those crucial turning points, where the path, which already revealed joyful prospects, seems instead to open onto the edge of a precipice, the dangers and perils of which fill all noble and generous peoples with increasing anxiety. And yet, indeed, precisely because of this, beloved sons and daughters, while timidity begins to take hold even of courageous souls, and doubts assail the clearest and most resolute minds, We feel more than ever obligated to fulfill the divine command: "Confirm your brethren," and to all of you, even to the furthest limits of the world, We send, as Our Christmas greeting, the words with which the Prophet announced the work of redemption and the definitive victory of the Kingdom of Christ: "Strengthen the weak hands, and make firm the trembling knees. Tell the fearful: Be strong, do not fear; behold, your God will come, and will redeem you." 2. DOUBLE SACRED DUTY. As successor to him to whom the divine promise was addressed: "But I have prayed for thee, that thy faith fail not," We know well that, when the struggle with the spirits of darkness is most intense and enters decisive and, from a human point of view, unsettling phases, all the more does the Lord stand close to His Church and His faithful. Deeply convinced and aware of this divine assistance, We remind all those who glory in...

[*Latin ed. p. 7*]

Acta Pii PP. XII, 7: In nomine Christianorum Catholicorum, duplices sacrae obligationes, indispensabiles ad emendationem praesentis conditionis humanae societatis: 1) Incrollabilis fidelitas ad patrimonium veritatis quod Redemptor ad mundum attulit. 2) Conscientiosum adimplendum praecepti iustitiae et amoris, praeceptum necessarium ad triumphum in terra ordinis sociali digni divini Regis pacis.

FERVORE VITAE: Deficeremus gratitudine erga Omnipotentem, donatorem omnium gratiarum et consummatorem omnium bonorum, si non recognossemus quod, quamquam transacti sunt, non sine angustiis et doloribus, etiam anni illi abundant sani gaudiis et consolationibus, felicibus experimentis et incitantibus successibus. Annus unus, in quo in omnibus populis et nationibus, in omnibus terris et continentibus, Ecclesia dedit signa dubitanda et splendida vitae, fortitudinis, operositatis, resistentiae, progressus rapidorum, quae non solum confirmant spem radiorem in campo spirituali, sed etiam fructus visibiles praebuerunt in controversiis ingentibus, in quibus humanitas involuta est in pugna pro sanatione et pacificatione sua.

Magnifica series sollemnitatum religiosarum, Congregationum Eucharisticarum et Marianarum, celebrationum centenariarum praecipuarum

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et concionum grandium demonstrarunt omni observatori impariali quod nec bellum, nec post bellum, nec tenacitas inimicorum Christi in propositis eorum disrumpientibus et destruentibus, fuerunt capaces ad siccata vel contaminanda fontes puros, quibus Ecclesia ab circa viginti saeculis vim vitalem suam haurit. Omnino nascitur et fervet nova vita, quae, praesertim in iuventute catholica, studetur ad ferendas veritates Evangelii et vim sanantem doctrinae eius in omnia campos vitae humanae, ad utilitatem et salutem etiam eorum qui, usque ad hoc, cum magna sua detrimento, cor suum ad tam beneficam actionem clausissent.

HEROISMI SUBLIMES: Durae probationes quae Ecclesia passus est propter bellum et post bellum, damna dolorosa et gravia quae eam afflixerunt, non nisi ad faciendum plus consolatorium et incitantem statum eius.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - Official Commentary: Its energy and its resistance; buffeted by storms and waves, it has preserved its vital essence intact and inviolate, and in all peoples in which professing the Catholic faith in reality means suffering persecution, thousands of brave men have been and are always found, who, undaunted amidst sacrifices, proscriptions, and torments, intrepid before chains and death, do not bend the knee before the Baal of power and force. The general public often ignores their names; but they are written in indelible characters in the annals of the Church. It is our duty to glorify these faithful and strong, these tireless and valiant, these chosen and blessed by God, for whom the hardships of the present time, the sorrows and the maternal tears of the Bride of Christ, are not a scandal nor foolishness, but an occasion and a powerful incentive to manifest, not with words, but with deeds, the rectitude and disinterestedness of their sentiments, their absolute fidelity, the sublime generosity of their hearts. Words fail to adequately recognize, to meritoriously extol, the heroism of these most faithful among the faithful. May each of them receive the expression of our praise and our gratitude. The Lord, who has promised to remember before His heavenly Father those who have confessed Him before men, will be their eternal reward.

4 5 SORROWFUL SHIPWRECKS. However, if the constancy and firmness of so many brothers in the faith are a source of joy and holy pride for us, we cannot avoid the obligation to mention also those whose thoughts and feelings bear the imprint of the spirit and the difficulties of the hour. How many have suffered detriment, or have even shipwrecked in the faith and in the very belief in God! How many, intoxicated by a breath of secularism or hostility towards the Church, have lost the freshness and serenity of a faith that had been, until now, the support and the light of their lives! Others, abruptly uprooted and torn from their native soil, wander aimlessly, exposed, especially the young, to a spiritual and moral decay of which the

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danger cannot be sufficiently assessed. The maternal eye of the Church follows these souls, temporarily lost or in danger, with vigilant love and with doubled solicitude. It does not become angry. It prays. It waits: it waits for the return of these children, seeking to find the means capable of hastening that hour. For:

4 Cf. S Reg. 19,18.

5 Cf. MATTH. 10, 32.

[*Latin ed. p. 9*]

9. Ella non indietreggia di fronte a nessun sacrificio; nessuna pena è per lei troppo grave a tal fine. Ella è pronta a tutto. A tutto, tranne soltanto una cosa: che non le si chieda di ottenere il ritorno dei figli da lei separati – sia in tempi passati, sia recentemente – a prezzo di qualsiasi menomazione o offuscamento del deposito della fede cristiana affidato alla sua custodia.

AMARE LE SEPARAZIONI

Un breve chiarimento

Ci sembra opportuno, riguardo ad alcune aspre affermazioni uscite dalle labbra di taluni dissidenti contro la Chiesa cattolica e il Papato. Il nostro dovere di carità e di amore non rimane certo diminuito né da attacchi né da ingiurie. Noi sappiamo distinguere fra i popoli, spesso privi di libertà, e i metodi che li reggono. Noi conosciamo la servile dipendenza che alcuni rappresentanti della confessione chiamata «ortodossa» manifestano verso una concezione, il cui scopo finale, ripetutamente proclamato, è l'esclusione di ogni religione cristiana. Noi non ignoriamo l'amaro cammino che devono percorrere molti dei nostri diletti figli e figlie, ai quali un aperto sistema di violenza ha spinto a separarsi formalmente dalla Madre Chiesa, alla quale li univano le loro più intime convinzioni. Con cuore commosso ammiriamo l'eroica fermezza degli uni; con profondo dolore e non scemato amore paterno vediamo le angosce spirituali di altri, la cui esteriore forza di resistenza ha ceduto sotto l'eccesso di un'ingiusta pressione e ha esternamente subito una separazione, che il loro cuore aborrisce e la loro coscienza riprova.

II. IL CRISTIANO CATTOLICO NEL TRAVAGLIATO MONDO MODERNO

La fedeltà del cristiano cattolico al divino patrimonio di verità, lasciato da Cristo al magistero della Chiesa, non lo condanna in alcun modo – come non pochi credono o mostrano di credere – ad una diffidente riserva o ad una fredda indifferenza di fronte ai gravi ed urgenti doveri dell'ora presente. Al contrario; lo spirito e l'esempio del Signore, che venne per

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cercare e salvare ciò che era perduto; il precetto dell'amore, e in generale il senso sociale che irradia dalla buona novella; la storia della Chiesa, che dimostra come essa è stata sempre il più fermo e costante sostegno di tutte le forze del bene e della pace; gli insegnamenti e le esortazioni dei Romani Pontefici, specialmente nel corso degli ultimi decenni, sulla condotta.

[*Latin ed. p. 10*]

10. The duties of Christians towards their brethren, society, and the State: All this proclaims the obligation of the believer to concern himself, according to his condition and abilities, with disinterestedness and courage, with the issues that a troubled and agitated world must resolve in the field of social justice, no less than in the international order of law and peace. A convinced Christian cannot confine himself to a comfortable or selfish "isolationism," when he is witness to the needs and miseries of his brethren; when the pleas for help of the economically weak reach him; when he knows the aspirations of the working classes for more normal and just living conditions; when he is aware of the abuses of an economic conception that places money above social obligations; when he does not ignore the deviations of an intransigent nationalism, which denies or tramples upon the solidarity among individual peoples, a solidarity which imposes upon each many duties towards the great family of Nations. THE COMMUNITY OF PEOPLES. Catholic doctrine on the State and civil society has always been based on the principle that, according to the divine will, the peoples together form a community with common aims and duties. Even in a time in which the proclamation of this principle and its practical consequences aroused fierce reactions, the Church denied its consent to the erroneous concept of an absolutely autonomous sovereignty, exempt from social obligations. The Catholic Christian, convinced that every man is his neighbor and that every people is a member, with equal rights, of the family of Nations, wholeheartedly joins those generous efforts, whose first results may be quite modest, and whose manifestations often encounter strong opposition and obstacles, but which tend to draw individual States out of the narrow confines of an egocentric mentality; a mentality that has borne a preponderant share of responsibility in the conflicts of the past, and which, if not finally overcome or at least restrained, could lead to new conflagrations, perhaps fatal to human civilization. THE NIGHTMARE OF A NEW WAR. Since the cessation of hostilities, minds have never seemed, as today, so oppressed by the nightmare of a new war and the anxiety for peace. They move between two opposing poles. Some repeat the old saying, not entirely false, but which is prone to misunderstanding.

[*Latin ed. p. 11*]

Acta Pii PP. XII 11, et cui saepe abusi sunt: *Si vis pacem, para bellum*: Si vis pacem, para bellum. Alii credunt salutem invenire in formula: *Pax

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ad omnia costa!* Ambae partes pacem vult, sed ambae eam in periculum ponunt; alii, quia suspicionem suscitant; alii, quia securitatem incitant in eos qui aggressionem parant. Ambae ergo, sine voluntate, causam pacis compromittunt, praesertim in tempore quo humanitas, sub pondere armorum, angusta est, et a praesagio novorum et graviorum conflictuum, tremit ad solum cogitationem futurae catastrophae. Proinde, "breviter indicare volumus quae sunt notae verae voluntatis christianae pacis.

LA VERA VOLUNTAS CHRISTIANA PACIS

1) Provenit a Deo. Voluntas christiana pacis provenit a Deo. Ille est "Deus pacis"; Ille mundum creavit ut esset sedes pacis; Ille praeceptum suum pacis dedit, illius "tranquillitatis in ordine," de quo loquitur S. Augustinus. Voluntas christiana pacis etiam arma sua habet. Sed praecipua sunt oratio et amor: oratio constans ad Patrem caelestem, Patrem nostrum omnium; amor fraterna inter omnes homines et omnes populos, sicut omnes filii eiusdem Patris qui est in caelis; amor qui, cum patientia, semper se disponere et parare ad intellegendum et concordandum cum omnibus. Haec duo arma a Deo derivantur, et ubi absunt, ubi sola arma materialia sciuntur uti, ibi vera voluntas pacis esse non potest. Quia haec arma materialia necessitate suspicionem suscitant et quasi climam belli creant. Quis ergo non videt quantum est importante pro populis vitam christianam conservare et augeere, et quantum est gravis responsabilitas eorum in electione et in vigilantia illorum quibus committunt dispositionem immediatam armorum?

2) Facile recognoscitur. Voluntas christiana pacis facile recognoscitur. Obediens divino praecepto pacis, numquam, ex causa praestigii vel honoris nationalis, casum belli aut etiam solam minaciam belli facit. Caveat se ab eo ut vim adhibeat ad... "

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Commentarium Officiale: The claiming of rights, although legitimate, does not compensate for the risk of igniting a conflict, with all its terrible spiritual and material consequences. Here, likewise, is manifested the responsibility of nations in the fundamental problems of the education of youth, and the formation of public opinion, which modern methods and means render so impressionable and changeable in all fields of national life. Now, this action must be exercised diligently in order to strengthen the solidarity of all states in the defense of peace. Every violator of the law must be placed, as a disturber of the peace, in infamous isolation, banished from civil society. May the organization of the "United Nations" become the full and pure expression of this international solidarity of peace, erasing from its institutions and its statutes every trace of its origin, which had necessarily been a solidarity of war!

3) It is practical and realistic. The Christian will for peace is practical

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and realistic. Its immediate aim is to remove, or at least to mitigate, the causes of tensions that morally and materially aggravate the danger of war. These causes are, among others, primarily the relative narrowness of national territory and the scarcity of raw materials. Instead of sending, at great expense, food to refugee populations, amassed in some place as best they can, why not facilitate the emigration and immigration of families, directing them to regions where they will more easily find the sustenance they need? And instead of restricting production, often without just reasons, why not allow the people the possibility of producing according to their normal potential, and thus of earning their daily bread as a result of their activity, rather than receiving it as a gift? Finally, instead of erecting barriers to prevent each other from accessing raw materials, why not make their use and exchange free from all unnecessary constraints, especially those that create a harmful inequality of economic conditions?

4) It is a sign of strength. The solidarity of peoples against the spirit of aggression. True Christian will for peace is strength, not weakness or weary resignation. It is one with the will for peace of the eternal and omnipotent God. Every war of aggression against those goods, which the order of...

[*Latin ed. p. 13*]

The divine ornament of peace unconditionally obliges to respect and guarantee, and therefore also to protect and defend; to do otherwise is a sin, a crime, and an outrage against the majesty of God, the Creator and Ordainer of the world. A people threatened or already victimized by an unjust aggression, if it wishes to think and act Christianly, cannot remain in passive indifference; all the more so, the solidarity of the family of peoples forbids others from behaving as mere spectators in an attitude of impassive neutrality. Who can ever assess the damage already caused in the past by such an indifference, so alien to the Christian sentiment, towards the war of aggression? How acutely it has made the sense of insecurity felt by the "great" and especially by the "small"! Has it, in return, brought any advantage? On the contrary; it has only reassured and encouraged the authors and instigators of the aggression, leaving individual peoples, abandoned to themselves, in the necessity of indefinitely increasing their armaments. Supported by God and by the order established by Him, the Christian will for peace is therefore strong as steel. It is of a very different temper than the simple sentiment of humanity, which is too often made of pure impressionability, which does not abhor war except because of its horrors and atrocities, its destructions and its consequences, and not also because of its injustice. Such a sentiment, of a demonstrably utilitarian and materialistic origin, lacks the solid foundation of a firm and unconditional obligation. It creates that ground, in which flourish the deceit of sterile compromise, the attempt to save oneself at the expense of others, and in any case, the fortune of the aggressor. This is so true that neither the sole consid-

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eration of the pains and evils resulting from war, nor the careful calculation of action and advantage, ultimately determine whether it is morally permissible, or even in certain concrete circumstances obligatory (provided there is a reasonable probability of success), to repel the aggressor by force. THE DIVINE PRECEPT OF PEACE. One thing, however, is certain: the precept of peace is of divine right. Its purpose is the protection of the goods of humanity, as goods of the Creator. Now, among these goods, some are of such importance for human coexistence, that their defense against unjust aggression is undoubtedly fully legitimate. This defense is also incumbent upon the...

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - Official Commentary on the solidarity of nations, which has the duty not to abandon the people who are being attacked. The assurance that this duty will not be neglected will serve to discourage the aggressor and thus to avoid war, or at least, in the worst case, to shorten its suffering. In this way, the saying "si vis pacem, para bellum" is improved, as is the formula "peace at all costs." What matters is the sincere and Christian will for peace. Without a doubt, we are moved to this by the sight of the ruins of the last war, the silent condemnation that rises from the great cemeteries, where the tombs of its victims are lined up in endless rows, the still unfulfilled longing of prisoners and refugees, the anguish and abandonment of many political detainees, tired of being unjustly persecuted. But even more, we must be spurred on by the powerful voice of the divine precept of peace, the sweetly penetrating gaze of the Divine Child in the manger. Listen, resounding in the night like Christmas bells, to the admirable words of the Apostle of the Gentiles, who himself was once a slave to the petty prejudices of nationalist and racist pride, and who was struck down on the road to Damascus: "He (Christ Jesus) is our peace, who hath made both one: and hath taken away the partition of the enmity in his flesh... And came to preach peace to the Gentiles, and to them that were far off, and to them that were near." Therefore, in this hour, with all the strength of Our voice, We implore you, beloved sons and daughters of the whole world: work for peace according to the heart of the Redeemer. Together with all righteous souls, who, even though they do not serve in your ranks, are united with you in the communion of this ideal, strive to spread and triumph the Christian will for peace.

EXHORTATION TO CATHOLIC YOUTH

But with particular confidence, Our cry is directed to Catholic youth. The unforgettable manifestations of last September brought together in Rome, in a multitude unprecedented, representatives of Catholic youth from the most diverse nations. They demonstrated with luminous clarity their soli-

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darity in the will for peace. Then, from the steps of Our Patriarchal Basilica in the Vatican, in the presence of an enthusiastic youth, We blessed the first stone of the Domus Pacis to be built: the house of peace, destined for 7 Eph. 2, 14. 16. 17.

[*Latin ed. p. 15*]

From the Acts of Pope Pius XII, 15: To grant to the youth of the Catholic world, before the dome of St. Peter's, the awareness of belonging to a great family that embraces all its children with equal love. To you, young people, who, in the prime of your years, bear the responsibility for a future still so uncertain, We say: Do not be content with building the House of Peace along the Aurelia road. It will be only a symbol of your will for peace; but now it is necessary to put into action all your treasures of dedication and perseverance to make the world itself a House of Peace, upon which the spirit and the promises of Bethlehem may serenely reign, and where the tormented human race may finally find peace. With such hope, We invoke the protection of the Most High upon all peoples and nations, especially those who, more than others, are exposed to the threats of war, unrest, and devastation. And as, on this eve of the Nativity of Our Lord, Our thoughts turn once again towards that land of Palestine, where the Son of God, made man, spent His earthly life; Palestine, where, even though hostilities have ceased, a firm foundation for peace does not yet appear to exist? May a happy solution finally be found that, while providing assistance to the needs of so many thousands of poor refugees, will also satisfy the desires of all of Christendom, anxious for the protection of the Holy Places, making them freely accessible and protected through the establishment of an international regime. We also implore divine assistance upon all those who love to dedicate themselves to the security and perfection of peace through their prayers and their active collaboration: upon the rulers of peoples, upon those who can exert an effective influence on public opinion, and in general, upon those from whom the peoples are most readily disposed to accept sincere invitations to peace; upon the countless ranks of victims of war, and upon many others whose miserable condition becomes increasingly painful each day, as the intolerable wait for a definitive, just, and lasting peace, free from all prejudice or superstition of race and blood, continues. In the meantime, hoping for the fulfillment of these ardent desires through divine grace, We impart from our heart to all of you, our beloved sons and daughters, united with Us by the bonds of faith and love, Our paternal Apostolic Blessing.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis — CONSTITUTIONS. Official Commentary of the APOSTOLIC SEE.

I. GUAYAQUILENSIS (FLUMINENSI^) Regarding the dismemberment

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from the GUAYAQUILENSIS Diocese, which belongs to the civil province of ((LOS RIOS)), and the subsequent establishment of a new Apostolic Vicariate, FLUMINENSIS.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Christian people, for the good governance and salvation of souls, greatly aids the proper demarcation of dioceses. Therefore, with the greatest pleasure, having heard the counsel of our Venerable Brothers, the Most Eminent Cardinals of the Holy Congregation dedicated to propagating the Catholic faith, and having also heard the Venerable Brother Joseph Felix Heredia Zurita, Bishop of Guayaquil, who requested that a portion of his diocese, namely the territory of the civil province of Los Mos, be separated, and that a new Apostolic Vicariate be established there, we have deemed it fitting to grant his request. Therefore, having obtained, as far as necessary, the consent of those who are concerned or who may presume to have an interest, and having carefully considered all matters and with certain knowledge, by the fullness of our Apostolic authority, we separate the aforementioned territory of the Guayaquilensis diocese from the civil province of Los Mos, and from this we establish and constitute a new Apostolic Vicariate, which shall be called "Fluminensis," commonly known as Los Rios. The boundaries of this new Apostolic Vicariate shall be as follows: to the north, the civil provinces of Pichincha and Cotopaxi; to the east, the civil province of Bolivar; to the south and west, the province of Guayas. This Apostolic Vicariate will have neighboring dioceses: the Archdiocese of Quito to the north; the Bolivarense Diocese to the east; and the Guayaquilensis Diocese to the west and south. We establish the habitual residence of the Apostolic Vicar in the city of Vince, which is located approximately in the center of the civil province of Los Mos. Furthermore, we entrust the new Fluminensis Apostolic Vicariate to the care of our beloved sons, members of the Institute of the Holy Francis Xavier for Foreign Missions, after having conferred with their superiors.

[*Latin ed. p. 17*]

The Acts of Pope Pius XII, number 17, grant to the Ordinary of Vitoria the authority to send priests from this diocese to the Apostolic Vicariate there, who will diligently and fruitfully labor for the salvation of souls in that place. Therefore, we grant to the newly established Apostolic Vicariate of Fiume, and to its Vicars for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their superiors throughout the world are lawfully endowed, and we likewise subject them to the same burdens and obligations to which others are subject. We decree that all of the above provisions and stipulations shall be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we declare that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the

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seal of a person of ecclesiastical dignity or office, shall be held to be entirely as valid as the present original. To no one is it permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the fifteenth day of July, in the tenth year of Our pontificate.

For the Holy Roman Church,

Cardinal F. MARCHETTI SELVAGGIA,

Chancellor.

Cardinal P. FUMASONI BIONDI,

Prefect of the Sacred Congregation of Propaganda Fide.

[Signatures and titles of other officials follow, including:]

Alfonso Carinci, Archbishop titular of Selene, Protonotary Apostolic.

Alfred Vitali, Protonotary Apostolic.

[References to legal codes and publications follow.]

[*Latin ed. p. 18*]

The Acts of the Apostolic See – Official Commentary.

EDMONTON (St. Paul in Alberta): A portion of the territory belonging to the Archdiocese of Edmonton is separated and erected into a new Diocese of St. Paul in Alberta.

PIUS, Bishop, Servant of the Servants of God, for the lasting memory of this event, desires that ecclesiastical divisions be arranged in such a way that they may better serve the needs of the Christian people and the good of souls, especially considering the circumstances of the places involved. Therefore, with the free consent of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Consistorial Congregations, and after having heard the prayers of the Venerable Brother John Hugh MacDonald, Archbishop of Edmonton, who requested that a portion of the territory of his archdiocese be separated, a region distant from the Archiepiscopal See, containing, among other places, the cities of Athabasca, St. Paul, and Bonnyville, which are primarily inhabited by Franco-Canadians, and that a new diocese be erected there, to which another pastor should be assigned.

Therefore, having obtained the consent of all those concerned, or who might presume to have an interest, after mature deliberation and with full knowledge, by the fullness of our Apostolic authority, we separate from the Archdiocese of Edmonton the territory hereinafter described; and we erect and establish it as a new diocese, to be called the Diocese of St. Paul in Alberta.

The boundaries of this new diocese are established as follows:

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The southern boundaries shall be limited by the 54th parallel, up to its intersection with the northern bank of the Saskatchewan River, and then along this river to the 110th meridian west of the Greenwich system.

The eastern boundaries shall be constituted by this same meridian, which marks the boundary between the provinces of Saskatchewan and Alberta, from the intersection of the river with the 55th parallel.

The northern boundaries shall be contained within the current boundary between the Archdiocese of Edmonton and the two Apostolic Vicariates of Mackenzie and Grouard, that is, the 55th parallel, between the 110th and 120th meridians west of the Greenwich system.

The western boundaries shall be...

[*Latin ed. p. 19*]

The Acts of Pope Pius XII, number 19, which currently divide the civil province of Alberta from the province of British Columbia, within the aforementioned parallels of 54 and 55, that is, the 120th meridian west of the system of Greenwhich. We establish the episcopal seat of this new diocese in the city of Saint Paul, and therefore we elevate it to the rank of a diocesan episcopate; We designate the bishop's chair in the largest temple of that city, dedicated to the honor of Saint Paul the Apostle, and for this reason we raise it to the rank and honor of a cathedral church, and we grant to it and to the Bishop of Saint Paul in Alberta, for the time being, all the rights, insignia, honors, and privileges with which other episcopal churches and their prelates commonly enjoy, and we subject them equally to all the burdens and obligations with which others are burdened. Furthermore, we establish the new Church of Saint Paul in Alberta as a suffragan of the metropolitan Church of Edmonton, and we place its bishops under the jurisdiction of the metropolitan Archbishop of Edmonton. Until a cathedral chapter can be established, we grant that for the time being, canonical consultants for the diocese may be appointed and used for the purpose of legal proceedings. With regard to the governance and administration of this diocese, and to the election of a Vicarius Capitularis or Administrator in the event of a vacancy, and to the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be attached to it, in the territory in which they legitimately reside. We also command that all documents and records pertaining to the new diocese be transferred from the Archiepiscopal Curia of Edmonton to the Curia of the new diocese of Saint Paul in Alberta as soon as possible, so that they may be religiously preserved in this archive. For all of the matters above, as they have been disposed of and established, we entrust the execution to that person who, at the time of execution, presides over the Apostolic Delegation in the Cana-

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dian and Newfoundland jurisdiction, and we grant him the necessary and appropriate powers, including the power to delegate, to carry out the aforementioned purpose, and we impose upon him the obligation to promptly transmit to the Sacred Congregation Consistorial a certified copy of the executed acts. These present Letters, and everything contained therein, even if anyone, whether those who are interested or who presume to have an interest, even if they are worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never, at any time, be considered to be subject to the vice of fraud or deception, or nullity, or of our intention, or by any other, even substantial and unforeseen, defect, to be noted, impugned, or called into question, but they shall be, as from a certain and immutable source.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis — We declare and ordain that the acts, made and issued with full knowledge and authority, shall always remain valid and shall have their full and complete effects, and that they must be inviolably observed by all to whom they pertain, and that, if anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these matters, they shall be entirely null and void; notwithstanding any rules issued in synodal, provincial, general, and universal Councils, any general or special Apostolic Constitutions and Ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, with all of which We derogate by these present enactments. Finally, We wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the very same credence as if these present documents were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-eight, on the seventeenth day of the month of July, in the tenth year of Our Pontificate.

For the Holy Roman Church,

The Cardinal Secretary of the Congregation for Affairs of the Church,

F. Card. MARCHETTI SELVAGGIANI

C. Card. MIGARA

8. Dean of the College.

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Bishop of Velletri.

f Alfonsus Carinci, Archbishop titular of Seleucia, Protonotary Apostolic.

Ludovicus Kaas, Protonotary Apostolic.

Loco

© Plumbi Reg. in, Cane. Ap., vol. LXXVI, n. 44.

- A. Liberati.

[*Latin ed. p. 21*]

Act of the Letters of Pope Pius XII.

21. To the honor and dignity of the Collegiate Church, dedicated to the Most Blessed Mary, ever Virgin, assumed into Heaven, located in the city of "Gallarate" within the Archdiocese of Milan, is hereby conferred the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

The small city, frequented by inhabitants of great labor and industry, commonly called "Gallarate," located within the territory of the Archdiocese of Milan, boasts a noble and beautiful Collegiate Church, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, to which a large number of the faithful from other regions are wont to come to offer prayers and praise in honor and devotion to the Most Holy Mother of God.

This sacred edifice, distinguished by its size and beauty, with a grand dome, and rightly and justly renowned for its works of architecture, painting, and sculpture, is the place where supplications are offered with devotion and where sacred ceremonies are solemnly celebrated by a numerous clergy, who diligently perform their parochial duties.

The esteemed Prefect of this distinguished temple, burning with desire that the splendor of the church be increased and that piety towards the Blessed Virgin, assumed into Heaven, may grow ever more, presented petitions to Us, imploring that We might deem it fitting to elevate this distinguished Collegiate Church to the title and dignity of a Minor Basilica.

We, deeply moved by these pious intentions, and eager to encourage the faith and devotion of the faithful towards the Divine Mother, whom We ourselves have always cherished from our earliest years, have graciously accepted these petitions, and, considering also the most favorable recommendation of Our beloved son, the Cardinal Archbishop of Milan, who presented these wishes to Us, We have decided to readily accede to them.

Therefore, having heard the Venerable Brother Our Cardinal Charles, of the Holy Roman Church, Cardinal of Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these present Letters, and perpetually, We hereby confer upon

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the distinguished Collegiate Church, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, located in the small city commonly called "Gallarate," within the territory of the Archdiocese of Milan, the title and dignity of a Minor Basilica, with all the rights and liturgical privileges pertaining thereto.

Notwithstanding any contrary provisions.

These things We grant, decreeing beforehand.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - The official commentary affirms that the aforementioned letters are firm, valid, and efficacious, and that they will perpetually remain in force, producing and obtaining their full and complete effects; and that they will fully benefit, or may benefit, those to whom they pertain, now and in the future; and that, therefore, they must be duly judged and defined; and that anything, by anyone, with any authority, knowingly or unknowingly, attempted contrary to these things, shall be null and void from this moment. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of April, in the year 1945, in the eighth year of Our Pontificate. By special mandate of the Most Holy, for His Eminence, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, DOMINICUS SPADA, Secretary. II. THE CATHEDRAL CHURCH OF THE DIOCESE OF CALTAGIRONE, A MINOR BASILICA, DECORATED WITH HONOR, DEDICATED TO ST. JULIAN, BISHOP OF LE MANS. PIUS PP. XII For the perpetual memory of the matter. — It is with great admiration that we behold the Cathedral Church of Caltagirone, distinguished by the nobility of its structure, its beauty, and its magnificent decor. First, the eye is drawn to the sublime facade of the temple, which was constructed only recently. Furthermore, a splendid dome stands out, adorned with columns and capitals in the Corinthian style. The church, consisting of a central nave and two side naves, built with modern skill, commonly known as the "Renaissance style," is adorned with marble altars, which are embellished with precious inlaid stones. The floor is also covered with marble slabs. Similarly, the episcopal seat, the choir, and the steps of the sacristy of the Blessed Sacrament are constructed of marble. In a skillfully crafted urn, the relics of the Blessed Lucy, Virgin of Caltagirone, are devoutly preserved. The altar, which contains the relics, is adorned with a Christ crucified, perfectly executed in the Byzantine style, to which a particular and fervent devotion has been attributed for centuries. In the other altars, paintings are visible, completed by the renowned Caltagirone painter. There is also a marble statue of the Most Holy Virgin of Mercy, crafted with elegant skill. The sacristy is abundant with precious furnishings and ornaments, also distinguished by artistic craftsmanship. This church, together with the Diocese of Caltagirone, established by the late Pope Pius VII more than a century ago, has received, with blessed

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memory, the benevolent indulgences and votive offerings of Our Predecessor, Pope Benedict XV, since 1920, at the request of the Prelate who then governed the Diocese of Caltagirone, as well as the Cap-

[*Latin ed. p. 23*]

The Acts of Pope Pius XII, year 1945, state: "The Cathedral has been granted the title and dignity of a Minor Basilica; but since the Apostolic Letters have not yet been issued, We Ourselves, by these presents, confirm or grant anew this title. Therefore, by Our Apostolic authority and in a perpetual manner, We adorn the Cathedral Church of Calatayeron, dedicated to God in honor of Saint Julian, Bishop and Confessor of Le Mans, with the title and dignity of a Minor Basilica, together with all the privileges and rights which rightfully belong to churches bearing this title. Notwithstanding any contrary provisions. We decree that these present Letters shall always exist and remain valid and effective, and shall fully and completely produce and obtain their intended effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, now and henceforth; and that they shall be duly judged and defined; and that anything, by any means, knowingly or unknowingly, attempted to be altered regarding these matters, shall be null and void from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the day of the month of May, in the year 1945, in the tenth year of Our Pontificate. Regarding a special mandate from the Most Holy Father, to His Eminence, Cardinal Dominic Spada, Prefect of the Apostolic Briefs. III. The Parish Church dedicated to God in honor of Saint John the Baptist is endowed with the title and privileges of a Minor Basilica, in the city of Lyei, in the diocese of Lecce. PIUS PP. XII For the perpetual memory of this event. — Those sacred temples which, in the Catholic world, stand out for their singular magnificence, correspond more fully to the divine glory and more easily lift the hearts of the faithful to God. For this reason, it has always seemed fitting for the Roman Pontiffs, when the opportunity arises, to enrich these outstanding sacred buildings with honors, privileges, and spiritual graces. Now, it has come to Our knowledge, through the testimony of the Venerable Brother Albert Costa, Bishop of Lecce, that the parish church dedicated to God in honor of Saint John the Baptist, the Forerunner of the Lord, in the city of Lyei, excels among the other churches of that city in antiquity, size, numerous works of art, abundance and value of sacred furnishings. And it is not unknown to Us that the clergy serving in the aforementioned temple perform their sacred duties not only with a large number of priests, but also with piety and devotion to the salvation of souls.

[*Latin ed. p. 24*]

/ 24 Acta Apostolicae Sedis – An official commentary, worthy of the

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most careful study. All these things have resulted in the fact that, in the sacred edifice of which we are speaking, in the year of the Jubilee of 1925, the first, and in the year 1935, the second, Eucharistic Congresses were held for the entire diocese of Lyciensi. Therefore, we gladly, after having received, through the prayers of the Most Reverend Prelate, whom we mentioned, a kind response from our Venerable Brother, Clement, Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation for the Sacraments, and after having duly considered all things, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of the present document and forever, We elevate the parish church, dedicated to the honor of Saint John the Baptist, located in the city and diocese of Lyciensi, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions. These things We have decided, We decree, and We declare that the present document shall remain forever valid and effective: that it shall have and obtain its full and complete effect; and that it shall fully support and shall be considered and defined as such, now and in the future; and that it shall be declared null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the twentieth day of the month of September, in the year 1948, the tenth of Our pontificate. By special mandate of the Most Holy Father, for His Eminence, the Cardinal Secretary of State, DOMINICUS SPADA, from the Apostolic Briefs. LETTER I TO R. P. MATTHAEUM CRAWLEY-BOEVEY, PRIEST OF THE CONGREGATION OF THE MOST HOLY HEARTS OF JESUS AND MARY, CELEBRATING THE FIFTYTH ANNIVERSARY OF HIS PRIESTHOOD. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. – As the fiftieth anniversary of the year approaches, from which, having been marked with the dignity of the priesthood, you first began to serve in the sacred ministry, We do not wish that Our paternal congratulations and good wishes should be lacking to you; and this even more so, because We know that you are presently...

[*Latin ed. p. 25*]

The Acts of Pope Pius XII, dated December 23rd, state that, rather than due to advanced age, you are being kept in a hospital due to not insignificant infirmities, and that you are unable to dedicate yourself with that customary zeal to the work of establishing families within the Catholic faith. However, what you cannot accomplish through apostolic works, through apostolic journeys and sermons, you can certainly accomplish through prayers offered to God, and through the pains and sorrows willingly and readily accepted. We do not doubt that you will do this with a humble and willing spirit; and while we hope that you may find

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consolation in your present infirmity, we also offer prayers for you, so that, as soon as your strength is restored, you may again be able to labor diligently, so that this beneficial undertaking may attain even greater growth. As our predecessors desired, so do we; we desire that the charity of Jesus Christ, which springs from his divine Heart, may permeate both the private lives of individuals and the public life of nations; for only in this way will it be possible to relieve so many afflicted and miserable people, to strengthen so many uncertain and weak individuals, to awaken so many negligent and apathetic people, and finally, to actively encourage all to cultivate that Christian virtue which adorned the Church of former ages above all with the glory of sanctity and martyrdom. The Divine Redeemer again manifests his law and his love in civil society and in domestic life; and then, without a doubt, the vices which are the source of human unhappiness and human misery will be uprooted; then, without a doubt, discord will be banished; then, without a doubt, justice, which is true justice, will strengthen the foundations of human association; and the true freedom, "So then, brethren, we are not the children of the bondwoman but of the free" (Gal. 4:31), will ennoble the dignity of citizens and make them brothers. We desire, in a particular way – and this is, of course, paramount in this work which has been so long and so diligently fostered – that Christian families should dedicate themselves to the Heart of Jesus, "so that, with his image placed in a prominent place in the house, as if on a throne, Christ the Lord may truly seem to reign within the walls of Catholic homes" (Benedict XV, Letter, freely given, April 27, 1915; A.A.S., vol. VII, p. 203). This consecration is not an empty or meaningless rite, but it requires that the lives of those involved be conformed to Christian precepts, that they be fervent in their love for the Most Holy Eucharist, that they participate in the heavenly table as often as possible, and that they strive to promote not only their own, but also the salvation of others, through fervent prayers offered to God and through works of pious penance. These are, dear son, our wishes and hopes, which we wish to express to you on the occasion of the celebration of the fiftieth anniversary of your priesthood; and we commend them to the divine goodness and mercy.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Official Commentary - Meanwhile, as a testament to Our paternal benevolence and the auspiciousness of heavenly graces, We impart to you, with heartfelt affection in the Lord, the Apostolic Blessing. Given in Rome, at St. Peter's, on the second day of July, in the year 1948, the tenth year of Our Pontificate.

PIUS PP. XII

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TO THE MODERATORS, LEADERS, AND STUDENTS OF THE CATHOLIC UNIVERSITY OF NEWMAEN, ON THE FIFTIETH AND TWENTIETH ANNIVERSARY OF THE FOUNDATION OF THAT UNIVERSITY.

PIUS PP. XII

Beloved Sons, greetings and the Apostolic Blessing.

We have learned that the fiftieth and twentieth anniversaries of the founding of the University of Newmaen are approaching, and We desire to express to you, with paternal affection, the joy that these events inspire in Us, and to communicate to you in writing what We feel. We do this most willingly; not only because We know of the abundant fruits that have been gathered from your academy over this not insignificant period of time – fruits that pertain to the advancement of human and divine disciplines, and to the solid and sincere formation and education of souls – but also because We earnestly desire to encourage you with loving exhortation to promote this most noble undertaking with ever greater zeal and diligence.

Indeed, it is evident that the progress of a more refined humanity is not hindered or delayed by the Church, but rather that it possesses nothing older – as history teaches – than the splendor of the light of reason; and that, through truths divinely revealed, which undoubtedly surpass whatever true things human ingenuity has produced, our minds are admitted and led to a wider and higher understanding of things.

Therefore, when you, through investigation, study, and teaching, or through any other means, discover and refute errors to which human beings are prone, or when you add new insights to current knowledge, you are certainly doing something beneficial to civil society and pleasing to the Catholic Church.

Furthermore, when you expose preconceived opinions, often disguised as truth, and bring them to light, you not only promote a cause that is in harmony with sound doctrines, but you also pave and secure a path by which sincere individuals may be drawn and moved to embrace Christian precepts and institutions.

[*Latin ed. p. 27*]

27 states. But above all, when striving for this, we desire that not only minds, but also hearts, be rightly and diligently instructed and educated. Indeed, the mind is illuminated by truth through your teaching, and the heart is actively conformed to that virtue which is derived from Christian principles and strengthened by divine grace. These are, beloved sons, the exhortations of your Father and the paternal wishes of Ours, which, so that they may be successfully accomplished, we entrust to the prayer and supplication of the Most High God. May He Himself be favorable to you;

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may He command that the fruits of your labors may arise, both for the Church and for your most beloved homeland. May I be a guardian of these things, and may My special benevolence be a witness, through the Apostolic Blessing which We most lovingly bestow upon each and every one of you, the administrators, doctors, and students of the Catholic University of Nijmegen, in the Lord. Given from the Arch of Gandulf, near Rome, on the sixth day of the month of August, in the year 1948, in the tenth year of Our Pontificate. PIUS PP. XII, To the Most Reverend Father, Emmanuel, Cardinal of the Title of Saint Honorius in Janiculum, in the Holy Roman Church, Archbishop of the PARISIENSEM, happily completing five years of priesthood. PIUS PP. XII, Our beloved son, greetings and the Apostolic Blessing. — We know that it is fitting that the faithful, under the guidance of the clergy, have conceived a plan to celebrate, with solemn expressions of gratitude and joy, the happy occasion of the fiftieth anniversary of the beginning of your priesthood. Indeed, that salutary ministry, which was divinely entrusted to you with the order of the priesthood, you have certainly sustained with great zeal throughout this long series of years, excelling in singular piety towards God and inexhaustible goodness towards your neighbors, and also nourished by solid doctrine. Moreover, as a newly ordained priest, appointed as a professor in the Major Seminary of Valleguidonensi, you have diligently taught philosophical and theological disciplines, enriching the minds of many clerics with the treasures of human and divine knowledge for almost six years, and shaping their minds and morals according to the standards of the angelic doctor and wisdom. Meanwhile, you did not cease to assist those same students, once dedicated to divine service, with authority, counsel, and example, and you also traveled to the homes of each of them during the annual vacations, so that your presence...

[*Latin ed. p. 28*]

28 And through pleasant conversations, those very former students might be encouraged with firmness and gentleness to diligently and prudently fulfill their office. After, however, twenty years having passed, when you were raised to the dignity of a bishop, first in the diocese of Bayeux and Lisieux, then in the metropolitan see of Rheims, and finally in this most noble Parisian see, your pastoral light and flame shone forth with greater brilliance, far and wide. Among your most distinguished merits for the Church and for civil society, we cannot pass over in silence the constant care and diligence which you have shown in providing the necessary number of sacred ministers, and in promoting the common life, the effectiveness of the apostolate, the building of new churches, and the advancement of sacred parochial missions, not only in the vast city of Paris, but throughout all of France, so that a greater multitude of the faithful may learn to approach the house of God and become accustomed

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to experiencing the power and virtue of the Catholic religion. No less fruit of your labors and diligence has been the blessed increase, whether in the devotion to the Blessed Sacrament and to Saint Therese of the Child Jesus, or in the Association of Women, the Catholic Action, or in those gatherings which are celebrated by the faithful, distinguished for doctrine and virtue. At the time of the recent war, and while the city of your see was occupied for a long time by hostile armies, you devoted yourself especially to defending all from dangers, to relieving the people in their distress, to alleviating every kind of calamity, to strengthening soldiers and captives through religious services, and to restoring those workers forced to labor abroad through suitable acts of piety and charity. Recalling these praises with sweet memory, we gladly congratulate you, our beloved Son, for the sacred and pastoral ministry so diligently and for so long performed, and we implore God to increase you with heavenly gifts and to protect you, for many years, in the care of the flock entrusted to you. So that the upcoming celebrations may bring even more abundant fruits of salvation, we grant you, at your request, the power to, on a day you shall determine, after the Sacred rite has been performed, in the presence of the faithful, to bestow a plenary indulgence upon them, according to the usual conditions of the Church, in our name and by our authority. May this Apostolic Blessing, a foretaste of heavenly gifts and a witness to our particular charity, be for you, our beloved Son, and also for your Auxiliary Bishops, the entire clergy, and the people under your care, a sign of our paternal affection in the Lord. Given from the Palace of Gandulfo, near Rome, on the twentieth day of the month of November, in the tenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 29*]

To the Most Reverend and Most Eminent Archbishops and Bishops of Hungary, from Pope Pius XII: Greetings and the Apostolic Blessing.

With the keenest sorrow, We have learned that Our beloved son, Joseph, Cardinal Mindszenty, Archbishop of Gran, has been rashly and presumptuously removed from his See and publicly taken into custody; an act which offends both the sacred majesty of religion and human dignity itself. Therefore, the conscience of Our office compels Us to publicly deplore and lament this crime against the rights of the Church, which has caused the greatest sorrow, indignation, and grief not only to you, but to all Catholics in Hungary and throughout the world. We know the merits of this excellent shepherd; We know his unblemished and steadfast faith; and We know, finally, his apostolic fortitude in defending the integrity of Christian doctrine and in upholding the most sacred rights of religion. He resisted, with a brave and resolute spirit, when he saw the freedom of the Church diminishing daily and being restricted in many ways, and when he perceived that, to the great detriment of the faithful, his ministry and

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teaching were being hindered—a hindrance which must be exercised not only in churches, but publicly also, in open profession of faith, in literary endeavors and schools, in the publication of writings, in pious pilgrimages to sacred places, and in gatherings known as the Catholic Action. This, indeed, is not a cause for disgrace, but rather for praise, as it is due to his pastoral vigilance.

Therefore, Venerable Brothers, We share with you, with a paternal heart, your grief and sorrow; and We urge you, as you have always done, to especially, in this most serious situation, diligently and earnestly fulfill the pastoral duties entrusted to you, remembering that, for the sake of the freedom of the Church and its sacred rights, not only labors and hardships, but even the sacrifice of life itself, if necessary, must be endured. We are certain that you will readily and willingly respond to this paternal exhortation of Ours; and that all of Catholic Hungary, which is very dear to Us, whose history resounds with so many glorious events in the annals of the Church, will, despite these most difficult circumstances, prove itself to be entirely worthy, and will provide a shining example of Christian fortitude to other nations as well.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis, - Official Commentary. We are not unaware of the gravity of the present times, which menacingly encroaches upon you and your flock; but equally, your apostolic zeal, your pastoral prudence, and the unity and concord of your actions and deliberations—these have been made manifest and explored to us; and no less, your unwavering fortitude, which, trusting solely in God and relying on His aid, can overcome and conquer all things, has been known and confirmed to us. Therefore, strengthened by our counsel and support, proceed bravely, Venerable Brothers, with that fortitude which arises from Heaven and is nourished by divine grace. Let yourselves not be deceived by the deceptive appearance of truth, which often ensnares minds through trickery and allurements. Your predecessors, who in past ages have resisted every kind of error and have overcome such adverse difficulties, clearly teach you that the Christian religion can be accused and attacked, but cannot be conquered. Confident in their example, persevere; and in whatever the inviolable faith demands, and whatever the Christian precepts require in believing and acting, diligently apply yourselves, sparing no labors and yielding to no discouragement. Let this be your comfort, which indeed cannot be greater: for you are striving for the peaceful and salutary Kingdom of Christ, which is not of this world (cf. John XVIII, 36), but whose aim is to temper the manners of men with truth, justice, and charity, and to bring all back from this earthly pilgrimage to the heavenly homeland and eternal blessedness. In a particular way, Venerable Brothers, we desire that, through prayers also offered for those who persecute you, you may strive together with the

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Divine Redeemer and with His most holy Mother, the Patroness of Hungary, that heavenly light may shine upon minds infected with error, that minds divided by hatred and animosity may be reconciled by Christian concord, and that, at long last, better and more peaceful times may dawn for your beloved homeland, with the help of heavenly grace. May the Apostolic Blessing, which we bestow upon you, Venerable Brothers, and upon each of your flocks, and especially upon those « who suffer persecution for righteousness' sake » (Matthew V, 10), be the instrument of these hopes and wishes, with all our love in the Lord. Given in Rome, at Saint Peter's, on the second day of the month of January, in the feast of the Most Holy Name of Jesus, in the tenth year of Our Pontificate. PIUS P. XII.

[*Latin ed. p. 31*]

SACRED CONGREGATION CONSISTORIAL

DECLARATION

Whereas, recently, certain individuals have dared to commit sacrilegious acts of violence and to obstruct the exercise of ecclesiastical jurisdiction against His Most Eminent Lordship, Joseph Cardinal Mindszenty, Archbishop of Gran;

The Sacred Congregation Consistorial declares that all those who have committed these aforementioned offenses, according to canon 2343, § 2, and 2334, no. 2 of the Code of Canon Law, have incurred excommunication reserved to the Apostolic See in a special manner, and are declared infamous by law itself.

Given at Rome, on this 28th day of December, in the year 1948.

Fr. ADEODATUS I. Card. PIAZZA, Secretary.

L. © S. B. Renzoni, Assistant.

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE CONCERNING THE OBSERVANCE OF THE LAW OF FASTING AND ABSTINENCE

Since, with regard to the circumstances that led to the relaxation of the law of fasting and abstinence during the month of December of the year 1941, these circumstances have almost everywhere now subsided, and with the approach of the blessed time of the Jubilee Year, many Most Reverend Ordinaries have requested it, it has been deemed fitting to restore the aforementioned law, at least in part.

Therefore, Our Most Holy Lord Pope Pius XII, by Divine Providence, has deigned to decree that for all the faithful of the Eastern Rite, including

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those belonging to Religious Orders and Congregations, the Ordinaries are granted the faculty to dispense with the aforementioned law, as follows:

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis – Official Bulletin: "It is decreed that, from the first day of the coming Great Lent, and until otherwise provided, the law of abstinence and fasting shall be observed, as previously established, in the following days: I. Abstinence: on all weekdays; II. Abstinence and Fasting: 1) on the first day of Great Lent; 2) on the Saturday of the Greater Week; 3) on the vigils of the Nativity of Our Lord Jesus Christ; or, for the faithful of the Byzantine rite, on the vigil of the Epiphany of Our Lord Jesus Christ; 4) on the vigil of the Assumption of the Blessed Virgin Mary; nevertheless, with a benevolent disposition, the Most Reverend Ordinary may permit the consumption of eggs and dairy products, even in the morning and evening, on the days of abstinence and fasting. Furthermore, the Ordinaries of places who make use of this moderation in the law of abstinence and fasting are to exhort the faithful, especially the clergy, religious men and women, not to neglect, especially during these most important times, voluntary exercises of Christian perfection, as well as works of charity, especially towards the poor and the sick, and also to pour forth prayers according to the mind of the Holy Father. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 27th day of the month of January, in the year 1908. EUGENIUS Card. TISSERANT, Secretary. L. S. Valerius Valeri, Assistant. SACRED CONGREGATION OF THE COUNCIL, DECREE CONCERNING THE OBSERVANCE OF THE LAW OF ABSTINENCE AND FASTING. Since, due to circumstances that led to the relaxation of the law of abstinence and fasting in December of the year 1941, almost everywhere it has been somewhat relaxed, and with the approach of the blessed time of the Holy Year, at the request of several Most Reverend Ordinaries, it has been deemed fitting to restore the law, at least in part. Therefore, Our Most Holy Pope Pius, by divine Providence, XII, has deigned to decree for all the faithful of the Latin rite, also... "

[*Latin ed. p. 33*]

The Sacred Congregation for the Orders and Religious Congregations, noting that the power granted to Ordinaries to dispense with the aforementioned law is being restricted, so that, from the first day of the next Sacred Lent and until otherwise provided, abstinence shall be observed on all Saturdays; and the law of abstinence, together with fasting, shall also be observed on Ash Wednesday, on the sixth day of the Greater Week, on the vigils of the Assumption of the Blessed Virgin Mary and of the Nativity of Our Lord Jesus Christ; yet, benignly granting an indulgence, so that on the days of abstinence and fasting, eggs and dairy products may also be taken in the morning and evening everywhere. Furthermore, the

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Ordinaries of the places who make use of this new moderation of the law of abstinence and fasting, should exhort the faithful, especially the clergy, religious men and women, not to neglect, especially during these most serious times, voluntary exercises of Christian perfection, as well as works of charity, especially towards the poor and the sick, and also, following the mind of the Supreme Pontiff, to pour forth prayers. Given in Rome, on the 28th of January, 1900. P. L. m Card. MARMAGGI, Prefect. s. P. Roberti, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE CHANGE OF NAME

Since in the Belgian Congo, the Apostolic Prefecture of Lacus Moëri, in the eastern part of the territory, separated from the Vicariate Apostolic of Lulua and Katanga, and entrusted to Fathers of the Order of Friars Minor, has been established, and the same has been entrusted to the care of the Fathers of the Order of Friars Minor, the Most Eminent and Reverend Fathers Cardinals, presiding over this Sacred Congregation for the Propagation of the Faith, in the same plenary assemblies, held on July 5th of the current year, in which that establishment was deliberated, also considered the name to be assigned to the aforementioned Vicariate, in the eastern portion of the territory, and decided.

3 - ACTA, vol. XVI, p. 1, n. 31-1-9*9.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis – Official Commentary. Therefore, considering that the new Apostolic Prefecture of Lacus Moèri extends into the central region known as Katanga, they judged it fitting that it should subsequently be called "Apostolic Vicariate of Lulua". This opinion of the Fathers was reported to His Holiness, Pope Pius XII, by the undersigned Secretary of this Sacred Congregation, on the eighth day of the same month and year. The Supreme Pontiff, graciously accepting it, approved and confirmed it, and ordered that the present Decree be issued concerning the matter. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th of July in the year of Our Lord 1948. P. Card. FUMASONI BIONDI, Prefect. L. 83 8. f. Celsus Constantini, Archbishop titular of Theodos, Secretary.

II. DECREE CONCERNING CLERICS FROM EUROPEAN DIOCESES WHO EMIGRATE TO AUSTRALIA OR NEW ZEALAND. In order to safeguard ecclesiastical discipline within the territory of Australia and New Zealand, this Sacred Congregation for the Propagation of the Faith has

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considered it opportune, given the circumstances of the present time, to establish the following: Secular or religious clerics, during the period of their enclosure, and secularized religious, who intend to go to the aforementioned regions from European dioceses, for any reason whatsoever, even for a short time, are strictly required to obtain written permission from this very Sacred Congregation for the Propagation of the Faith. If, however, anyone migrates without observing this prescription, they will remain suspended from the administration of the sacraments. The ordinaries of the places in Australia and New Zealand are to ensure that the prescriptions mentioned above are strictly observed. For clerics of nations who use the English language in Europe, it is sufficient that the sending bishop, before granting a license and letters of dismissal, directly, according to the norms of canon law, negotiates with the receiving bishop, without having recourse to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 35*]

The Sacred Congregation of the Propagation of the Faith, 36 Fide Quae, in a meeting held on the 21st day of the month of October of the year 1948, Most Holy Father Pius XII, by Divine Providence, Pope, having received a report from the undersigned Cardinal Prefect of the Sacred Congregation of the Propagation of the Faith, approved and confirmed it, and ordered the present Decree to be issued concerning the matter. Given at Rome, from the offices of the Sacred Congregation of the Propagation of the Faith, on the 21st day of the month of October in the year of Our Lord 1948. P. Card. FUMASONI BIONDI, Prefect. L.£8 S. Celsus Constantini, Archbishop titular of Theodosius, Secretary.

SACRED CONGREGATION FOR RITES

CONCERNING THE CANONIZATION OF BLESSED JOHN OF DUKLA, PRIEST OF THE ORDER OF THE FRATI MINORI (Franciscan Friars).

ON THE QUESTION OF WHETHER A COMMISSION FOR THE REASSUMPTION SHOULD BE APPOINTED, and for the purpose of the cause of canonization, in the generous Polish land, which has always been a bulwark of Christendom, many also have produced sons who, by the splendor of their virtues, have illuminated the Church of God. And indeed: beginning with the time of Saint Albert the Martyr, in the fifteenth century, and without going further, John, of whom this Decree speaks, rightly and deservedly should be included.

Born in the town of Dukla, and piously educated by his parents, he came to Cracow, where, in the renowned Jagiellonian University, he diligently pursued literary and scientific studies under the guidance and instruction of Saint John Cantius. Having embraced the Order of the Friars Minor, and

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distinguished by the dignity of the priesthood, moved by the zeal of the apostolate, he excelled in the preaching of the divine word, as well as in other sacred ministrations, to the great edification of souls. In the year 1484, on the 29th day of September, full of merits and renowned for miracles, he ascended to the heavens. Immediately, the faithful, moved by the fame of many miracles and graces, publicly honored him with cult.

[*Latin ed. p. 36*]

The Acts of the Sacred Congregation, volume 36, dated December 21, 1733, confirmed this. It is said that, with new accounts of miracles attributed to his intercession, the Reverend Father Fortunatus, General Postulator of the Order of Friars Minor, having presented several petitions to the Supreme Pontiff, earnestly requested that the cause for canonization be resumed. Therefore, on June 22 of this year, the undersigned Cardinal, Prefect and Promoter of the Cause of the Sacred Congregation, raised the following question for discussion in the meeting of the Ordinary of the Sacred Congregation: Whether a commission should be appointed to resume the aforementioned cause of Beatification, in the case and for the purpose in question. After careful consideration and after hearing the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, the Eminent and Reverend Fathers Cardinals decided to respond: Affirmative, namely: That a commission should be appointed, if it pleases the Most Holy [Pope]. Subsequently, on the aforementioned date, the same Cardinal Prefect presented a report to His Holiness Pope Pius XII, and His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission to resume the cause for canonization of the Blessed John of Dukla, Confessor. Given in Rome, on June 25, 1948.

†B C. Card. MIGABA, Bishop of Velletri, Prefect.

L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE CANONIZATION OF BLESSED SIMON OF LIPNICA, PRIEST, OF THE ORDER OF FRIARS MINOR.

ON THE QUESTION: Whether a commission should be appointed to resume the cause, in the case and for the purpose in question.

In the first bloom, which in the mystical garden of the Order of Friars Minor, introduced into Poland by Saint John of Capistrano, exhales the sweetest fragrance, Simon of Lipnica deserves to be recognized. For he, born in the middle of the fifteenth century, moved by the preaching of the same Saint, entered the Order of Friars Minor, and was honored with the priesthood in the year 1460, uniting a fervent contemplative life with the most active zeal.

[*Latin ed. p. 37*]

The Sacred Congregation of Rites has brought countless souls to Christ. Obeying the commands of his Superiors, he exercised the office of Visitor,

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and fulfilled the duties of confessor and preacher to the King. A victim of heroic charity, while caring for those afflicted by a pestilent disease, he himself was infected, and, as he had foretold, on the feast day of the Assumption of the Blessed Virgin Mary, in the year 1482, he surrendered his soul to God. A few years later, the fame of miracles widely spread, Pope Innocent VIII granted the translation and elevation of his body; and this fame and devotion, constantly enduring, Pope Innocent XI, on February 24th, in the year 1685, recognized and confirmed the cult; a cult which has persevered to our time. God, it is asserted, has deigned to illustrate the Blessed with new miracles. Therefore, the Most Reverend and Right Reverend Cardinals, Augustus Hlond, Archbishop of Gnesen and Warsaw, Adam Stephen Sapieha, Archbishop of Cracow, other Polish Bishops, and numerous other illustrious men of that nation, earnestly implored our Most Holy Lord, Pope Pius XII, to resume the cause of canonization. Therefore, with the due formalities observed, the Most Reverend Father Fortunato Scipione, O.F.M., General Postulator, at the request of the undersigned Cardinal, Prefect and Promoter of the Cause, in the Ordinary Congregation of the Sacred Roman Consistory held on June 22nd, raised the following question for discussion: Whether a commission should be appointed for the resumption of the cause of canonization of the aforementioned Blessed, in this case and to this effect, and he reported on it. The Most Reverend and Right Reverend Cardinals, after considering everything, and after hearing the Most Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, judged that the answer should be: Affirmative, that is to say: A commission should be appointed, if it pleases the Most Holy [Pope]. After these things were done, and signed on that day, the same Cardinal presented a report to His Holiness Pope Pius XII, and His Holiness, approving the decision of the Most Reverend Fathers, deigned to sign the commission for the cause of canonization of the Blessed Simon of Lipnica with his own hand. Given in Rome, on June 25th, in the year of our Lord 1948.

B. C. Card. MICARA, Bishop of Velletri, Prefect.

L. © s. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 38*]

38. Concerning the canonization of the Blessed Joan of Valois, Queen of France, foundress of the Order of the Most Holy Annunciation of the Blessed Virgin Mary, and concerning the miracles which, after the veneration granted to her by the Apostolic See, occurred in the case and to the effect of which this matter pertains. "Do not promise yourself that which the Gospel does not promise," writes Augustine: "The Scriptures do not promise you in this world anything but tribulations, pressures, and anxieties, an increase of sorrows, and an abundance of temptations. Prepare yourself especially for these things, lest you be found unprepared" (In Psalm 39, 28). "Therefore, do not seek happiness on earth: it is a great thing,

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but it is not here. This thing is not of this region; such happiness is not here." (Sermo 233, 4). The entire life of the Blessed Joan was interwoven with these miseries; yet, a truly strong woman did not falter, she did not seek happiness on earth, but raised her heart towards God, and, trusting in Him, she bravely endured these things, and thereby earned for herself a heavenly reward. Therefore, Pope Benedict XIV, in the year 1742, confirmed the veneration which had been offered to her by the people from time immemorial, and honored her with a beatification equivalent to that of the saints. On April 1, 1775, Pope Pius VI recognized the heroic virtues of the Blessed, and extended her feast day to all of France on the 20th of the same month. Nor was the divine testimony of miracles lacking; for God deigned to work many signs through her intercession, not only before her beatification, but also after; and, of these, two are presented to this Sacred Congregation by the promoters, to be discussed in order to obtain canonization, which occurred a few months after Joan was elevated to the crown of beatification, while a third occurred six decades ago.

I. Joan Maria Mazelhier, a young girl from the city of Albi, was afflicted with a severe suppurative inflammation of both eyes, with an affection of the iris; this disease caused her to lose her sight in both eyes. This diagnosis and prognosis were confirmed by the collective judgment of three experts, appointed by this Sacred Congregation. However, when all hope of healing had completely vanished, the girl's parents, and those related to her by blood, at the urging of the physicians,

[*Latin ed. p. 39*]

The Sacred Congregation of Rites invoked the intercession of Saint Joan of Arc through prayers. God generously rewarded this faith, granting the girl perfect health within a short period. Those skilled in medicine, as well as sworn witnesses, unanimously affirm that this healing surpassed the powers of nature.

II. Another remarkable healing occurred in the same city of Albi, in the same year, 1743. Joan Maria Chaynes, wife of Anthony Bevel, had been afflicted for three months with severe pain in both eyes, and gradually became completely blind, with no hope, according to the judgment of physicians, of regaining her sight. On June 28th, in the church of the Annunciation of the Blessed Virgin Mary, while attending the Holy Mass, at the elevation of the Sacred Host, her sight was perfectly restored from that moment, and she has not since suffered from that disease. Three experts appointed by the Sacred Congregation, after diligently examining the records, unanimously declared that this blindness had originated from a glaucomatous atrophy. Since the disease was not curable, it is clear that a miracle intervened.

III. The third remarkable healing occurred in Sister Martha Fourrier, of the Order of the Most Holy Annunciation of the Blessed Virgin Mary,

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founded by Saint Joan of Arc, in the town of Thiais, in the Archdiocese of Paris, in the year 1932. This sister began to suffer from ulcers in her stomach in the year 1902; which afflicted her for thirty years, bringing her so close to death that she was twice anointed with the sacred oil of the sick. In the month of August, when medical treatments had proven ineffective, fervent prayers were offered, beginning on August 5th, to invoke the intercession of Saint Joan of Arc. On the 6th, the most severe pains arose. During the night of the 7th, the sister was overcome by sleep; at 5:30 in the morning, she felt herself healed, completely free from the disease and all its accompanying ailments, while the doctor and other witnesses could only marvel at this miracle. Three experts, chosen by their office, unanimously agreed with the doctor in their diagnosis, prognosis, and recognition of the miracle.

Regarding the first two healings, a thorough investigation was conducted in the court of Albi in the year 1773; concerning the third, the investigation took place in Paris. The legal validity of these investigations was recognized by a decree issued on November 20th, in the year 1940. Concerning these three asserted miracles, the first was presented before the Preliminary Congregation before the Reverend Cardinal Eugene Tisserant, as Promoter of the Cause, on May 12th, in the year 1942; the second was presented on July 27th, in the year 1943; and finally, before the General Congregation before His Holiness Pope Pius XII, on the 9th of the past month, at which time the same Reverend Cardinal proposed a question for discussion: Concerning which of these miracles...

[*Latin ed. p. 40*]

The Acts of the Apostolic See – Official Commentary – grant that the veneration offered to Her, by the Apostolic See, is established in the case and to the effect of what is being considered. The Most Reverend Cardinals, official Prelates, and Fathers Consultors each gave their vote; the Most Blessed Father postponed giving his opinion so that it might be illuminated by greater divine light. This day was chosen, the fourth Sunday of the Sacred Advent. Therefore, having summoned the Most Reverend Cardinals Eugenio Tisserant, Bishop of Oporto and S. Rufinae, Promoter of the Cause, and the following Sacred Roman Congregation Prefect, as well as the Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the Secretary, after devoutly celebrating the Holy Mass, the Supreme Pontiff declared: It is established that Joanna Maria Mazelhier is completely and incurably healed from blindness caused by a suppurating keratitis, severe in both eyes. It is also established that Joanna Maria Chaynes is instantaneously and completely healed from complete and incurable blindness in both eyes, due to glaucomatous atrophy, and that Sister Marthe Fourrier is healed from a chronic ulcer near the pylorus with pyloric stenosis. This decree was ordered to be duly promulgated and recorded in the acts of the

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Sacred Congregation of Rites. Given in Rome, on Sunday, December 19th, the fourth Sunday of the Sacred Advent, in the year of Our Lord 1948.

6B C. Card. MICARA, Bishop of Veliterna, Prefect.

L. & S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 41*]

Year and Volume XXXXI, February 25, 1949 (Series II, Volume XVI) - No. 2

ACTA APPOSTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

SACRED CONGREGATION

SECRET CONSISTORY

Tuesday, the fourteenth day of the month of February in the year 1949, a Secret Consistory was held in the Vatican Apostolic Palace, at which the following ADDRESS was given:

MOST HOLY LORD,

TO OUR VENERABLE BROTHERS:

We have convened you today for this sacred Consistory, held outside of the ordinary order, so that We may open Our heart to you, filled with the keenest sorrow. The cause of this sorrow, We believe, is readily apparent to you: it concerns a most grievous act, which has deeply offended not only Our most esteemed College, not only the entire Church, but also all those who defend human dignity and human liberty. Therefore, scarcely had We learned that Our beloved son, Joseph Cardinal Mindszenty, Archbishop of Gran, had been temerariously cast into prison, that We, with due reverence and respect for the August religion, sent letters to the most beloved Archbishops and Bishops of Hungary, denouncing the injury inflicted upon the Church, and, as Our office demanded, We publicly and solemnly de-

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manded redress.

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - Official Commentary. Today, when matters have reached such a point that the utmost disgrace has befallen this most worthy Prelate, who, as if a reprobate, has been delivered to prison, we cannot but make a solemn exposition of this matter before you. We are moved to do this primarily by the sacred rights of religion, for which this valiant Pastor of the sacred flock has devoted long and courageous service; and furthermore, by the unanimous consensus of free nations and free peoples, which, whether through words or writings, from those also who hold public authority, and even from those who do not embrace the Catholic faith, has been widely proclaimed in the light of day. But, as you know, the cause of this Prelate was not conducted in the full light of day, but concerning the restoration of the ancestral religion and Christian morals, he has deservedly earned great merit. Indeed, information has been received which, at the beginning, caused some anxiety; for those who requested to come from foreign nations in order to observe the course of this action, if they seemed to be able to judge the matter with a clear mind and to report truthfully, were met with such a rejection that it would lead not only them, but also other upright and sincere men to believe that the matter being dealt with in Budapest was such that those who were conducting it seemed to fear that it would not be openly and publicly recognized by all. But justice, which truly deserves to bear that name, does not proceed from preconceived opinions, nor does it rely on judgments already rendered, but it freely seeks discussion, and it grants to each the right to think, believe, and speak freely. However, although the matter has not been fully known, nor has it been reported in an open and complete manner, we believe that we cannot omit mention of the judgment that all men of civilized culture have rendered on this matter, especially concerning the too rapid course of the proceedings, which easily aroused suspicion; concerning the accusations which were constructed with a biased artifice; and concerning the physical condition of this Prelate, which, without secret influences which it is not permissible to declare, cannot be understood; for a man who was still vigorous in strength, and full of courage by nature and through his life's activity, was so...

[*Latin ed. p. 43*]

The acts of Pope Pius XII reveal that, despite his weakness and failing mind, he unexpectedly appeared to have determined that the course of action should not be judged as an accusation against himself, but rather against his accusers and condemners. In all these matters, one thing stands out clearly: that the primary aim of this judicial action was to disrupt the Catholic Church in Hungary, precisely in the manner described by Holy

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Scripture: "I will strike the shepherd, and the sheep of the flock shall be scattered." Therefore, while we lament this most grievous event and submit it to the judgment of public opinion and the tribunal of history, we are doing what both the violated rights of the Church and the very dignity of the human person demand. And we believe it is particularly important to declare that it is entirely alien to the truth what has been asserted in the course of this action: namely, that the entire cause in question depends on the fact that this Apostolic See, due to political schemes and endeavors to dominate the people, has issued orders and mandates to oppose the Hungarian Republic and its leaders; and that therefore the entire matter ultimately falls back upon the Apostolic See. For everyone knows that the Catholic Church is not governed by earthly reasons, but admits any form of government of the State, provided that it does not contradict divine and human rights. If it does contradict them, then the sacred pastors and all the faithful, by the very conscience of their office, ought to resist unjust laws. In these difficult circumstances, Venerable Brothers, we have not been without consolations from the Father of mercies, which have alleviated our sorrow. These arise primarily from the steadfast faith of the Hungarian Catholics, who, although placed in the most difficult circumstances, do everything they can to defend their ancestral religion and to renew the ancient traditions of their forefathers; and also from the firm confidence that we foster with paternal affection, that the Bishops of Hungary will always work together with diligence and zeal to defend the freedom of the Church.

[*Latin ed. p. 44*]

The Acts of the Apostolic See – The official commentary seeks to strengthen the unity of all with every effort, and to raise them up in that hope which originates from Heaven and is nourished by divine grace, so that it cannot be diminished or weakened by the misfortunes or injustices of this life. And such heavenly consolations have been found in you also, Venerable Brothers; for we have seen you, bound to us in this difficult situation, sharing our sorrow and joining your prayers with ours; and likewise, from other Fathers, Cardinals, Archbishops, and Bishops throughout the world, we have received letters, or telegraphic messages, in which they have condemned the unjust injury inflicted upon the Church, and have promised to offer private and public prayers. We earnestly hope that all will refrain from ceasing to do so; for whenever the Catholic cause is subjected to such serious trials, which human ability cannot overcome, refuge must be taken in the Divine Redeemer, who alone can calm the swelling passions and restore tranquility. Therefore, with the most powerful intercession of the Virgin Mary, let us all pray to God, that those who suffer persecution, imprisonment, and vexation may be strengthened by the grace of God and the power of Christian virtue; and

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that those who dare to trample upon the freedom of the Church and the rights of human conscience may, at long last, understand that no civil association, once religion is removed and the Divine Power is, as it were, banished, can ever endure. For only religion can temper the duties and rights of citizens with just reason, solidify the foundations of the republic, and conform the morals of men to salutary norms, directing them to the right order and virtue. As the greatest of Roman orators affirmed: "You, Pontiffs, ... surround the city with religion more diligently than with its very walls." This is as true and certain as anything can be, when it comes to Christian precepts and Christian faith. Therefore, let all who govern public affairs recognize this; and indeed, as Cicero wrote, *De Nat. Deor., III, 40*.

[*Latin ed. p. 45*]

The Acts of Pope Pius XII, page 45, state that everywhere, the freedom of the Church must be restored, so that it, without any impediments, may be able to illuminate the minds of men with its salutary doctrine, to properly instruct youth and lead them to virtue, to consecrate families, and to permeate all of human life. Indeed, from this civil action, society will never suffer any detriment, but will attain the greatest benefit. For then, Venerable Brothers, social and mutual relations will be composed of justice and equity; the conditions of the poor will be elevated, as is fitting, and they will be restored to human dignity; and finally, discord will be appeased, and fraternal charity will prevail in the hearts of men, so that better times—which we fervently hope for, and earnestly implore through prayer—may happily dawn for all peoples and nations. These things, Venerable Brothers, we have had to communicate to you in this most extensive assembly; we say this to you, who assist Us so closely in governing the Church, offering your diligent prudence and solicitude. DECREES ADDRESSED TO BROTHER BERNARDINO REALINO, C., PRIEST OF THE SOCIETY OF JESUS, GRANTING HIM ECCLESIASTICAL HONORS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The Holy Church rejoices with great joy in the highest glorification of her children, who, having followed the footsteps of Christ, either shed their blood for His love, or, without shedding blood, for the salvation of their brothers, as did the Apostle Paul, who made himself all things to all men, and daily died. Furthermore, the Society of Jesus rejoices doubly, as it sees two of its members, one a Martyr, John De Britto, the other a Confessor, Bernardino Realino, both Apostles of Jesus Christ, adorned today by Us with the highest heavenly honors. Moreover, with these present Decrees, we wish to consecrate the memory

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of Saint Bernardino Realino.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Official Commentary. In Carpi, a town near Modena, which at that time belonged to no diocese, Francis was born on the first of December, in the year one thousand five hundred and thirty, to parents named Francis and Elizabeth Bellentani, a family of noble lineage and renowned for their piety. On the eighth day of December, he was baptized with the sacred oils. Since his father was often obliged to be absent from home due to his duties in the courts of important men, his mother was his instructor and guide in matters of faith and morality from his earliest years; and indeed, she so diligently and lovingly fulfilled this office of maternal care, that even in his adulthood, when Francis spoke of his mother, he could scarcely restrain his tears, remembering and grateful for her. In his hometown, he learned the elements of Latin and Greek, and diligently applied himself to the rudiments of the humanities and philosophy. Later, he was sent by his father to Modena, where he began his studies; but in his second year, he wasted much time through the company of companions, and was often tempted by vice. However, with the help of divine grace, he overcame these temptations, and returned to a better way of life, dedicating himself diligently to his studies, day and night. Afterwards, he went to Bologna, with the prior permission of the Duke of Ferneres, and at the university there, he first applied himself to philosophy and then to medicine. However, persuaded by a virtuous young woman, whom he loved with the utmost purity, he turned his attention entirely to the study of law, in which he earned his degree with great distinction. Upon his return to Carpi, he acted as a judge in a family dispute, and pronounced an unjust judgment, unheard of in such cases. When Francis was later confronted and questioned by Bernardinus about why he had done this, he responded arrogantly and unjustly. Francis, quick to anger, drew his sword, with which he was armed, and inflicted a slight wound on Bernardinus's face. He was so ashamed and remorseful for this act, that he deeply disturbed his father, that he sought forgiveness from God and from his adversary, and did not shun the just punishment, which was exile; and from that time on, he so controlled his anger, that he became a most gentle man. He was exiled from his homeland and went to Milan, where, because of his outstanding virtues and legal expertise, he was made a citizen of Milan. There, he was appointed by Cardinal Madrucio, the Governor of the Duchy of Milan, first to the position of Filizani, then to that of Cassini, and then to the office of judge in the town of Castrileonis, and finally, he was elected as the Advocate Fiscal in Alexandria. It is pleasing to recount how admirably he performed these duties, as can be seen from the letters of recommendation that were given to him in the year one thousand five hundred and sixty-three, on the seventeenth of December, by the notables

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of the town of Castrileonis, concerning Bernardinus Realinus, who was "easy to teach, a Catholic, and diligent in promoting public and private peace."

[*Latin ed. p. 47*]

The Acts of Pope Pius XII recount that he was gentle, but severe in punishing crimes; wise in judging, prudent in advising, discerning in commanding; not covetous of others' possessions, but exceedingly generous to his own, a liberal benefactor, a great opponent of avarice, and a most zealous enemy of vices. He lived honorably, harmed no one, and granted justice to everyone without favoritism. He was pious towards widows, orphans, and other people of humble fortune, for whom he always readily offered his defense. He loved justice and abhorred iniquity, and in his governance, he acted in such a way that we can rightly say of him: "Peace arose in his days, and justice shed forth great light, restored to his integrity." While performing these duties, he never separated his life, so filled with affairs, from religion and piety, and he also composed several spiritual treatises. Finally, he was sent to Naples, where, after thirty-four years, having relinquished the honors and the cares of his family, he entered the Society of Jesus, preferring to be enrolled among the humble and self-effacing members of the community. However, by the authority of the superiors, he was not only ordained to the priesthood, but shortly thereafter, due to his outstanding virtues and exceptional holiness, he was entrusted with important duties: he became the confessor of the Fathers, a preacher, prefect of spiritual affairs, and master of novices; all of which he performed with the utmost diligence and charity, earning such high esteem from Saint Francis Borgia, then the General Superior, that he was deemed worthy to be admitted to the solemn profession of the four vows, even though he had not yet completed his theological and other studies, contrary to the order of the Society. Having lived in Naples for a full decade, he dedicated himself entirely to the greater glory of God and the salvation of souls, and devoted himself completely to this purpose. Therefore, he constantly strived to promote divine worship; in addition to caring for the students, he preached in the mornings on feast days to a large crowd, with great benefit to souls; in the evenings, he instructed children in the faith in various places. In addition to these things, he frequently administered the sacraments of penance and the Eucharist; he was present for the sick and dying, visited prisons and hospitals, comforted those being led to execution, brought help and solace to the homes of the poor, and strove with great patience to lead captured Turks, through the trials of war, to an understanding of the evangelical truth, seeking to win the goodwill of all through his kindness, so that all might be enriched by Christ. While he showed kindness and charity to others, he was harsh towards only one person: Bernardinus, who was always dressed in a cilice, flogged himself daily, slept briefly and often on straw,

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ate very sparingly, and never avoided work. Therefore, it is no wonder that...

[*Latin ed. p. 48*]

4S. The Acts of the Apostolic See – an official commentary which has gained great esteem for all good things and a reputation for holiness, not only among its own members and the citizens of Neapolis, but also beyond. This has indeed been clearly demonstrated when, sent by his Superiors from Neapolis to Lyciensium, the entire city was almost moved by the news of his arrival, and many citizens of all ranks came to greet him, and all, as Paul in Ephesus, wept as they followed him, and Lyciensium received him with great honor and with a horse. There, as the Blessed Philip Neri did in this our city, during the same century, for forty-two years: he led a most holy life, giving himself to all, truly an Apostle of Christ. And, to use their own words, as stated in the apostolic letters of the Fisherman, generously granted by the Most Blessed Leo XIII, our predecessor, on September 27, 1859, to the Venerable Servant of God, Bernardinus, from the very beginning, as if undertaking a sacred mission, instituted singular exercises of piety: he recalled to the study of divine things those who had become lax, and those who were negligent of Christian duties, he endeavored with the utmost gentleness to ensure that each one acknowledged their own fault and detested their wicked habits; gradually, by instilling a love of holiness, he encouraged them to fear God in a salutary way. Moreover, he opened the light of the evangelical truth to the tender minds of boys and girls: he attracted them to him with the pleasantness of his speech and the blandishments of holy charity, so that they followed him through the streets and alleys... Since Bernardinus could not be present with everyone, he established a sodality of the most prominent citizens, and, using his companions as helpers, he alleviated the miseries of the unfortunate. He mingles with the sick, offering solace to both body and soul; he visits prisons, encouraging those in chains to be patient; he illuminates the squalid dwellings of the poor with the splendor of charity; he consoles the poor with the hope of eternal blessedness; he dispels ingrained hatreds and animosities, which are the contagion of households; and he provides dowries for poor young women so that they are not exposed to the danger of losing their chastity; he omits nothing that he judges to be suitable for the benefit of his neighbors and the spiritual well-being of his companions. He embraced even the Turks, taken captive, as brothers in Jesus Christ, and helped them with all his might, alleviating their abandonment and misery, and instructed them in the precepts of religion; with such sweetness and humanity that they abandoned their barbaric ways and their genuine ferocity. Meanwhile, while he was doing these things, he founded a church with admirable generosity, and dedicated it to the name of Jesus. Therefore, so that the Society of Jesus might have a stable home and seat, he promoted

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the construction of a college from the foundations with happy zeal, and provided everything necessary for its use, with the generosity of the citizens of Lyciensium.

[*Latin ed. p. 49*]

Acta Pii Pp. XII 49. All these things clearly demonstrate how much Bernardine loved his neighbor, and how much he burned with charity towards God. Indeed, he was most exact in his observance of God's commandments and the constitutions of his esteemed institute, possessed the greatest purity of conscience and the cleanness of heart, to such an extent that it may be believed that not even a venial sin was committed by him after his entrance into the Society; he was outstanding in his devotion to prayer, in which he was so diligent that his knees became hardened from long and persistent kneeling; and he was so fervent that his face was often seen to be either streaming with tears, or radiating light and wondrous rays, as many witnesses testified in canonical processes. Reciprocally, the love of Christ the Lord and His most Blessed Virgin Mother was in Bernardine, who merited being endowed with heavenly charisms, such as seeing the hidden depths of souls, foretelling the future, and, as it is said, appearing in the presence of the Blessed Virgin and her divine Son, either in the form of a beloved infant, or in the repeated apparition of Christ the Lord, formerly redeemed by the thorny crown, or affixed to the Cross. From this sublime charity towards God, other virtues, both theological and cardinal, flowed forth, which shone forth in the Servant of God in a heroic and eminent degree. Hence, in him, there was profound humility, immaculate and unblemished chastity, sublime obedience, and most exact poverty in all things. Hence, the desire for eternal life, the tireless pursuit of the salvation of souls; hence, gentleness, pleasantness of speech, modesty of countenance, meekness, and alienation from anger; and hence, finally, remarkable abstinence, great sobriety, piety, and great devotion, fortitude, prudence, and the wisdom of the saints, with all these virtues, he was adorned in a heroic degree after his entrance into religion; hence, prophecies and miracles flowed forth from him through the gifts and graces of divine largesse. Therefore, not undeservedly, the fame of his sanctity arose while he was still alive, and he was considered by all to be a true friend of God. Thus adorned with these virtues and the reputation of holiness, the Servant of God lived a long life of eighty-six years, until, in the year one thousand six hundred and sixteen, he was struck by apoplexy, and, after the Bishop, the Chapter, the magistrates, and a crowd of men from Lyciensis came to visit him, he was duly fortified with all the sacraments of the Church, and peacefully rested in the Lord on the second of July, on the feast of the Visitation of the Blessed Virgin Mary to Saint Elizabeth. His body, clothed in sacerdotal vestments, was carried to the church, exuding a sweet fragrance, and was visited by a large gathering of

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the clergy and people, not only from the city of Lyciensis, but also from neighboring towns, with extraordinary signs of devotion, so great was he.

[*Latin ed. p. 50*]

60 Acta Apostolicae Sedis — The official record details the lamentations of those who mourned him, until, after a period of forty hours, he was given a distinguished burial. The reputation for holiness that the Servant of God had acquired, both during his life due to his heroic virtues and the many miracles attributed to his intercession, was not confined to the boundaries of the city of Lycia, but extended throughout the province of Hydruntina, the Kingdom of Naples, and indeed, almost all of Italy, and other distant regions, so that ecclesiastical and secular princes, among whom were the Supreme Pontiff Paul V and Henry IV, King of the Franks, Cardinals, such as St. Bellarmine, and prelates, wished to commend themselves to his prayers; after his precious death, this reputation grew even more. Therefore, it is not surprising that, a few years later, having obtained dispensations from the Apostolic See, in the year 1623, an Ordinary Process, which they call an "informative" process, was initiated in the Lyciense court regarding the holiness of his life, the devotion of the people, and the miracles of the Servant of God Bernardine Realino, in order to obtain his Beatification and Canonization; in June of that year, the first examination of his body was held; other processes were also established in the courts of Capua and Stabiensis; all of these were sent to Rome and duly examined and approved by the Sacred Congregation of Rites, and were signed by His Holiness Gregory XV, my predecessor, who established a Commission for the Introduction of the Cause; and shortly thereafter, a process was held in the Neapolitan court with apostolic authority. However, the Cause was suspended until the year 1711, mainly because many of the works and writings of the Servant of God needed to be collected and subjected to a strict examination by theologians. When, in that year, at the order of the Apostolic See, a new examination of the relics of the Servant of God was carried out by the Lyciense Bishop Fabricius Pignatelli, and when certain marvelous and prodigious healings were observed during this examination, a process regarding these miracles was initiated two years later. In the year 1731, the heroic virtues of the Servant of God Bernardine were discussed before the Sacred Congregation of Rites, and two years later, on the Kalends of September, a preparatory meeting was held; but, due to many vicissitudes, the Cause was delayed, and after everything that needed to be examined according to the Sacred Canons had been completed, finally, my blessed predecessor Leo XII, on the thirty-first day of July, in the year 1828, on the feast of St. Ignatius,

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Founder of the Society of Jesus, solemnly...

[*Latin ed. p. 51*]

The acts of Pope Pius XII, edition 51, ter, decreed that the theological virtues of Faith, Hope, and Charity in God and neighbor, and the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, had reached a heroic degree in the venerable Servant of God, Bernardine Realino. In order to obtain the Beatification of this same Servant of God, it was necessary to discuss at least two miracles, obtained by God through his intercession, and now, after a considerable interval due to the injuries of time and circumstances, the Most Blessed Pope Leo XIII, and Our Predecessor, solemnly decreed on the thirteenth of November, in the year one thousand eight hundred and ninety-four, that the two proposed miracles were proven, namely, the first, in which Joseph Rigliani, a child consumed by a severe and acute abdominal illness, and already considered dead for nine hours by those present, was perfectly healed, immediately after his mother invoked the intercession of the Venerable Bernardine, and he suckled at his mother's breast; and the second, which is reported as follows: Father Anthony Grassi, of the Society of Jesus, suffering from a chronic fistula in the rectum, which had resisted iron and fire, was immediately and perfectly healed, without any remaining scar, while assisting in the transportation of the sacred relics of the Venerable Bernardine. With this decree issued, the same Supreme Pontiff graciously granted that further proceedings could be initiated, without it being necessary to investigate a third miracle; moreover, before the same Supreme Pontiff in a general assembly before the Cardinals of the Congregation of Sacred Rites, with their unanimous and favorable support, by a solemn decree on the twenty-fifth of March of the following year, it was determined that the solemn Beatification of the venerable Servant of God, Bernardine Realino, could proceed. The solemnities of the Beatification were celebrated with great splendor and the attendance of the faithful, in the Holy Patriarchal Basilica of Saint Peter, on the twelfth of January, in the year one thousand eight hundred and ninety-six. Subsequently, several graces or miracles were reported, which were said to have been obtained by the Almighty God through the intercession of the same Blessed One, and after the veneration granted to the same Blessed One, the Cause for Canonization was resumed, at the urgent request of the Most Reverend Father Camillo Beccari, of the Society of Jesus, then Postulator, in the year one thousand nine hundred and two, and some years later, by the esteemed Son, Charles Miccinelli, a diligent Postulator General of the Society of Jesus, two healings, which seemed to bear the characteristics of a supernatural action, were presented to the examination of the Congregation of Sacred Rites. One of these, it was said, occurred in this city in the year one thousand nine hundred and thirty-two: Olympia Barroero Lazzaroni, daughter of Hermenegildo,

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suffered from a fistula of considerable size in the right ureter.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis — The official commentary states that three physicians attested to this, a judgment confirmed by the unanimous opinion of three experts appointed by the Holy Congregation of Rites. Indeed, on the morning of April second, in the year nineteen hundred and thirty-two, the illness was still raging. However, fervent prayers, encouraged by the surgeon, Doctor Eugenio Gasparro, of Lecce, were offered by the patient, her husband, and himself, along with other doctors, at the church of Saint Bernard, and, miraculously! at twelve o'clock that same day, the fistula closed and the other symptoms of the illness disappeared, as the doctor immediately noted. Two experts appointed by the Holy See testified that the patient remained healthy and in good health; and all the doctors, the three official experts, and other witnesses unanimously acknowledged that a miracle had occurred. The second healing in Lecce is reported as follows: Sophia Renna Donno, daughter of Orontius Carminis, of Lecce, was afflicted with a severe meningitis, which worsened to such an extent that, during the night of the first of July of the year nineteen hundred and thirty-eight, the doctors declared that she was near death. As the efforts of the doctors were proving ineffective, Saint Bernard was invoked. The sick woman peacefully fell asleep in the early hours of the following day, and in her sleep, she later recounted, she saw the vision of Saint Bernard, who touched her head, and she immediately felt herself healed. The healing was recognized that very morning by another of the doctors, and subsequently confirmed by the other doctors. In addition to the healed woman, two expert physicians, appointed by the Apostolic Inquiry, testified to her continued good health. The three doctors and the three experts, appointed by the Sacred Congregation of Rites, who had agreed on the serious diagnosis and the unfavorable prognosis, jointly affirmed that the healing was to be attributed to a divine miracle. Regarding these two healings, after previous discussions in the meetings of the Sacred Congregation of Rites, a General Congregation was finally held before Us on the twentieth of May of the year nineteen hundred and forty-one, in which all present Cardinals, official Prelates, and Consultor Fathers freely expressed their opinions to Us; and We postponed issuing Our judgment in order to be illuminated by greater divine light, and We chose the thirtieth of June as the day to reveal Our thoughts. On that day, We received Cardinal Charles Salotti, Prefect of the Holy Congregation of Rites and Relator of the Cause, Alfonsus Carinci, of the same Congregation, from the Secretariat, and Salvator Natucci, General Promoter of the Faith, and after celebrating the holy Mass, We solemnly declared: That it is established that two miracles have occurred, brought about by God through the intercession of Blessed Bernardine Realino; namely,

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the instantaneous and perfect healing of Olympia Barroero.

[*Latin ed. p. 53*]

Acts of Pope Pius XII, 53: Lazzaroni, suffering from a fistula of the right ureter, and then Sophia Benna Donno, afflicted by a severe disease of the meninges; and We decreed that this should be promulgated. Since the nature of this Cause, which is most noble, did not require a greater number of miracles for its progress through the legal process, one thing was lacking for it to be safely determined by the Apostolic See to proceed to the solemn canonization of Blessed Bernardine. Therefore, in a general Congregation before Us on the fifteenth day of July of that year, the following question was proposed: Whether, with the approval of two miracles granted after the veneration of the aforementioned Blessed, granted by the Apostolic See, it could safely proceed to the solemn canonization of the same. All those present responded with unanimous suffrage in the affirmative; We, however, withheld Our judgment until the fifteenth day of August, in the feast of the Assumption of the Most Blessed Virgin, on which day, with the aforementioned Cardinals present, the Secretary of the Congregation of Rites, and the Promoter of the Faith General, We solemnly decreed: that it could safely proceed to the canonization of Blessed Bernardine Realino. But so that the customary procedure, in a matter of such importance, might be observed, almost five years after the aforementioned Decree was issued, when the bellicose fury, which had spread throughout almost the entire world, had finally ceased, We summoned Our venerable Brothers, the Cardinals of the Holy Roman Church, to a Secret Consistory held with Us on the eighteenth day of February of the preceding year, in which, first, we enrolled thirty-two most distinguished and meritorious men, concerning matters of the Catholic faith and concerning their own homeland, into the Sacred College of Cardinals; then, We provided more churches with their proper pastors; and finally, after a discourse given by Our venerable Brother, Charles, Cardinal Salotti of the Holy Roman Church, Prefect of the Congregation of Rites, concerning the life and miracles of the Blessed in Heaven, John of Britto, the martyr; and Bernardine Realino, the confessor, of the Society of Jesus; and Joan Elizabeth Bichier des Ages, a virgin, foundress of the Congregation of the Daughters of the Cross; and Francesca Xavier Cabrini, a virgin, foundress of the Institute of the Missionary Sisters of the Sacred Heart of Jesus; and, after reviewing the acts which the Congregation of Holy Rites, after a preliminary examination, had deemed worthy to be admitted and approved in the causes of beatification and canonization of these Blesseds, We received, one by one, the opinion of the Cardinals present, who with one voice urged Us to define the legitimacy of these causes. On the twenty-first day of February, in the Basilica of the Vatican, a public Consistory was solemnly celebrated, in which, for the canonization of the aforementioned Blesseds, as is customary, after a brief account of

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their lives, virtues, and miracles was given by the Advocates chosen from the sacred Consistorial Hall, the Advocate, for Blessed Bernardine Realino,

[*Latin ed. p. 54*]

5. Acts of the Apostolic See – An Official Commentary by Francis Xavier Parisi. We, although we have already declared that we know the four Blesseds, concerning whose cause the Advocates have presented their arguments eloquently, and who are indeed worthy to be enrolled in the catalogue of the Saints; nevertheless, so that all things may be done properly according to venerable tradition, we will not yet express our infallible judgment until, in the Semi-Public Consistory, which is so called, all those Cardinals, Patriarchs, Archbishops, and Bishops who are to be present in the City have declared their opinions to us. In the meantime, we have requested that all, with humble prayers offered to God, seek more abundant light from the Holy Spirit for our minds. Furthermore, we have ordered that legitimate accounts of the lives, deeds, and miracles of those Blesseds, and of all the acts in their causes, be sent to each of the aforementioned dignitaries, so that it may be easier for everyone to have the matter explored and known before they can freely and piously express their judgment to us. Therefore, this Semi-Public Consistory was held on the thirteenth day of June of the past year in the Consistory Hall, in which we, being present first, addressed all, and then sought the votes of each individually. Having been thus pleased to find them agreeing with us in one voice and in spirit, that the highest honors of sanctity should be conferred upon those Blesseds by us, with the inspiration of the Holy Divine Spirit. However, the solemnities of this canonization, in honor of Blessed Bernardine Realino, together with the Blesseds John De Britto, Martyr, and Joseph Cafasso, Confessor, were decreed to be solemnly carried out in the Basilica of St. Peter, with the help of God, on the seventeenth day of April of the preceding month, and up to this day, that is, the twenty-second of June, in another Semi-Public Consistory. In the meantime, we have requested that the Cardinals present and all the faithful join their prayers to ours, so that the auspicious and salutary events that we are already foretelling may occur for the Catholic cause. Concerning all of these matters, as legal acts are to be carried out, we have requested the Advocates of the Consistory Hall, with the assistance of the Apostolic Notaries, as is customary. When this day arrived, we entered the Basilica of Vatican, adorned with countless lamps and a magnificent display, and already filled with a great multitude of faithful, accompanied by all the secular and regular clergy, by many Prelates and Officials of the Roman Curia, and with a large gathering of Cardinals and Sacred dignitaries. We immediately proceeded to our Chair and sat down. Then,

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having performed the customary supplications...

[*Latin ed. p. 55*]

55. Previously, Our Venerable Brothers, the Cardinals of the Holy Roman Church, according to custom, with obedience, Cardinal Charles Salotti, Prefect of the Congregation for Sacred Rites and appointed to oversee this canonization, together with the esteemed son Aloysius Philip Re, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that We deign to adorn the Blessed John of Britto, Martyr, Bernardine Realino, and Joseph Cafasso, Confessors, with the highest honors of sanctity. Then, having implored the light of the Holy Spirit, We, Vicar of Jesus Christ and Supreme Master of the Catholic Church, seated in the Chair of Saint Peter, solemnly pronounced: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our Venerable Brothers, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We decree and define that the Blessed John of Britto, Martyr, Joseph Cafasso, and Bernardine Realino, Confessors, are Saints, and We add them to the Catalogue of Saints; We decree that their memory should be observed each year by the entire Church on the day of their birth, namely, that of John of Britto on the fourth of February, that of Joseph Cafasso on the twenty-third of June, and that of Bernardine Realino on the second of July, with pious devotion. In the name of the Father, and the Son, and the Holy Spirit. Amen. Subsequently, having received the prayers of the aforementioned promoter of the canonization, Cardinal Salotti, through the aforementioned Advocate of the Consistorial Hall, We approved, and We ordered that these Decrees be drawn up and dispatched under seal; and We commanded that the Apostolic Notaries be present so that they might draw up a public instrument concerning the same canonization. Then, giving thanks to God, the Supreme and Greatest, together with a very large multitude of the faithful singing the hymn "Te Deum," having concluded, and after invoking the patronage of the newly recognized Saints, We addressed the clergy and the people in a homily, in which We spoke briefly of each one, praising them so that the faithful, beholding the excellent examples of their virtues, might be spurred to imitate and pursue them with the greatest zeal, and that they might seek the protection of their patronage through fervent prayer, both for themselves and for the entire human race, which has not yet been restored from the devastating war in which it has so greatly suffered. The homily having been delivered by Us, We bestowed the apostolic blessing and the plenary

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indulgence for sins upon all present.

[*Latin ed. p. 56*]

Acta 56 of the Apostolic See – Official Commentary. And immediately thereafter, we solemnly celebrated the Sacred Pontifical; upon its completion, the splendid rite of canonization happily concluded. Therefore, with these present Decrees, the memory of the venerable Saint Bernardine Realino is consecrated, which, justly and deservedly, enriches the glorious company of the Saints and brings great joy to the devoted Ignatian family, and to the cities of Carpi and Lecce. Having carefully considered all that was to be examined, with certain knowledge, we again confirm, strengthen, and establish all and each of the things which we have mentioned above, concerning the fullness of Our apostolic power, and we announce this to the entire Catholic Church. Furthermore, We command that these Letters, whether transcribed or printed, but signed by the hand of an apostolic notary and sealed, shall have the same force and effect as if they were exhibited or shown. If anyone should presume to infringe these Our Decrees, or, with audacious temerity, to contradict or attempt to thwart the definition, decree, inscription, mandate, statute, and will of Ours, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the twenty-second day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

6B I, FRANCIS, Bishop of Ostia and Tuder, Cardinal, MAR- Dean of the Sacred College.

SB I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal CHETTI SELVAGGIANI, TISSERANT.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

£B I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO.

[*Latin ed. p. 57*]

Acts of the Sacred Congregation of Cardinals, December 12th. I, Benedict, Bishop of Palestrina, Cardinal Aloisi-MaseLLA. I, Alexander, Priest of the title of St. Mary in Cosmedin, Cardinal Verde. I, Aloysius, Priest of the title of St. Sylvester in Capite, Cardinal Lavitrano. I, Peter, Priest of the title of the Holy Cross in Jerusalem, Cardinal Fumasoni Biondi. I, Frederick, Priest of the title of St. Mary of Victory, Cardinal Tedeschini. I, Francis, Priest of the title of St. Cecilia, Cardinal Margaggi. I, Dominic, Priest of the title of St. Apollinaris, Cardinal Jorio. I, Ernest, Priest of the title of St. Sabina, Cardinal Ruffini. I, Maximus, Priest of the title of St. Mary in Porticu, Cardinal Massimi. I, Adeodatus John, Priest of the title of St. Prisca, Cardinal Piazza. I, Nicholas, Protodeacon of St. Nicholas in the Tullian Prison, Cardinal Canali, Major Penitentiary. I, John, Deacon of

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St. George in the Golden Hill, Cardinal Mercati. I, Joseph, Deacon, Cardinal Bruno. For the Holy Roman Church, Cardinal Marchi, Chancellor. Cardinal Micara, Dean of the Sacred College. Prefect of the Congregation of Sacred Rites. f. Alfonsus Carinci, Archbishop, titular of Seleucia, Protonotary Apostolic. Arthur Mazzoni, Protonotary Apostolic. Alfred Liberati, Canon of the Apostolic See, Assistant for Studies. EXPEDITA on the twenty-third day of December, in the tenth year. Alfred Marini, Plumber. A. Marini, Apostolic Scribe; Registry in the Canonry of the Apostolic See, volume LXXIV, number 24. - Aloysius Trussardi, from the Tabularium. 5 - Acts, volume XVI, number 2. - 25-2-949.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis — OFFICIAL COMMENTARY OF THE APOSTOLIC EXHORTATION ADDRESSED TO ALL ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCAL SUPERIORS, WHO MAINTAIN PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE VOTIVE MASS TO BE CELEBRATED FOR THE REPARATION OF THE OFFENSES OF GOD. PIUS PP. XII. The conflict between good and evil, which has always been interwoven with the history of the human race, rarely, and perhaps never, has raged so fiercely as it does in our time. If We, from this Vatican fortress, survey the entire world, We are indeed filled with admiration and joy as We behold the ranks of good shining with virtues, which recall the former ages of the Christian religion, especially in the merit of fortitude and the glory of the martyrs; but on the other hand, We are grieved and distressed to see the wickedness of men reaching an incredible and quite unprecedented level of impiety. This wickedness, venerable brothers, We tremble to recount, but We cannot remain silent in the discharge of our apostolic office. That proud neglect and contempt of divine things, which was the first sin of man, who rejected the heavenly command, is the most pernicious source of all evils; and in these present times, this virulent disease spreads almost everywhere throughout the world; especially in certain regions, it engenders countless evils through a conspiracy "against the Lord and against the Christ of His," for when God is removed, man, stripped of his spiritual dignity, is made a vile slave of earthly things, and thus the roots of all that is virtuous, of love, of hope, of the beauty of interior life, are destroyed: We speak of atheism, and even of hatred of God. The utmost impudence is displayed; those who hate the name of God seize every kind of support and assistance for themselves. Books, commentaries, periodicals, radio waves, meetings, public gatherings, and private conversations, disciplines, and arts—all are available to them, so that they may deride sacred things. "And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace. And the sun and the air were darkened with the smoke of the pit." We believe, venerable brothers, that this does not happen without the

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enemy of hell plotting snares, whose very nature it is to hate God and to harm men. Therefore, nothing should be spared in your care, and in the care of the priests and faithful entrusted to you.

[*Latin ed. p. 59*]

The Acts of the Popes, 59. It is better to be condemned than to engage in strife for the sake of defending the name of God, which powers that even the angels fear. With the exalted sign of Saint Michael the Archangel, and that repeated exclamation: "Who is like God?", oppose with the most fervent will the detractors of the divine name, affirming, loving, and proclaiming [God]. Those who are provoked by such insults are not only guilty of a most heinous offense, because "the greatest hatred of God is the sin against the Holy Spirit," and they are destined for the most grievous punishments, but they also demonstrate a most ungrateful disposition. For what is more necessary and salutary than to adore and worship God? Our very being, both of body and soul, our intellectual gifts and our strengths, all flow from Him; the light of the sun, the air, the fruits of the earth, nourishment, the delights of life, and, which is of greater importance, heavenly grace, the supports of sanctity, truth, and salvation, all come from Him: everything good that we possess is His gift. "O how good and sweet is thy Spirit, O Lord, in all things!" [And you, O God, are sweet and true, patient and merciful, ordering all things."]. He is not far from any of us: "For in Him we live and move and are." He is wise and most merciful, comforting with gentleness and correcting with chastisement. Whenever He punishes us, we suffer justly, for "we receive according to our works"; and even pain, through His supreme and provident counsel, becomes a discipline of virtues and a fertile seed of eternal happiness. For him to whom God is inheritance and possession, small are the prosperous or adverse events of fortune, and nothing is considered lost if God is not lost. Furthermore, the love of God brings salvation to men, while, on the contrary, aversion to Him hastens calamitous events. Who is not afraid and horrified by the tumults, the discord among citizens, the conflicts of wars, which, in the future, will be even more devastating through the force of new weapons? To prevent these things, we praise and commend those endeavors that tend towards the greater union of states. But this, which is easily undermined, is founded on shifting sand, unless the sense of fraternal kinship among all prevails throughout the earth, and, by strengthening mutual trust, received and given, it supports agreements, and consolidates societies. And experience and usage demonstrate most truly that men do not feel themselves to be brothers unless they feel that they are all of the same [nature].

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary. Reverence for the Supreme Legislator and Judge is diminished; then, what is right and

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wrong are laid bare; the law of morals is disregarded; if nothing is to be feared, then whatever audacity arises dares to attempt and greedy wickedness accomplishes; men, corrupted like beasts, are ruined in mutual slaughter, finding their only pleasure and miserable delight in indulging in their appetites and exercising cruelty. It benefits us indeed when we serve God. Therefore, in the hall of a pure conscience, the presence and loving power of God should be worshipped with the greatest devotion and care, for this is the path to increasing virtue and a most excellent progress, by which we may pass from external things to internal things, and from there ascend to heavenly things, never turning back. May the memory be filled with the sweetest presence of that God, may the intellect be illuminated, may the soul be gladdened, may the will be strengthened to act purely, actively, and piously: "for to know you [God] is perfect justice." To all those who stray from the paths of justice, incentives should be offered through prayer, exhortation, and deeds, and especially through a life in which the image of paternal goodness shines forth, so that they may expiate their sins and cleanse themselves. Let sinners reflect on the most merciful Father, "who welcomes back the prodigal son and gladly receives him after his suffering and repentance, offering a fattened calf, adorning the feast with joy. Why? Because he had found his son whom he had lost, and he had felt a love for him that he had regained." Who is this Father to be understood? Surely God: for there is no father so good, no father so pious. He who possesses faith and the resources of a religious life should, as far as possible, share these blessings with others. To more vigorously arouse this zeal for religion and to provide a remedy against the scandalous impiety with which our age is tainted, we have a most powerful aid. What can prayers not accomplish? What can prayer not do, which, in the name of Christ, flows from an innocent or repentant heart, which grows strong with the strength of faith, accompanied by the splendor of good works? "Prayer is the wall of faith, our weapons and armor against the enemy who observes us on all sides." But everything that pertains to the observance and practice of religion yields to the Eucharistic Sacrifice, which perpetuates the bloody immolation of Christ without bloodshed on the altar, and from which abundant and salutary fruits are derived for men. The Heavenly and Eternal Father is worshipped, appeased, and placated by the precious blood of the innocent Lamb, whose voice is more powerful than the voice of the innocent blood of Abel and of all the just, because He is endowed with infinite dignity and power: for He is taken by us for us, and offered by the very Son of God, for the reconciliation and peace.

[*Latin ed. p. 61*]

Acts of the Holy Father, Pius PP. XII, section 61. He is the author of our salvation, the inexhaustible giver of every heavenly grace. "When we

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provoke the wrath of God—the vengeance of the Judge—then let us be protected by the presence of His Blood—the Blood of those who have gone before us—then let the crowds depart." The same Sacrifice is truly propitiatory, and effectively accomplishes "reconciliation for sins, for punishments, for satisfactions, and for other necessities." Therefore, if the grievous sin of atheism and hatred of God, by which the present age is defiled, can be diluted by the washing of the Blood of Christ, which the Chalice of the New Covenant contains, we can abolish this execrable crime and its consequences, imploring forgiveness with heartfelt contrition, and prepare a glorious triumph for the Church. Considering these things, and desiring that they be realized with you, we have deemed it fitting to allow and to urge you, and all priests, that on the Lord's Day, a second Mass be celebrated, which will be a votive Mass for the remission of sins, according to our intention, unless it is to be celebrated for the Bishop or for the people. But those who, for any reason, do not avail themselves of this privilege, shall celebrate the Mass on the same Lord's Day, and shall earnestly commend to God, in the eucharistic sacrifice, at least the desires expressed above. Furthermore, the faithful, who ought always to participate in the joys and sorrows of the mystical Body of Christ, invited by you, let as many as possible surround the altars on that same Lord's Day, and, carefully considering the gravity and importance of the matter, let them pray and beseech God with greater fervor, and let them be refreshed by the heavenly food, united in a common purpose. We do not doubt that you will fulfill what we ask with the utmost piety and devotion, and that you will offer prayers and vows to God, so that, freed from all harm, the grace of heavenly charity may renew all things in Christ, and that the common goals of peace may be happily achieved. We are therefore very confident that our desires will be fulfilled, and we bestow upon you and your beloved priests and faithful, entrusted to your care, the Apostolic Blessing, a pledge of heavenly help. Given at Rome, near Saint Peter, on the tenth day of February, in the year 1949, in the tenth year of Our Pontificate. PIUS PP. XII.

11 12 13

Hymn for the First Vespers of the Feast of the Precious Blood of Our Lord Jesus Christ. Council of Trent, Session XXII, chapter 2. Council of Trent, Session XXII, chapter 3.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis CONSTITUTION – Official Commentary. THE APOSTOLIC VICARIATE OF BOMBAY (KARACHI), SEPARATED FROM THE ARCHDIOCESE OF BOMBAY, AND A NEW DIOCESE ERECTED THEREFROM, NAMED "KARACHI."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE OF THE MATTER, KNOW ALL MEN. The Roman Pontiffs, with diligent study of opportune circumstances, strive to meet

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the needs of the faithful, dividing too extensive dioceses and erecting new ones, entrusting them to pastors. This part of Our apostolic office is now required by the Archdiocese of Bombay in the Orient, which, because of the excessive extent of its territory and the distance of places from the Archbishop's seat, and because of the increase in the faithful and ecclesiastical institutions, cannot be governed with due diligence by one, even the most vigilant, pastor. Therefore, it has seemed fitting to separate a portion of its territory and to establish a new diocese therefrom. We, therefore, having before Our eyes the desire of the venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis, in the "Union of India," as Apostolic Delegate, and the counsel of the venerable Brothers Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having carefully considered all things, and supplementing what is necessary, with the fullness of Our apostolic power, as We have said above, We separate a portion of territory from the Archdiocese of Bombay, comprising the civil provinces of Sind and Baluchistan, which, from the year 1935, the same Sacred Congregation for the Propagation of the Faith had, in fact, although not by law, established as not being subject to the jurisdiction of the Archbishop of Bombay, and We erect and constitute it as a new diocese, which We decree shall be called the Diocese of Karachi, from the name of that city, which is the principal city of that region, and We entrust it to the care of the Order of the Friars Minor, for Our own and for the good pleasure of the Apostolic See. We establish the episcopal seat of this new diocese in the aforementioned city of Karachi, from which the diocese itself derives its name; therefore, the city is to be the seat of the bishop.

[*Latin ed. p. 63*]

The acts of Pope Pius XII, number 63, are now presented. The bishops have established a cathedral in the temple dedicated to Saint Patrick, located in the same city; therefore, we elevate this church to the rank and dignity of a cathedral, and we grant to it, and to the bishops of Karachi for the time being, all the rights, privileges, insignia, honors, and graces with which other cathedrals of the Church and their prelates are commonly endowed and enjoy, and we subject them equally to the same burdens and obligations with which others are burdened. We establish the diocese of Karachi as a suffragan diocese of the metropolitan Church of Bombay, and therefore we wish that the bishops of Karachi, for the time being, be subject to the metropolitan archbishop according to the law. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, we grant that, in the meantime, diocesan consultants be chosen and appointed to handle legal matters. We establish an endowment for the episcopal seat, consisting of a suitable portion of revenues and goods, as mentioned above, including the assets pertaining to the mission, as well as the revenues and offerings

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of the curia, which are customarily provided by the faithful, for whose benefit this diocese has been established. Furthermore, with regard to the governance and administration of this diocese, we order that the election of an administrator in the event of a vacancy, the institution of those called by the Lord, the rights and obligations of the clergy and laity, and other matters of this kind, be observed in accordance with the sacred canons and synodal decrees in force in Eastern India. To all of these matters, so arranged and established, we entrust their execution to the one who presides over the Apostolic Delegation in the Union of India during the time of execution, and we grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to ensure that a true and authentic copy of the acts of execution be transmitted to the Sacred Congregation for the Propagation of the Faith as soon as possible. Finally, we decree that these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the same full faith as if these letters were presented or shown. We will and order that these present letters be firm, valid, and efficacious, and that they shall have their full and complete effect and be inviolably observed by all to whom they pertain, notwithstanding any contrary provisions, even those deserving of special mention. Therefore, let no one dare to infringe or contradict this page of division, erection, commission, constitution, concession, subjection, decree, delegation, derogation, and our will. If anyone should presume to do so—

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Should anyone presume to attempt a frivolous commentary, they will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the twentieth day of the month of May, in the tenth year of Our Pontificate. For the Holy Roman Church, Pacelli, Cardinal, Prefect of the Sacred Congregation. Fumasoni Biondi, Cardinal, Prefect of the Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Franciscus Hannibal Ferretti, Apostolic Protonotary. In the place of © Piombi, Registry in Cane, volume LXXVI, number 59. - A. Trussardi. LETTERS I TO THE REVEREND FATHER CLEMENT, MINISTER GENERAL OF THE ORDER OF FRANCISCAN CAPUCHINS, CONCERNING THE APOSTOLATE TO BE PROMOTED BY THAT ORDER. PIUS PP. XII, Beloved Son, health and Apostolic Benediction. — As We have indicated to you and your brethren in a meeting held in Rome, attended by representatives from almost all your provinces, We are greatly pleased to see that your Institute, which, over time, has so admirably proven itself, whether in its pursuit of the perfection of religious life or in

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its dedication to the apostolate, may attain even greater and wider growth. These works of the apostolate, as you well know, seem not only opportune but absolutely necessary in our present age. Indeed, it is necessary to have more frequent and more diligent heralds of the Gospel, who may daily spread the precepts of Jesus Christ and His peaceful Kingdom among peoples who are still uncultivated in Christian wisdom, as well as in their own homeland; that is, even in those regions which have long enjoyed the benefits of the Christian religion and civil society bestowed by the Divine Redeemer. It is known that in many sectors of society, the Christian faith is so languishing that boredom with heavenly things and a certain neglect often occupy the minds of men.

[*Latin ed. p. 65*]

Acta Pii PP. XII 65. On the one hand, those who are inundated with wealth often seek nothing other than to surrender themselves to pleasures and to the delights of the present life; on the other hand, those who are burdened by poverty, and who must earn bread through toil and labor for themselves and their families, are alienated from the Church by the deceptive promises and doctrines of others, as if the Church were ignorant of and indifferent to their miserable condition; whereas, on the contrary, the Church strives with all its might not only to enlighten their minds with truth, not only to uplift their spirits with the hope and solace of heavenly things, but also—as far as it is within its power—to provide for the necessities of their present lives. But in this salutary ministry and work, it is absolutely necessary that the Church not lack those who, with their active and generous zeal, assist it. This is especially demanded by the immense multitudes of the working class, who, because of their greater poverty and their less developed minds, are more easily deceived by false appearances, and who are too often, to the great detriment of religion and the state, led away from the straight path of truth. The Franciscans of Capuchin order have always, from their origins, made it a particular aim to undertake works of charity and apostolate for the benefit of the poorer people. Why, therefore, should they not now, with greater zeal, increase this evangelical work, as the needs of the people grow ever greater? To accomplish this, these times call for it, not only in the churches—to which those in greater need often do not come—but also, whenever it is given to them as priests to exercise the ministry of the sacred office, in the fields, in the workshops, in the factories, in the hospitals, in the prisons, and in the midst of groups of workers, to become brothers to one another, so that all may serve Christ. They should mingle their apostolic labor with the labor of the workers; they should free their minds from the darkness of error and raise them to the light; they should calm their spirits, which are sometimes lacerated by hatred and envy, and fill them with divine charity. And they should especially make it clear to them that the Catholic Church is their true mother, who not only

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desires to provide for their eternal salvation, but also seeks to lead their miserable condition to a better and higher state, not through deceptive doctrines, not through tumults, not through force, but through justice, through equity, and through a friendly concord established among the classes of citizens. But above all, it is necessary to urge them to conform to Christian precepts, to practice religion properly, to attend the sacraments, and to encourage them to restore good morals, both privately and publicly; for, as you know, without the truth of the Gospel, and without virtue and the way of life to which the Divine Redeemer has called all men, they perish, falter—

[*Latin ed. p. 66*]

66 > "Acta Apostolicae Sedis" – Official Commentary. Everything, and indeed, all things, are corrupted most grievously. Therefore, labor with no sparing of effort, and with a heart inflamed by divine charity; enter into the midst of the multitudes as heralds of peace, as masters of truth, as adorers of the most holy piety and religion. Let all see in you an example, so that it may be easier for you, and indeed for Jesus Christ, to win over their hearts. Thus, with the help and assistance of heavenly grace, it will come to pass that, emulating the illustrious and holy deeds of your predecessors, you may reap even more abundant fruits of salvation. But be it understood and impressed upon you that, in undertaking such apostolic works, which your own age demands of you, the institution of your religious life must in no way be weakened, nor fundamentally altered; rather, it must be so imbued and conformed to the evangelical spirit, that you may shine forth in all things with poverty, with sweet simplicity, with humility, and that, above all, you may restrain yourselves with the strict discipline of your manner of life, which, however, must not hinder the sacred ministry, but be tempered by the awareness of your duty fulfilled and by heavenly joy; and also that you may burn with that seraphic charity towards God and towards your neighbor, with which the Patriarch [St. Francis] burned throughout the course of his entire life. Only by preserving this principle, and by daily increasing the fervor of piety and interior life, will your external endeavors be able to draw upon that divine power which overcomes all earthly difficulties and overcomes them successfully. We wish this for you; we urge you, with an active will, to undertake and to prove this, while we earnestly implore God for the necessary heavenly help for you. May the Apostolic Blessing be your guide and intercessor, which, as a witness of Our particular benevolence, We impart with a heartfelt spirit to you, beloved son, and to the entire community of Capuchin Franciscans. Given at Rome, at the Basilica of St. Peter, on the fourth day of the month of December, in the

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tenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 67*]

To the Most Reverend Fathers, The Cardinals, To the Most Reverend Prelate, Cardinal Innitzer, Archbishop of Vindobonae, and also Apostolic Administrator of Burgenland: Regarding the restoration of the Cathedral dedicated to Saint Stephen in Vindobonae.

His Holiness Pope Pius XII, to our beloved son, greetings and the Apostolic Blessing.

We have learned with great joy that the noble cathedral, dedicated to the honor of Saint Stephen in Vindobonae, whose lofty roofs rise towards the heavens, which had suffered immense ruin from the blows of the most savage war, has now been restored through diligent work, and that it is to be solemnly restored to public worship. This, indeed, is a most just cause for joy for the prudent pastor and the entire faithful flock, and also a propitious omen for fostering piety towards God, and for the civil harmony and prosperity of the region. For the temple of a city, raised from the ground by the effort and favor of the entire people, which, from its foundations to its heights, is composed of various and precious stones, columns, and arches, adorned with decorations that have endured through the ages, presents a splendid image of the living Church, of which Christ is the cornerstone and the faithful are the members.

Does not God Himself, hidden in the tabernacle of the altar, and the salutary sign of the cross, which reigns everywhere, and the shining altars consecrated to God, so full of memories of the Old and New Testaments, and the faces of angels and saints looking down benignly from all sides, and the sumptuous monuments of princes and ancestors, and even the play of light and shadow, attract the repentant man, with a certain sweet and powerful force, to cleanse his sins, to implore the benefits of God, to soften the hardships of this mortal life, and to raise the soul that is lying down and afflicted to the hope of immortality?

Furthermore, the magnificent structure of the building, the ornamentation of the ministers, and the majesty thereof, and the most solemn processions and explanations of the mysteries of God, and the various and solemn ceremonies of the sacred rites, and finally, the harmonious concert of the organ and voices, which so often fill the hearts of those present with a sweet and intimate emotion!

It is certainly worthy of remembrance the words of Saint Augustine the Confessor, which are read in his *Confessions*: "I confess to You, Lord God my Creator, that Your works are a confession to me, and that I confess Your works to You. How much of my life has been spent listening to Your hymns and chants, the sweet voices of Your Church! Those voices flowed into my

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ears, and Your truth was revealed within me."

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale: "My heart was moved, and I was filled with a burning desire for piety, and tears flowed, and it was good to me with them" (IX, 6). Therefore, with the most fervent will, we encourage and favor the sacred celebrations which will soon take place in the cathedral of Saint-Étienne. We do not doubt that these good faithful, with their piety increased and their spirits renewed, will approach the House of God, and will be refreshed and strengthened by its heavenly grace, faithfully fulfilling divine precepts in their domestic and civic lives. In order that this blessed day may bring forth greater fruits of salvation to your people, we freely grant you the faculty, after the sacred pontifical rite has been performed, to bless the faithful in your name and with our authority, offering them a plenary indulgence, to be obtained according to the conditions of the Church. As a pledge of these heavenly gifts, and in anticipation of our special charity, we impart to you, our beloved Son, and to all the clergy and people entrusted to you, our Apostolic Blessing, with all our love in the Lord. Given in Rome, near Saint Peter's, on the eighth day of the month of December, in the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year 1948, the tenth of Our Pontificate. PIUS P. XII. TO THE REVEREND D. LAURENTIUM PEROSI, BISHOP OF URBANUM, WHOM THE SUPREME PONTIFF LEO XIII GRANTED THE OFFICE OF MASTER OF THE SISTINE CHOIR, WHICH HE WILL COMPLETE IN FIFTY YEARS. PIUS P. XII, Beloved Son, greetings and our Apostolic Blessing. — We gladly acknowledge that you are soon to complete the fiftieth year since Pope Leo XIII, of immortal memory, graciously granted you the office of Master of the renowned Sistine Choir. This happy occasion will be very pleasing, both to you and to all who admire your exceptional skill in music. Indeed, those magnificent examples of musical art, which you, a devoted student and discerning interpreter of the mysteries of the Faith, have faithfully rendered to the senses and affections of all the faithful, now with forceful expression, now with gentle modulation of sounds and harmonies, are well known; so that the listeners of your melodies are not only strongly encouraged to contemplate divine things, but are also gently moved in spirit to receive the impulses of heavenly grace. Therefore, beloved Son, we heartily congratulate you on this joyful occasion, and wish you all the best.

[*Latin ed. p. 69*]

Acta Pii Pp. 69, XII, and most salutary, granted by God to all. May the Apostolic Blessing, which is a witness to the unifying and unique character of Our love, be a testament to these gifts, which We impart to you, beloved Son, and to your companions, with heartfelt affection in the Lord. Given

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in Rome, at Saint Peter's, on the fifteenth day of the month of December, in the year 1928, the tenth year of Our Pontificate. PIUS PP. XII, TO THE MOST REVEREND FATHER, JOHN T. MC NICHOLAS, ARCHBISHOP OF CINCINNATI, AND PRESIDENT OF THE NATIONAL CATHOLIC WELFARE CONFERENCE: For the assistance provided by you and your Council to those in need and to the poor. PIUS PP. XII, Venerable Brother, greetings and the Apostolic Blessing. — Charity among brothers, which the Apostle urges to always flourish among the faithful, consists primarily in this: that we love those whom God has given us as companions in this earthly pilgrimage, and that we help those in need, offering comfort to the afflicted to the best of our ability, while awaiting the immense inheritance that is promised only to the merciful after this mortal life. You and the other Sacred Pastors of the United States of America have demonstrated this noble virtue with frequent examples and with deeds of great merit, especially through the newly established and provident Council, to which you preside with such distinction. We have learned that you have undertaken active endeavors to assist those exiled by unfortunate circumstances, and we have found great solace in this, amidst the anxieties and sorrows that afflict and grieve us to an excessive degree at this time. Therefore, We have wished to write this letter to you, so that We may adorn and extol your diligent and watchful charity with just praise. You know that We are followed by anxious thoughts and concerns for those who, with the overthrow of public order in their homeland, or pressed by poverty and lack of work, have been forced to abandon their homes and transfer their dwellings to foreign lands. It is equally in accordance with human kindness and the law of nature that these paths of migration should be opened to them. For the Creator of all things has, above all, created all things for the good of all; therefore, the dominion of individual states, however important, should not be such that, when there is an abundance of resources to nourish many elsewhere, they are denied assistance.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — Commentarium Officiale. It is deplorable that, for insufficient and unjust reasons, access is sometimes denied to those in need who are born elsewhere and endowed with honest morals, and that this does not serve the public good, which should be the true measure of all things. Aware of Our intentions, you have recently and diligently striven, as We have seen from the decree, and We hope that it will lead to greater things, so that many refugees from your homeland may enter your lands, and that, whether they depart from their homes or arrive there, suitable works of charitable men may assist them, clearly demonstrating that priestly benevolence, which commands: "It is the duty of a priest to harm no one, but to will the good of all." Therefore, We admire your charity, which, kindled by heavenly inspiration, has not

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allowed you to pass by deaf to the miseries and needs of supplicating people, but, in the manner of the evangelical Samaritan, has led you to seek out suitable means of assistance, where wounds must be healed or calamities alleviated. We gladly bestow this commendation, earned by your excellent merits, because We are certain that it will encourage you, while bravely confronting difficulties, to persevere with greater zeal in good endeavors. You strive earnestly to ensure that exiles are not separated from their own families, but that priests and refugees alike may have access to your land. But the recent, terrible war has, alas, left behind other evils that must also be addressed and remedied. It is no secret that, in some parts of the world, large numbers of captives are suffering, who are still prevented from returning home. What can we say about the exiles who lack shelter and bread, about families torn apart, and about those, in considerable numbers, who, for political reasons, are held in custody, and whose trials are delayed by a cruel and unjust postponement of justice? And how can one not be touched and moved by the countless numbers of children, who, orphaned and deprived of all help and support, lead a lamentable life, all the more deserving of compassion because they seem to suffer the penalties of an injustice they did not commit? We urge you again and again, listening to the clamor of so many miseries, to offer solace and assistance, and we encourage you to continue on the path of royal charity, to devote your efforts to healing or at least mitigating these evils as well. We are confident that, moved by your example, the sacred pastors of other nations, priests and laypeople, will, heeding Our repeated and anxious warnings, devote themselves to alleviating these many sorrows.

2 2 S. AMBROSIUS, De Officiis Ministrorum, lib. II, cap. IX.

[*Latin ed. p. 71*]

Let them [the Acts of the Popes] provide assistance to our brothers and to those of the household of the faith, and let them also, in this matter, demonstrate themselves to be effective agents with a great accumulation of merit. Let it be before the eyes of all, during the Sacred Year, which we will celebrate with joy, that which Christ declared to have been fulfilled in the town of Nazareth in Himself, and to which, even now, He compels the wills of men to strive: "The spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, to preach remission to the captives, and sight to the blind, to set them that are broken in spirit free, to preach the acceptable year of the Lord, and the day of retribution." Therefore, let them proceed towards a solid and true peace, already now extinguishing envy, bestowing forgiveness, and abounding in mercy. This will be no less useful to those who do good than to those who receive a benefit: "That which you have done to the least of my brethren, you have done to Me." And you are both full and empty: fill your emptiness from your fullness, so that your empti-

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ness may be filled from the fullness of God. From the heart, we desire that the feast of the Nativity of the Lord may bring you sweet joys, which may be wonderfully rewarded by your actions, and may make you inclined to new undertakings and works of charity. We pray to the heavenly Child, for you and for your colleagues in the episcopate and for your flocks, for a superabundance of graces, and as a pledge of these, we gladly bestow the Apostolic Blessing. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of December, in the tenth year of Our Pontificate.

PIUS PP. XII

TO THE MOST REVEREND FATHER, POPE DOM CLEMENTE, BISHOP OF VELITERNE, HOLY ROMAN CHURCH, CARDINAL MIGARA, PREFECT OF THE SACRED CONGREGATION FOR RITES, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONVENTION OF BOLIVAR IN THE CITY OF "CALI" IN THE REPUBLIC OF COLOMBIA.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

In the city of Cali, situated within the pleasant valley of Cauca, there is no less cultivation of the land and industry of works, than devotion to religion. (Luke 4:18-19. St. Augustine, *Sermo in Psalmum LUI, 5*).

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis — The official commentary, which we have received with great pleasure at the end of this month of January, states that the Bolivarian Eucharistic Congress will be solemnly held, at which sacred prelates, priests, and good faithful will gather, not only from all of Colombia, but also from neighboring nations: Venezuela, Peru, Ecuador, Bolivia, and PanamÃ¡. Indeed, through these sacred gatherings and rites held in honor of the august Sacrament, these peoples will certainly offer due thanks to the Divine Redeemer, who has called them « from darkness » « into his wonderful light » (1 Peter 2:9), and also public faith and piety will receive considerable growth, and the morals of the people will be vigorously and gently encouraged towards a good and Christian way of life. There is, indeed, no more powerful aid for seeking as many souls as possible for God, for awakening hearts to the love of heavenly goods, than this Sacrament of divine charity, which deserves all praise and honor, and whose cult should be amplified with the utmost care and diligence. Therefore, having already undertaken plans and made great preparations worthy of commendation, we earnestly exhort all good and faithful people to contribute their zeal and effort to the Congress. Furthermore, so that Our

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presence may be more evident at this celebration, We choose and appoint you, Venerable Brother, who, resplendent with the Roman purple, preside over the Sacred Congregation for Religious Rites, as Our Legate from Our side, to preside over the Eucharistic Congress to be held soon in the city of Cali, in Our name and with Our authority. We are certain that, through this honorable office, you will, through your ardent piety towards the most holy Eucharist and the brilliance of other virtues, act diligently and prudently. As a sign of good wishes and in testimony of Our special affection, We impart to you, Venerable Brother, and to the vigilant Bishop of Cali, and to the other sacred prelates, and also to the civil magistrates and all the faithful who will participate in the celebration, Our Apostolic Blessing in the Lord. Given at Rome, near the Holy Peter, on the sixth day of the month of January, in the Epiphany of the Lord, in the year 1949, in the tenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 73*]

Acts of the Supreme Pontiffs, Pius XII, 73, ADDRESSES, On February 16, 1949, with most noble words, by which the Most Reverend Charles Arango Vélez, Apostolic Exarch of Colombia, and also speaking in the name of the representatives of other nations present, devoutly expressed to the Most Blessed Father a common feeling of sorrow, concerning the unjust sentence pronounced against the Most Reverend Cardinal Joseph Mindszenty. To this, His Holiness responded as follows: "Monsieur l'Ambassadeur, we appreciate, and you may be assured of this, the symptomatic importance and, so to speak, the symbolic character of this extraordinary assembly, at a time when the condemnation inflicted upon so deserving a Prince of the Church, Cardinal Mindszenty, fills Our heart with the deepest sorrow. Therefore, Our first words can only be an expression of Our heartfelt gratitude towards the illustrious members of the diplomatic corps accredited to Us, and of whom Your Excellency has just been the eloquent and authorized interpreter. As rich as it is in events and memories, the long history of diplomatic missions near the Holy See scarcely offers, we believe, other examples of a spontaneous and solemn act comparable to this one in its scope and profound meaning. In the midst of the conflict that opposes the defenders of a totalitarian regime to the champions of a conception of the State and of society founded, according to the will of God, on the dignity and freedom of man, this historic audience faithfully reflects the thought and aspirations of the largest and most healthy part of humanity. It manifests the reaction of Christian conscience, and even simply human conscience, against all oppression and arbitrariness, against all denial of justice and all threats to the sacred rights and principles, "whose integrity is the necessary condition for the respect and safeguarding of the imprescriptible vital values. But your presence, at this moment and in this place, as representatives of the peoples who love justice and peace, in no way

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intends to be a verdict against the Nations, whose territory is the scene of such serious violations of the fundamental rights of the human person. On the contrary, your solemn action, as a body, intends to be a manifestation of homage, as well as of fraternal solidarity."

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis — An Official Commentary concerning those "who suffer because they defend their religious faith and the liberties it entails." And We, with all the ardor of Our desire, await the hour when all Nations will extend a friendly hand to one another, to collaborate together in the restoration of a humanity presently torn by hatreds and discord, We implore the Almighty, sovereign Master of human destinies, to bestow the most abundant and exquisite blessings upon you and upon the peoples whom you so worthily represent.

On the 20th day of the month of February, in the year 1949, the Supreme Pontiff, before a multitude of the Christian faithful in the City, in the Forum of Saint Peter in the Vatican, having offered prayers and having expressed sentiments of devotion and love to the most venerable Father, because of the afflictions suffered by the members of the Church, spoke these words:

"Romans! Beloved sons and daughters! Once again, in a grave and painful hour, the faithful people of the Eternal City have come to their Bishop and Father. Once again, this magnificent colonnade seems scarcely able to contain within its gigantic arms the crowds that, like waves moved by an irresistible force, have flocked to the very threshold of the Basilica of the Vatican, to attend the Mass of expiation in the central point of the entire Catholic world, and to pour forth the sentiments with which their souls overflow.

The sentence inflicted, amidst the unanimous disapproval of the civil world, on the banks of the Danube, upon an eminent Cardinal of the Holy Roman Church, has aroused on the banks of the Tiber a cry of indignation worthy of the City. But the fact that a regime adverse to religion has this time struck a Prince of the Church, venerated by the vast majority of his people, is not an isolated incident; it is one of the links in the long chain of persecutions that certain dictatorial States are waging against Christian doctrine and life.

A common characteristic of persecutors of all times is that, not content with physically destroying their victims, they also wish to render them despicable and hateful to the homeland and to society. Who does not remember the Roman Protomartyrs, of whom Tacitus speaks, who were sacrificed under Nero and represented as incendiaries, abominable malefactors, enemies of the human race? 11 Annal., 15, 44."

[*Latin ed. p. 75*]

75. Modern persecutors show themselves to be docile disciples of that

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infamous school. They, as it were, imitate their masters and models, although they do not surpass them in cruelty, being skilled in the art of employing the most recent advances of science and technology for the purpose of domination and enslavement of the people, which would not have been conceivable in past times. Romans! The Church of Christ follows the path traced for it by the Divine Redeemer. She feels herself to be eternal; she knows that she cannot perish, that even the most violent storms will not suffice to overwhelm her. She does not beg for favors; the threats and misfortunes of earthly powers do not frighten her. She does not meddle in purely political or economic matters, nor does she concern herself with disputing the utility or harm of one form of government or another. Always eager, as far as it depends on her, to have peace with all, she gives to Caesar what is Caesar's according to the law, but she cannot betray nor abandon that which is God's. Now, it is well known what the totalitarian and anti-religious state demands and expects from her as the price of its tolerance or its problematic recognition. That is, it would desire a Church that remains silent when it should speak; a Church that weakens the law of God, adapting it to the tastes of human passions, when it should proclaim and defend it with all its might; a Church that detaches itself from the unshakable foundation upon which Christ built it, in order to comfortably settle on the shifting sands of the opinions of the day or to surrender to the passing current; a Church that does not resist the oppression of consciences and does not protect the legitimate rights and just liberties of the people; a Church that, with indecent servility, remains closed within the four walls of the temple, forgetting the divine mandate received from Christ: "Go ye therefore and teach all nations." Beloved sons and daughters! Spiritual heirs of an innumerable legion of confessors and martyrs. Is this the Church that you venerate and love? Would you recognize in such a Church the features of the face of your Mother? Can you imagine a Successor of the first Peter who would submit to such demands? The Pope has the divine promises; although in his human weakness, he is in...

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - An official commentary, invincible and unwavering; a herald of truth and justice, the principle of the unity of the Church, its voice denounces errors, idolatries, and superstitions, condemns injustices, fosters love of charity and virtues. Therefore, can it remain silent when, in a nation, churches united to the center of Christianity, that is, to Rome, are forcibly or deceitfully torn away? Can it remain silent when all Greek-Catholic bishops are imprisoned because they refuse to apostatize from their faith? Can it remain silent when priests and faithful are persecuted and arrested because they refuse to separate themselves from their true Mother Church? Can the Pope remain silent when the right to educate one's children is taken away from parents by a regime of the mi-

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nority, which seeks to alienate them from Christ? Can the Pope remain silent when a state, exceeding the limits of its competence, arrogates to itself the power to suppress dioceses, to depose bishops, to disrupt the ecclesiastical organization, and to reduce it to a level below the minimum requirements for the effective care of souls? Can the Pope remain silent when it comes to the point of punishing with imprisonment a priest guilty of not wanting to violate the most sacred and inviolable of secrets, the secret of sacramental confession? Is all this not an illegitimate interference in the political powers of the state? Who could honestly affirm it? Your exclamations have already given the answer to these and many similar questions. The Lord God, beloved sons and daughters, may He reward your fidelity. May He give you strength in the present and future struggles. May He make you vigilant against the attacks of His and your enemies. May He illuminate with His light the minds of those whose eyes are still closed to the truth. May He grant to so many hearts, still distant from Him today, the grace of a sincere return to that faith and to those fraternal sentiments, the denial of which threatens the peace of humanity. And now, may our paternal and affectionate Apostolic Blessing descend upon you all, upon the City and the World.

MESSAGE FROM THE RADIO TO THE FAITHFUL ON THE OCCASION OF THE BOLIVARIAN EUCHARISTIC CONVENTION IN THE CITY OF ((CALI)), COLOMBIAN REPUBLIC.

* ”Venerable brothers and beloved children who, gathered in the city of Cali, are now concluding the first Bolivarian Eucharistic Congress: If the consciousness of our ministry and the love that we have for our children...”

* *Given on the 30th day of the month of January in the year 1949.*

[*Latin ed. p. 77*]

77. We profess that we are continually impelled to raise our voice to instruct and exhort, to accompany all in their hours of sorrow or of joy; how much more, then, ought we to do this now, when it concerns not only a people, but various and most noble nations, which have gathered together to render homage to Him, whose glory fills the heavens and the earth? Our paternal gaze, beloved children of Colombia and Venezuela, of Peru and Ecuador, of Bolivia and Panama, rejoices to see you united before the altar and under the name of Him who, as history has already recognized, above all individual controversies, which were later softened by the years, was a defender of the rights of the Sanctuary, a herald of the supreme paternal authority of the Successors of Peter, and a conscious guardian, for his own, of the sacred patrimony of the Church. Providence willed that the fulfillment of your desires be delayed, perhaps to better prepare you in the school of suffering, and to make it possible for your Congress to be also an act of reparation. But today, at last, with souls inflamed by so many prayers and spirits tempered in trial, you are there, acclaiming

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in streets and squares the Divine Lamb perpetually immolated, renewing your consecration to His Most Sacred Heart, and awaiting now a word from us, to carry it to your distant homes as a sweet remembrance. And what could we do, if not exhort you once more to a profound renewal of your Christian life, and especially, according to the spirit of your Assembly, to the re-Christianization of your families through the Eucharist? Few needs are today so pressing as the consolidation of the Christian family, the fundamental arch upon which rests that human society, which is like the dome that crowns the entire edifice of creation; few are so urgent as the purification of this natural source of life, if we wish to save the very existence of humanity and to prevent the fruit of Redemption from being wasted. Even its very unity and indissolubility, even its very transcendental purpose, seem today to be in danger. The indissoluble union of the spouses with each other, and the union of the parents with the children, founded in love. And how could this bond not be strengthened by that Sacrament which is the source of our charity, and through which we are made one spirit with Him? Let the members of the family also approach together to this table.

1. *Cf. Summa Theologica*, 3a pars, q. 79, art. 1 et 2.

2. 1 Corinthians, 6:17.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Commentarium Officiale. Let those earthly things be imprinted upon their hearts, that Divine Heart, which must unite itself with them, sublimating their feelings and desires, incorporating husband and wife, parents and children, so that there will be only one heart and one life between them, which neither the storms of the world nor the sorrows that come with the struggle for existence will ever be able to break, because it bears the seal of perpetuity. But the Christian family has a mission that is almost divine: to transmit and kindle life, just as the holy fire is spread from one to another in the wicks of the candles that are raised above the altar. Spouses, parents, and children! Mystery of earthly love. The Eucharist! Mystery of divine love, which sustains and perfects spiritual life, which makes this select garden of the family flourish, raising it to the very pinnacle of the sublime, with the purpose of filling the earth with children of God, in whose babbling voice the Almighty and Eternal Father recognizes the voice of His Divine Son. Thus transformed, through this incorporation in Christ, the members of the Christian family already possess that principle which will make them radiate their sanctifying influence in the home and in the Church. For where else should parents go to find the treasures of intelligence, prudence, and selflessness that their educational mission demands? Where else will the spirit of their children develop more harmoniously and completely? The Eucharist is the source of that "divine grace which beautifies like light": divine grace that beautifies as light. Do

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you want them to be submissive and obedient? In the Eucharist is present the same God incarnate, who, obedient to Joseph and Mary, and living with them in the holy intimacy of the family, grew in wisdom, age, and grace before God and men. Do you finally desire them to have noble feelings and lofty ideals? The Eucharist possesses the enchantment of divine tenderness and is the most luminous expression of the ineffable plans of a whole Redeemer. For this reason, the Church has desired that the family, the vital cell of society and therefore also of the Church, be regenerated and vivified, and in turn, that it become a center of attraction of Eucharistic influences, leading the sweetest chapters of the history of the home with the Most Holy Sacrament. That first Communion, led to the altar by your fathers; that before an altar perfumed with orange blossoms; those other first Communions of the children with whom the Lord blesses you.

[*Latin ed. p. 79*]

The Acts of Pope Pius XII recall those unforgettable Sunday and feast day Masses celebrated within the family; that consoling final Communion shared with loved ones! May the fury of Hell never succeed in tearing the Eucharist from your weddings, from your moments of both sorrow and joy! May you never forget that He is there to sustain you in sacrifice! And thus, the Christian family will never cease to be serious, and will return to it, wherever it may have strayed from the right path. With commendable wisdom, you have chosen, as the site of your gathering, that cheerful flower of the Cauca Valley, the beautiful Cali, which was the first city in all of Colombia where Perpetual Adoration was established. With your characteristic generosity, you have built that bright and magnificent chapel, which will later serve as the nave of a grand temple, dedicated to the Most Holy Sacrament. With infallible intuition, you have wished to engrave on the base of that custodia, which you have before your eyes, the six shields of your six nations. It seems that, with all of this, you desired to signify that the principal fruit of your Congress will consist in a true renewal of your noble and ancient Christian traditions, in a firm resolve to always be faithful to them, and in an unwavering decision to seek at all times peace and understanding among your nations, based on Christian fraternity. May the Most Holy Virgin of Remedies, your sweet Mother, obtain for you from Heaven such a grace, as a reward for this profession of faith, almost continental, with which you have edified the Church and the entire world. And may all see where lies the foundation of that peace, so elusive, and yet so desired. May the Blessing, which we wholeheartedly bestow upon you at this moment, be a pledge of such precious gifts from Heaven: to our venerable Brother the Cardinal Legate, whom we wished to send from this very Rome as a sign of singular affection; to our brothers in the Episcopate, to the priests, and to all the faithful present, and especially to the authorities, who, with their support and their presence, have wished

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to contribute to the greater splendor of the Congress. May the Eucharistic God bless you all, dear children, and all your Catholic nations, in which the Church has placed so many hopes."

[*Latin ed. p. 80*]

80 Acta Apostolicae ACTA Sedis — Official Commentary 8 8, SACRED CONGREGATION CONSISTORIAL. DECLARATION. Whereas certain individuals, with no small measure of sacrilegious violence, have dared to inflict harm upon the Most Reverend Joseph, Cardinal Mindszenty, Archbishop of Gran, and have even dragged him before a secular judge, and with the most nefarious sentence, have sought to prevent him from exercising his archiepiscopal jurisdiction, this Sacred Consistorial Congregation again declares and warns all those who have committed or will commit such offenses, whether they be those giving orders of any kind or rank, or accomplices whom the aforementioned offenses, by their very nature, require or will require, or those who have induced or will induce others to commit these offenses, or those who in any way have participated or will participate in them, provided that the offense would not have been or will not be committed without their assistance, that they have contracted, or will contract, excommunication *latae sententiae* in a special manner reserved to the Apostolic See – according to the provisions of canons 2343 § 2 n. 1, 2341, 2334 n. 2, 2209 § 1, 2, 3 – and that, by the very law, they are infamous – according to canon 2343 § 2 n. 2 – and that they have incurred, or will incur, other penalties according to the quality of the offense, according to the sacred canons of the Code of Canon Law. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 12th of February, 1949. [Signature] His Eminence, Father A. I, Cardinal PIAZZA, Secretary. L. © S. B. Renzoni, Assistant.

[*Latin ed. p. 81*]

81. II. APPOINTMENTS OF BISHOPS. Our Most Holy Lord Pope Pius XII, by divine Providence, has, through successive decrees of the Sacred Congregation of the Consistory, provided new pastors for the following churches:

On November 12, 1918: To the Metropolitan Churches, united *in persona* with the Sees of Gnesen and Warsaw, he appointed the Most Reverend Stephen Wyszyński, formerly Bishop of Lublin.

On November 27: To the Cathedral Church of Saint Vincent, newly erected, he appointed the Most Reverend Arnauld Aparicio, formerly the titular Bishop of Aezanitanum.

On December 3: To the Metropolitan Church of Saint James in Cuba, he appointed the Most Reverend Henry Pérez Serantes, formerly Bishop of Camagüey.

On December 17: To the Cathedral Church of Camagüey, the Reverend

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Charles Riu ¿ingles, pastor of the parish of "Ranes," in the Archdiocese of Saint James in Cuba.

On December 17: To the Cathedral Church of Springfield in Illinois, he appointed the Reverend William A. O'Connor, the Urban Pastor and director of the Works of Charity of the Archdiocese of Chicago.

On December 27: To the titular episcopal See of Forma, he appointed the Reverend William E. Cousins, pastor of the church of Saint Columban in the city of Chicago, whom the Auxiliary, the Most Reverend Samuel, appointed by His Eminence Cardinal Stritch, Archbishop of Chicago.

On December 29: To the Cathedral Church of Alba (Pompea), he appointed the Most Reverend Charles Stoppa, formerly Bishop of Sarsina.

On December 29: To the Cathedral Church of Tournay, he appointed the Reverend Charles Himmer, of the diocese of Namur, director of the seminary of "Floreffe."

On January 15, 1919: To the Archdiocesan Church of Rossano, he appointed the Most Reverend John Rizzo, formerly the titular Bishop of Lysias.

On January 19: To the titular archdiocesan See of Amoria, he appointed the Most Reverend Michael Godlewski, formerly the titular Bishop of Agbia.

On February 5: To the Patriarchal Church of Venice, he appointed the Most Reverend Charles Agostini, formerly Bishop of Padua.

On February 8: To the Cathedral Church of Edmundston, he appointed the Reverend Rome Gagnon, the General Vicar of the diocese of Nicolet.

[*Latin ed. p. 82*]

Acts 82 of the Apostolic See – Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

MAGNI NAM AQUA LAND (KEETMANSHOOP)

DECREE: The Apostolic Vicariate of Magni Namaqualand shall henceforth be called (DE KEETMANSHOOP).

Since the name Magni Namaqualand no longer corresponded to current circumstances in Southern Africa, the Most Reverend Fathers, superiors of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on January 10th of the current year, deliberated on changing the name of that Apostolic Vicariate. Therefore, considering the growth that the city of Keetmanshoop, where the Ordinary of that Vicariate resides, has experienced, they judged that the Vicariate itself should henceforth be

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called "de Keetmanshoop." This decision of the Most Reverend Fathers, having been reported to the Most Holy Father, Pope Pius XII, by the undersigned Secretary of this Sacred Congregation, in an audience on January 13th of the same year, was received with benevolence, approved, and confirmed, and the present Decree is issued accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on January 13th, in the year of Our Lord 1949.

P. Card. FUMASONI BIONDI, Prefect.

L. B. S. f

Celsus Costantini, Archbishop titular of Theodos, Secretary.

SACRED CONGREGATION FOR RITES

DECREE CONCERNING TWO MISSES TO BE SUNG ON THE SUNDAY OF THE PASSION THIS YEAR.

Recently, the Most Holy Pope Pius XII, in his Apostolic Exhortation of February 11th of the current year, in order to combat the execrable crime of atheism, and to oppose the wickedness of impiety...

[*Latin ed. p. 83*]

The Sacred Congregation of Rites, in order to prepare a remedy and to expiate the sins and impieties of our age, has permitted to all priests, on the Sunday of the Passion of this year, to celebrate a second votive Mass, "For the Remission of Sins." The Sacred Congregation of Rites, by order of the Most Holy Lord, declares that the following must be observed: All priests who wish to celebrate these two Masses shall celebrate the first Mass on the Sunday of the Passion, as in the Roman Missal, with a prayer for the Pope, to commemorate the fiftieth anniversary of the beginning of his priesthood; the second Mass shall be the votive Mass "For the Remission of Sins," which is found among the votive Masses in the Roman Missal, without any commemoration of the Sunday, with the Creed and Preface of the Passion: observing, henceforth, the rubrics concerning the purification of the chalice. But if someone celebrates only one Mass, it shall be the Mass of the Sunday of the Passion, with the prayer of the day, the commemoration of the Mass "For the Remission of Sins" under a single conclusion, and the prayer for the Pope, with the Gospel of St. John in *in fine*. Observing, henceforth, the rubrics, as well as the particular rites of the Orders. Contrary decrees notwithstanding. February 12, 1949. © C. Card. MICARA, Bishop of Velletri, Prefect. L. S. t Alfonsus Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 84*]

84. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, January 4, 1949, in the Apostolic Palace at the Vatican,

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the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelate Officials discussed: I. Concerning the heroic virtues of the Servant of God Raffaela Maria del Sacro Cuore, foundress of the Congregation of the Handmaids of the Sacred Heart of Jesus. II. Concerning the resumption of the cause for canonization of the Blessed Gregory Grassi, O.F.M., and his companions, martyrs, and of the Blessed seven Religious Missionary Franciscan Sisters of Mary, also martyrs in China. Tuesday, January 18, 1949, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors gave their votes: I. Concerning the decree for the canonization of the Blessed Joan of Valois, Queen of France, foundress of the Order of the Most Holy Annunciation. II. Concerning the decree for the beatification of the Venerable Servant of God Anna Maria Javouhey, foundress of the Institute of the Sisters of Saint Joseph of Cluny. III. Concerning the miracles of the Blessed: Bartolomea Capitanio, Virgin, foundress of the Sisters of Charity; Maria Giuseppina Rossello, foundress of the Daughters of Our Lady of Mercy. Tuesday, February 1, 1949, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Vincent M. Strambi, Confessor, Bishop of Macerata and Tolentino, of the Congregation of the Passionists; miracles which are proposed for the canonization of the same Blessed. Tuesday, February 15, 1949, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Anthony Chevrier, priest, foundress of the orphanage "La Providence du Prado" and of the Society of the Priests of Prado.

[*Latin ed. p. 85*]

From the *Diarium Romanae Curiae* 85, SECRETARY OF STATE: By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, has deigned graciously to appoint:

December 27, 1946. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Venerable Archconfraternity of Saints Ambrose and Charles (Rome).

April 2, 1947. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Daughters of the Immaculate Mary (Leon).

July 12, 1948. The Most Reverend and Illustrious Cardinal Luigi Lavit-

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rano, Protector of the Daughters of Calvary (Mexico City).

August 12. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Society "Holy Warne" (United States of America).

September 24. The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Daughters of the Presentation (Como).

October 6. The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Congregation of Saint Mary Magdalene, also known as the Congregation of Befania (Besançon).

October 7. The Most Reverend and Illustrious Cardinal Giuseppe Bruno, Protector (Alba).

The Reverend Father William J. Doheny, Prelate Auditor, Protector of the Oblate Sisters of Saint Louis Gonzaga, of the Sacred Roman Rota.

November 16, 1949. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Pro-Protector of the German College in Saint Mary of the Soul (Rome).

December 4. The Most Reverend Monsignor Pietro Mattioli, Prelate Auditor, Protector of the Franciscan Sisters of the Immaculate Conception (Acireale), of the Sacred Roman Rota.

December 14. The Most Reverend and Illustrious Cardinal Adeodato Giovanni Piazza, Protector of the Canossian Daughters of the Conception, of the Sacred Roman Rota.

December 27. The Most Reverend and Illustrious Cardinal Benedetto Aloisi Masella, Protector of the Company of Mary Our Lady, of the Charity of Lipari (Rome).

[*Latin ed. p. 86*]

86 4 Acta Apostolicae Sedis 5 » » » » » » tro, Protector of the Most Reverend Lady (Algiers). » » Missionary Sisters of No- (Rome). The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Dominican Sisters, Nurses of Saint Catherine of Siena (Rome). The Most Reverend and Illustrious Cardinal Tedeschini Federico, of the Sisters of the Patronage of Saint Joseph (Perugia). The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Order of Regular Clerics of the Mother of God (Rome). The Most Reverend and Illustrious Cardinal Tedeschini Federico, Protector of 29 Sisters. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Order of the Carmelites, Protector of 28 (Algiers). The Most Reverend and Illustrious Cardinal Fumasoni Biondi Pietro, Protector of the Missionaries of Africa, Scaled, and 1st Official Protector. 11 Commentary, January 1949. The Most Reverend and Illustrious Cardinal Fumasoni Biondi Pietro, of the Sisters of the Reparation of the Sacred Heart (Lima). The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Tertiary Carmelite Sisters of Saint Teresa of the Institute

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of Saint Martin (Florence). The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Sisters of Saint Francis de Sales (Padua). The Most Reverend and Illustrious Cardinal Tisserant Eugenio, Protector of the Daughters of Saint Francis de Sales (Paris). Assistants to the Holy See: 17 October 1945. His Excellency, Most Reverend Monsignor Parrado y Garcia Agostino, Archbishop of Granada. 18 February 1946. His Excellency, Most Reverend Monsignor Guizar y Valencia Antonio, Bishop of Chihuahua. 7 August. His Excellency, Most Reverend Monsignor Gaspais Augusto, Bishop of Kirin. 11. 1947. His Excellency, Most Reverend Monsignor Perros Renato Maria Giuseppe, Titular Bishop of Zoara. 13 May 1948. His Excellency, Most Reverend Monsignor Garibi y Rivera Giuseppe, Archbishop of Guadalajara.

[*Latin ed. p. 87*]

87 Protonotaries Apostolic, participating in the same manner: June 11, 1947. Monsignor Luciano Giuseppe Caillouet, of the Archdiocese of New Orleans. » Monsignor Giuseppe Hermogene Zuniga Idiaquez, of the Archdiocese of Tegucigalpa. » Monsignor Luigi Geronimi, of the Diocese of Santa Rosa de Copan. January 25, 1948. Monsignor Ladislao Pinter, of the Diocese of Gran Varadino. March 13. Monsignor Giovanni C. McClary, of the Archdiocese of Newark. May 30. Monsignor Tommaso Francesco Galligan, of the Diocese of Davenport. June 5. Monsignor Alessandro Cenci, of the Diocese of Isernia. » Monsignor Francesco Palumbo, of the Diocese of Venafro. July 22. Monsignor Patrizio McGonagle, of the Archdiocese of Glasgow. August 3. Monsignor Giuseppe Dzioba, of the Diocese of Lodz. » Monsignor Ernesto Deschamps, of the Archdiocese of Sens. September 10. Monsignor Vincenzo Maria Jacono, of the Diocese of Agrigento. September 8. Monsignor Giuseppe Plesz, of the Diocese of Timisoara. October 11. Monsignor Pietro O'Malley, of the Archdiocese of Dubuque. Monsignor Antonio Federico Theodore, of the Archdiocese of Madras. November. Monsignor Pietro Quattrociocchi, of the Diocese of Veroli. November 18. Monsignor Gustavo Serracchioli, of the Archdiocese of Bologna. Monsignor Michele Marczell, of the Archdiocese of Strigonia. Monsignor Sabatino Bar sotti, of the Diocese of Massa Marittima. » Monsignor Carmine De Palma, of the Archdiocese of Bari. January 15, 1949. Monsignor Alfredo Santanielio, of the Diocese of Castellammare di Stabia. January 18, 1949. Monsignor Romano Boulé, of the Diocese of San Giovanni di Quebec. » Monsignor Giuseppe Chevaìier, of the same diocese. December 3.

Domestic Prelates of His Holiness: June 11, 1943. Monsignor Teófilo Scherer, of the Diocese of Coirà. December 2, 1945. Monsignor Giuseppe Brennan, of the Diocese of Wilcannia Forbes. February 22, 1946. Monsignor Ludovico Giorgio Antonelli, of the Diocese of Ajaccio. November 18.

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Monsignor Edoardo Kissane, of the Archdiocese of Armagh.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis – Official Commentary. NECROLOGY. November 28, 1948. Monsignor Ho JSTgoc Can Domenico, titular Bishop of Zenobia, Apostolic Vicar of Buichu. December 16. Monsignor Pensa Carlo, Bishop of Penne and Atri. December 20. Monsignor Rouchouse Giacomo, Bishop of Chengtu. Monsignor Kmetko Carlo, Archbishop and Bishop of Mtra. December 22. Monsignor Valverde y Tellez Emeterio, Bishop of León in Mexico. December 27. Monsignor Dirichs Ferdinando, Bishop of Limburg. Monsignor Betanzós Giuseppe, titular Bishop of Callipoli, Apostolic Vicar of Morocco. Monsignor Dauvin Carlo, elected titular Bishop of Amizone. December 29. Monsignor Coppo Ernesto, titular Bishop of Paleopoli of Asia. January 3, 1949. Monsignor Pereira de Albuquerque Ottavio, Bishop of Campos. Monsignor Silvestri Tranquillo, titular Bishop of Jericho. January 22. Monsignor Yurramendi Alcain Massimo, titular Bishop of Mesene. January 27. Monsignor Tirinnanzi Giovanni, titular Bishop of Gaza. February 1. Monsignor Ballester y Meto Carmelo, Archbishop of Santiago de Compostela. Monsignor Bernadotte Oubagaraswamy, Bishop of Coimbatore. Monsignor Khouri Abdallah, titular Bishop of Arca of Phoenicia. Monsignor Kumpfmulier Giuseppe, Bishop of Augusta. February 10. Monsignor Kalian Behnam Atanasio, Archbishop of Bagdad of the Syriacs. February 17. Monsignor Piovella Ernesto, Archbishop of Cagliari. February 23. Monsignor Chaize Francesco, titular Bishop of Alabanda, Apostolic Vicar of Hanoi. February 24. Monsignor Brunhes Gabriele, Bishop of Montpellier. February 25. Monsignor Bogarin Sinforiano, Archbishop of the Most Holy Assumption.

[*Latin ed. p. 89*]

Ann. et vol. XXXXI, 12 Martii 1949 (Ser. I, v. XTI) - N. 3

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

MOTU PROPRIO

DE DISCIPLINA SACRAMENTI MATRIMONII

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PRO ECCLESIA ORIENTALI

PIUS PP. XII

"Cæciliae, quae in Christo gloriam habent, salutem et benedictionem."

Saepissime, praesertim in his ultimis annis, nobis allatae sunt, tum a Legatis Nostris, tum a sacrorum Antistitibus Ecclesiae Orientalis, supplicationes, per quas rogabantur, ut, instantibus votis annuentes, dum codificatio legum Ecclesiae Orientalis haud multum abest, ut absolvatur, earundem legum singula capita quaedam, magni quidem momenti, nulla interposita mora promulgaremus, ut gravibus et perniciosis rerum adiunctis, in quibus nonnullae Christi oviles partes orientali ritu utentes versarentur, efficaci praesidio obviam iremus.

Nos igitur, attente et cogitate omnibus in Domino perpensis, motu proprio, certa scientia ac de Apostolicae plenitudine potestatis statuimus ac decrevimus eos canones iam nunc publicare, qui ad sacramenti matrimonii disciplinam spectant.

Iam initio, cum ad Codicem conficiendum prima conferuntur studia, Petrus S. R. E. Presbyter Cardinalis Gasparri, Consilii Praeses Codici canonico Orientalis Ecclesiae praeparando, ob oculos habitis, facilitate et frequentia necessitudinum, quas orbis terrarum populi et nationes ob nostrae aetatis expeditissimum commeatum inter se nectunt, litteris die xv mensis Septembris anno MCMXXX datis, sacros Orientalis Ecclesiae Pastores consulebat, ab iisdem petens an in expletionem optatorum multis e locis Apostolicae Sedi explicatorum expedire videretur, ut, quoad fieri posset, ecclesiastica disciplina ad matrimonialia impedimenta et ad formam ineundi nuptialis foederis pertinens unius tenoris redderetur; idque poscebatur, quia ob memoratam eundi et remeandi facilitatem.

[*Latin ed. p. 90*]

90. Frequent complaints were heard among people of mixed rites concerning marriages, and with the purpose of completely removing uncertainties about the validity of marriages, which were harmful to their sanctity. Therefore, the Council, when preparing the Code of Canon Law for the Oriental Churches, after carefully considering the responses, and with almost all of the Sacred Pastors affirming, after this matter was reported to the Most Holy Father, Our immediate Successor, proposed the following canons for Our approval, which We, with Our Apostolic authority, confirm:

ON THE SACRAMENT OF MATRIMONY

Canon I, § 1. Our Lord Jesus Christ has raised the very matrimonial contract itself among the baptized to the dignity of a sacrament.

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§ 2. Therefore, among the baptized, a valid matrimonial contract cannot exist unless it is, by its very nature, a sacrament.

Canon 2, § 1. The primary purpose of marriage is the procreation and education of children; the secondary purpose is mutual help and the remedy of concupiscence.

§ 2. The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special strength because of the sacrament.

Canon 3. Marriage enjoys the favor of the law; therefore, in case of doubt concerning the validity of a marriage, one must presume its validity until the contrary is proven, except as prescribed in canon 1.16.

Canon 4, § 1. The marriage of the baptized is considered validly ratified, if it has not yet been completed by consummation; it is considered validly ratified and consummated, if a conjugal act has taken place between the spouses, to which the matrimonial contract is naturally ordered, and by which the spouses become one flesh.

§ 2. After a marriage has been celebrated, if the spouses have lived together, consummation is presumed, unless the contrary is proven.

§ 3. A marriage validly celebrated between non-baptized persons is considered legitimate.

§ 4. An invalid marriage is considered putative, if it has been celebrated in good faith by at least one party before the Church, until both parties are certain of its nullity.

[*Latin ed. p. 91*]

Acta Pii PP. XII, 91, Canon 5: The marriage of the baptized is governed by law, not only divine, but also canonical, with due regard for the competence of civil authority concerning the purely civil effects of said marriage.

Canon 6, § 1: The promise of marriage, although bilateral, or betrothal, is invalid in both forums, unless it is made before a parish priest, or the local Ordinary, or a priest to whom either party has granted the faculty to assist.

§ 2. 1° The same parish priest, or the local Ordinary, or the priest designated by either party, who is validly authorized to assist at marriages, according to the prescriptions of canons 86 and 87, validly assists at the promise of marriage; 2° He who assists at the promise of marriage is obligated to ensure that its celebration is noted in the book of betrothals.

§ 3. However, from the promise of marriage, no action arises to demand the celebration of the marriage; but an action does arise for the reparation of damages, if any are due.

Canon 7: The priest assisting at the promise of marriage, if the particular law permits, should not omit to impart the blessing prescribed in the liturgical books to the Catholic parties.

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Canon 8: The parish priest should not fail to prudently instruct the people about the sacrament of marriage and its impediments.

CHAPTER I: Concerning those things which must precede the celebration of marriage, and especially concerning matrimonial publications.

Canon 9, § 1: Before a marriage is celebrated, it must be ascertained that nothing obstructs its valid and licit celebration.

§ 2: In the case of imminent death, if other proofs cannot be obtained, it is sufficient, unless contrary indications are present, that those who intend to marry affirm by oath that they have been baptized and that they are not subject to any impediment.

Canon 10, § 1: The parish priest to whom the right belongs to assist at the marriage, at an appropriate time beforehand, should diligently investigate whether anything obstructs the marriage from being contracted.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Officieel Commentaar § 2. Zowel de man als de vrouw worden afzonderlijk en zorgvuldig ondervraagd over eventuele belemmeringen, of ze vrijwillig toestemming geven, vooral de vrouw, en of ze voldoende onderwezen zijn in de christelijke leer; tenzij, vanwege de aard van de personen, deze laatste vraag overbodig lijkt. § 3. Het aan de plaatselijke hiërarchie is om specifieke regels vast te stellen over het parochieel onderzoek in dergelijke gevallen. Kan. 11 § 1. Tenzij de doop is toegebracht op zijn eigen grondgebied, moet de parochiaan een bewijs van doop van beide partijen eisen, of van slechts de katholieke partij, indien het gaat om een huwelijk dat wordt gesloten met een dispensatie van het beletsel van ongelijke eredienst. § 2f Katholieken die nog niet het sacrament van de chrisma hebben ontvangen, moeten dit ontvangen, indien mogelijk, voordat ze tot het huwelijk worden toegelaten, zonder ernstig ongemak. Kan. 12 De parochiaan zal publiekelijk aankondigen onder wie het huwelijk zal worden gesloten, zoals bepaald door het particuliere recht. Kan. 13 § 1. De aankondigingen van huwelijken moeten worden gedaan door de eigen parochiaan van de verloofden. § 2. Als een partij gedurende zes maanden in een andere plaats heeft verbleven na het bereiken van de volwassenheid, zal de parochiaan dit aan de hiërarchie melden, die, naar eigen goeddunken, kan eisen dat de aankondigingen daar worden gedaan, of andere bewijzen of aanwijzingen kan vereisen om de staat van vrijheid vast te stellen. § 3. Indien er enige verdenking bestaat van een beletsel, moet de parochiaan, zelfs als de verblijfperiode korter is, de hiërarchie raadplegen, die het huwelijk niet mag toestaan, tenzij de verdenking, volgens § 2, eerst is weggenomen. Kan. 14 De aankondigingen moeten worden gedaan gedurende drie aaneengesloten zondagen en andere verplichte feestdagen in de kerk, tijdens de goddelijke diensten waar de bevolking regelmatig aanwezig is. Kan. 15 De plaatselijke hiërarchie kan, voor zijn gebied, de aankondigingen vervangen door een publieke aankondiging, door middel

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van een bulletinbord aan de deur van de parochiekerk of een andere kerk, met vermelding van de namen van de contractanten gedurende ten minste acht dagen, met dien verstande dat, gedurende deze periode, twee verplichte feestdagen moeten worden opgenomen. Kan. 16 Aankondigingen mogen niet worden gedaan voor huwelijken die worden gesloten met een dispensatie van het beletsel van ongelijke eredienst of van gemengd geloof.

[*Latin ed. p. 93*]

Acta Pii PP. XII 93, nisi si Archiepiscopus loci, ex sua prudentia, postquam scelus remotum fuerit, id permissum esse opportunum iudicaverit, dummodo Apostolica dispensatio, salvo praescripto canonis 32, praecesserit, et mentio religionis partis non catholicae omittatur.

• Canon 17. Omnes fideles obligati sunt, si quid cognoverint, impedimenta paroco aut Archiepiscopo loci, ante celebrationem matrimonii, revelandi.

Canon 18 § 1. Archiepiscopus proprius, ex legitima causa, pro suo prudenti iudicio, a publicationibus etiam in aliena dioecesi faciendis dispensare potest.

§ 2. Si plures sunt Archiepiscopi proprii, illius est dispensare in cuius dioecesi matrimonium celebratur; quod si matrimonium extra proprias dioeceses contrahitur, cuiuslibet Archiepiscopi proprii.

Canon 19. Si alius parochus investigationem aut publicationes pergerit, de harum exitu statim per authenticum documentum certiorem faciat parochum, qui matrimonio assistere debet.

Canon 20 § 1. Peractis investigationibus et publicationibus, parochus matrimonio ne assistat, antequam omnia documenta necessaria receperit, et praeterea, nisi rationabilis causa aliud postulet, tres dies decurrerint ab ultima publicatione.

§ 2. Si intra sex menses matrimonium contractum non fuerit, publicationes repetantur, nisi aliud Archiepiscopo loci videatur.

Canon 21 § 1. Exorto dubio de exsistentia alicuius impedimenti:

1° Parochus rem accuratius investiget, interrogando sub iuramento duos saltem testes fide dignos, dummodo ne agatur de impedimento ex cuius notitia infamia partibus oriatur, et, si necesse fuerit, ipsas quoque partes;

2° Publicationes peragat vel perficiat, si dubium ortum sit ante inceptas vel expletas publicationes;

3° Matrimonio ne assistat, inconsulto Archiepiscopo, si dubium adhuc superesse prudenter iudicaverit.

§ 2. Detecto impedimento certo:

1° Si impedimentum sit occultum, parochus publicationes peragat vel absolvat, et rem deferat, reticens nomina, ad Archiepiscopum loci vel ad

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Sacram Poenitentiariam.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary 2° If an impediment is discovered and made known before the publication of banns, the parish priest shall not proceed further until the impediment is removed, even if he knows that a dispensation has been granted only for the sake of conscience; if the impediment is discovered after the first or second publication, the parish priest shall complete the publications and refer the matter to the Hierarchy.

§ 3. Finally, if no impediment has been discovered, neither doubtful nor certain, the parish priest, after the publications are completed, shall admit the parties to the celebration of the marriage.

Canon 22. The parish priest shall not assist at the marriage of vagrants, that is, those who have no domicile or quasi-domicile anywhere, except in cases of necessity, unless, after the matter has been reported to the local Hierarchy or to a priest delegated by him, he obtains permission to assist.

Canon 23. The parish priest shall, according to the different conditions of persons, instruct the betrothed regarding the sanctity of the sacrament of marriage, the mutual obligations of spouses, and the obligations of parents towards their children; and he shall earnestly exhort them to confess their sins diligently before the celebration of the marriage, and to receive the Divine Eucharist piously.

Canon 24. The parish priest shall seriously exhort minor family members not to enter into marriage without the knowledge or reasonable consent of their parents; and if they refuse, he shall not assist at their marriage, unless he has first consulted with the local Hierarchy.

CHAPTER II Concerning Impediments in General

Canon 25. All may contract marriage who are not prohibited by law.

Canon 26. § 1. An impediment prohibiting marriage carries with it a grave prohibition against contracting marriage; however, it does not render the marriage invalid if, notwithstanding the impediment, it is contracted.

§ 2. An impediment dirimens and gravely prohibits the contracting of marriage, and prevents it from being validly contracted.

§ 3. An impediment, even if it exists only on one side, (makes the marriage either illicit or invalid.

[*Latin ed. p. 95*]

Acta Pii PP. XII, 95, Canon 27: A public impediment is considered to be that which arises from a public act, or which can be otherwise proven in the external forum; otherwise, it is considered hidden.

Canon 28, § 1. Only the supreme ecclesiastical authority is authentically empowered to declare when divine law prohibits or dissolves marriage.

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§ 2. Only this same supreme authority has the right to establish other impediments that prohibit or dissolve marriage for the baptized, according to the manner of law, whether universal or particular.

Canon 29, § 1. The local Hierarchy can, for a specific reason, and only for a time, prohibit marriages within their territory for all those residing therein, and also for their subjects even outside the boundaries of their territory, provided that the just cause persists.

§ 2. The Apostolic See can add a clause to the prohibition that dissolves the marriage.

Canon 30. Custom that introduces a new impediment, or that is contrary to existing impediments, is disapproved.

Canon 31, § 1. The impediments of lesser degree are:

1. Consanguinity in the sixth degree of the collateral line;

2. Affinity of which mention is made in Canon 67, § 1, n. 1, in the fourth degree of the collateral line; and that of which mention is made in the same canon, § 1, nn. 2, 3, in any degree;

3. Public dishonor in the second degree;

4. Spiritual relationship;

5. Tutelage and legal relationship, of which mention is made in Canon 71;

6. The crime of adultery with a promise or intention of marriage, even solely through a civil act.

§ 2. The other impediments that dissolve marriage are of a higher degree.

Canon 32, § 1. Saving the greater faculty that belongs to those by virtue of a privilege or particular law, with a canonical cause justifying it, the local Hierarchy, and not the Syncellus without special mandate, can grant dispensations to their own subjects from impediments that prohibit marriage, except for impediments arising from mixed religion or from a vow in a lesser or simple religious order.

[*Latin ed. p. 96*]

Acta 96 Apostolicae Sedis - The Official Commentary, concerning matters of pontifical or patriarchal law, and concerning the impediments which follow: 1° From the impediment of consanguinity in the fifth and sixth degrees of the collateral line; 2° From the impediment of affinity, as mentioned in canon 67, § 1, n. 1, in the fourth degree of the collateral line, and from the impediments mentioned in the same canon, § 1, nn. 2, 3, in any degree; 3° From the impediment of public dishonor in the second degree; 4° From the impediment of spiritual affinity; 5° From the impediment of legal affinity and *tutelae* (Tulle); 6° Outside of the patriarchates, from the impediment of age, but not beyond the completion of two years.

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§ 2. The Patriarch, preserving the broader faculty which belongs to him by privilege or particular law, besides the faculty mentioned in § 1, can grant dispensations from: 1° From the impediment of age, but not beyond the completion of two years; 2° From the impediment of a crime, as mentioned in canon 65, n. 1; 3° From the fourth degree of consanguinity in the collateral line; 4° From the impediment of affinity, as mentioned in canon 67, § 1, n. 1, in the second and subsequent degrees of the collateral line; 5° From the form of the celebration of marriage in the case mentioned in canon 90, § 1, n. 2, but only for a very serious reason.

§ 3. The Patriarch can exercise the power which is granted or recognized to him in §§ 1, 2, over his own subjects everywhere, and over all the faithful of his rite who are actually residing in the patriarchate, even if they do not have a domicile or quasi-domicile in any particular eparchy of the patriarchate.

§ 4. The granting of dispensations from other impediments is reserved to the Apostolic See.

§ 5. If the contracting parties belong to different eparchies of the same rite, or to different rites, the dispensation shall be requested from the Hierarch of the man, and if the man is a non-Catholic, from the Hierarch of the woman.

§ 6. The Delegate to the university of causes does not have the power to delegate, unless it is expressly granted to him for specific acts.

Can. 33. In the urgent danger of death, the local Hierarchs, for the purpose of consulting conscience and, if the circumstances warrant, for the legitimization of children, can grant dispensations to their own subjects, wherever they may be residing, and to all who are actually residing in their territory, from the form to be observed in the celebration of marriage, and from all and each impediment of ecclesiastical law, whether public or private, even if multiple, except for the impediments arising from the sacred order of the priesthood and from the affinity mentioned in canon 68, § 1, in the direct line, after the consummation of marriage, provided that scandal is avoided, and, if a dispensation is granted from the impediment of disparity of cult, the usual precautions are taken.

[*Latin ed. p. 97*]

Acta Pii PP. XII 97, Canon 34, § 1. In the aforementioned circumstances, concerning which reference is made in Canon 33, and only in cases in which the local Ordinary cannot be reached, the same power to grant dispensations is possessed by the parish priest, the cooperating vicar, and the priest who assists at the marriage, according to Canon 89, n. 2, as well as the confessor, but this only applies to the internal forum during the actual sacramental confession. § 2. In the case in which the local Ordinary is deemed unable to be reached, as mentioned in § 1, this occurs if one

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can only resort to him via telegraph or telephone. Canon 35, § 1. Local Ordinaries can grant dispensations from all impediments mentioned in Canon 33, under the conditions stated at the end of Canon 33, whenever the impediment is discovered, or, although previously known, is brought to the attention of the Ordinary or the parish priest only when all preparations for the marriage are complete, and the marriage cannot be postponed without a probable danger of a serious evil, until a dispensation is obtained from the Apostolic See, or, with regard to impediments from which a dispensation can be granted, from the Patriarch. § 2. This power also applies to the validation of a marriage already contracted, if the same danger exists in delaying, and there is no time to appeal to the Apostolic See, or, with regard to impediments from which a dispensation can be granted, to the Patriarch. § 3. In the aforementioned circumstances, all those mentioned in Canon 34, § 1, enjoy the same power, under the same conditions of that canon, but only if the case is either inherently or factually hidden, and the local Ordinary cannot be reached according to Canon 34, or can only be reached with a risk of violating the seal of confession. § 4. The power mentioned in § 1 does not diminish the authority of the Ordinaries to grant dispensations from the form to be observed in the celebration of marriage, and from ecclesiastical impediments in which the Apostolic See usually grants dispensations, whenever it is difficult to appeal to the Apostolic See, and also to the Legate of the Roman Pontiff, who is endowed with the necessary authority, and when there is a danger of a serious harm. Canon 36. The parish priest, cooperating vicar, or priest mentioned in Canon 34, shall promptly inform the local Ordinary of the dispensation granted for the external forum; and this shall be noted in the marriage book. Canon 37. Unless otherwise stipulated in a rescript from the Holy Penitentiary, or, within the limits of their respective competence, from the Patriarch or the local Ordinary, a dispensation granted in the internal forum from a hidden impediment shall be—

[*Latin ed. p. 98*]

98. The Acts of the Apostolic See – the official record – are kept in a book diligently preserved in the secret archives of the curia, and no other dispensation for the external forum is necessary, even if a hidden impediment later becomes public; but a dispensation is necessary if the dispensation had been granted only in the internal, sacramental forum. Canon 38 § 1. If a petition for a dispensation has been sent to the Apostolic See, the local hierarchs should not exercise their own faculties, if they have any, except for a grave and urgent reason, in which case they should immediately inform the Apostolic See of the matter. § 2. The same shall be observed by the local hierarchs who are subject to a Patriarch, if a petition for a dispensation has been sent to the Patriarch. Canon 39 § 1. In marriages or contracts, whether already existing or about to be entered into, which enjoy a general

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dispensation from a certain impediment, a dispensation can be granted, unless otherwise expressly prescribed in the indult itself, even if the same impediment is multiplied. § 2. He who has a general indult to dispense from several impediments of different kinds, whether diriment or prohibiting, can dispense from those same impediments, even public ones, when they occur in one and the same case. Canon 40. If, when there are public impediments from which someone can obtain a dispensation by virtue of an indult, another impediment arises from which a dispensation cannot be obtained, recourse must be had to the Superior who can dispense from all things; however, if the impediments from which a dispensation can be obtained are discovered after the Superior has granted a dispensation, he may exercise his own faculties. Canon 41. By a dispensation from a diriment impediment, granted either by ordinary power or by delegated power through a general indult, and not by a rescript in particular cases, the legitimacy of the children is also granted, if any of them have already been born or conceived, except in cases of adultery and sacrilege. Canon 42. A dispensation from an impediment of consanguinity or affinity, granted for a certain degree, is valid, even if an error regarding the degree occurred in the petition or in the granting of the dispensation, provided that the actual degree exists.

[*Latin ed. p. 99*]

Acta Pii PP. XII 99: A dispensation is considered valid even if a lesser impediment, or if, although silence has passed, another impediment of the same kind has existed in an equal or lower degree.

Canon 43: A dispensation granted by the Apostolic See from a valid but unconsummated marriage, or from a marriage already contracted, even by those who have the power to do so within the Apostolic See, carries with it always a dispensation from the impediment mentioned in canon 65, number 1, if it should be necessary.

Canon 44: A dispensation from a lesser impediment, granted, is not rendered invalid by any defect of option or subreption, even if the ultimate reason stated in the petition was false.

Canon 45: The Hierarch to whom the execution of dispensations from public impediments has been delegated by the Hierarch of the Oratory shall execute them, whether the Hierarch who gave the testimonial letters or transmitted the petition to the Apostolic See, or to the Patriarch, so executed, even if the betrothed, at the time the dispensation is to be executed, have left the domicile or quasi-domicile of that diocese and have gone to another diocese, and are not likely to return, provided that the Hierarch of the place where they wish to contract marriage is notified.

Canon 46: Except for a small amount for the expenses of the chancery in dispensations granted to those who are not poor, the Hierarchs of the places, or their officials, rejecting any contrary custom, may not, on the

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occasion of a dispensation granted, demand any emolument, unless they have expressly obtained permission from the Apostolic See to do so, or if it is established or recognized in approved Synods; and if they illegally demand it, they are obligated to restore it.

Canon -17: Those who grant dispensations by delegated authority shall make express mention in them of the indulgence granted by the Superior who delegated the authority.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis — Official Commentary

CHAPTER III

Of Impediments Prohibiting Marriage

Canon 48 § 1. Marriage is prohibited by:

1° A public vow of perfect chastity, made in a simple or lesser religious institute;

2° A private vow of virginity, of perfect chastity, not to marry, to embrace the religious state, and, in rites in which clerics are bound by the obligation of preserving sacred celibacy from the reception of the subdiaconate order, to receive the subdiaconate or a higher order.

§ 2. No vow, except that made in a solemn or greater profession, dissolves marriage, unless it has been established by a special decree of the Apostolic See for certain cases.

Canon 49. In those regions where, by civil law, *tutela*, or legal kinship arising from adoption, prohibits marriages, by canon law, the marriage is illicit.

Canon 50. Everywhere, the Church most strictly prohibits marriage between two baptized persons, of whom one is *catholica*, and the other belongs to a heretical or schismatic sect; if there is a danger of the perversion of the Catholic spouse or of the offspring, the marriage is also forbidden by divine law.

Canon 51. § 1. The Church does not grant a dispensation from the impediment of mixed religion, unless:

1° There are urgent and serious reasons;

2° The non-Catholic spouse has given a guarantee to the Catholic spouse to remove the danger of perversion, and both spouses agree that all offspring will be baptized and educated as Catholics;

3° There is moral certainty of the fulfillment of the guarantees.

§ 2. Guarantees must be regularly required in writing.

Canon 52. The Catholic spouse is bound to prudently care for the conversion of the non-Catholic spouse.

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Canon 53. § 1. Even if a dispensation has been obtained from the impediment of mixed religion by the Church, the spouses cannot, either before or after marriage, appear before

[*Latin ed. p. 101*]

Acta Pii PP. XII 101. Ecclesia permittit, et etiam iubet, ut, sive per se, sive per procuratorem, minister non-Catholicus, qui sacris rebus devotus est, adhibeatur ad praestandum vel renovandum consensum matrimonialem. § 2. Si parochus scit certo quod sponsi hanc legem violabunt, vel iam violaverunt, ei matrimonio non debeat assistere, nisi ex gravissimis causis, remoto scandalo et consulto prius Hierarchae. § 3. Non est improbum, tamen, quod, lege civili iubente, coniuges se praesentent etiam coram ministro non-Catholico, officialis civilis tantum munere fungente, et hoc ad actum civilem dumtaxat explendum, gratia effectuum civilium. Can. 54. Hierarchae et alii animarum pastores: 1° Fideles a mixtis nuptiis, quantum possunt, abstergeant; 2° Si eas impedire non valeant, omni studio curent ne contra Dei et Ecclesiae leges contrahantur; 3° Mixtis nuptiis celebratis sive in proprio sive in alieno territorio, sedulo invigilent ut coniuges promissiones factas fideliter implent. Can. 55 § 1. Abstergantur quoque fideles a matrimonio contrahendo cum iis qui notorie aut catholicam fidem abiecerunt, etsi ad sectam non-Catholicam non transierint, aut societatibus ab Ecclesia damnatis adscripti sunt. § 2. Parochus praedictis nuptiis ne assistat, nisi consulto Hierarcha, qui, inspectis omnibus rei adiunctis, ei permitttere poterit ut matrimonio intersit, dummodo urgeat gravis causa et pro suo prudenti arbitrio Hierarcha iudicet satis cautum esse catholicae educationi universae prolis et remotioni periculi perversionis alterius coniugis. Can. 56. Si publicus peccator aut censura notorie innodatus prius ad sacramentalem confessionem accedere aut cum Ecclesia reconciliari recusaverit, parochus eius matrimonio ne assistat, nisi gravis urgeat causa, de qua, si fieri possit, consulat Hierarcham. CAPUT IV. De impedimentis dirimentibus. Can. 57 § 1. Vir ante decimum sextum annum aetatis completum, mulier ante decimum quartum annum item completum, matrimonium validum inire non possunt.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis – Official Commentary § 2. Although marriage contracted after the aforementioned age is valid, pastors of souls should nevertheless dissuade young people from entering into marriage before the age at which, according to the customs of the region, marriage is usually entered into. Canon 58 § 1. Impotence, whether preceding and perpetual, or arising from either the man or the woman, whether known or unknown to the other party, whether absolute or relative, invalidates marriage by the very law of nature. § 2. If the impediment of impotence is doubtful, whether in law or in fact, the marriage is not to be impeded.

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§ 3. Sterility neither invalidates nor prohibits marriage. Canon 59 § 1. A marriage is invalid if one of the parties is bound by a prior marriage, although it has not been consummated, unless there is a privilege of faith. § 2. Although the prior marriage is null or dissolved for any reason, another marriage is not thereby licit, unless it is lawfully and certainly established that the prior marriage is null or dissolved. Canon 60 § 1. There is no marriage contracted between an unbaptized person and a baptized person. § 2. If, at the time of the marriage contract, one party was commonly considered to be baptized, or if their baptism is doubtful, then, according to canon 3, one must proceed according to the norm for the validity of the marriage, until it is certainly proven that one party is baptized and the other is not baptized. Canon 61. Those things which are prescribed in canons 50-54 concerning mixed marriages should also be applied to marriages in which there is an impediment of disparity of cult. Canon 62 § 1. Clergy who have received a higher order are invalid in contracting marriage. § 2. Subdeacons also, as well as those who have received higher orders, are given the power to invalidate marriage. Canon 63. Religious who have made a solemn profession or are more strictly bound, as well as those who have made a vow of chastity outside of a profession, to whom, however, a power to invalidate marriage has been added by a special decree of the Apostolic See, are invalid in contracting marriage.

[*Latin ed. p. 103*]

Acta Pii PP. XII 103, Canon 64, § 1. Between a man who has abducted a woman, with the intention of marriage, no marriage can be valid as long as she remains in the power of the abductor. § 2. However, if the abducted woman, having been separated from the abductor and placed in a safe and free location, consents to marry him, the impediment ceases. § 3. With regard to the nullity of marriage, violent retention of a woman is considered equivalent to abduction, namely, when a man violently detains a woman in the place where she resides or to which she freely came, with the intention of marriage. Canon 65. The following are not validly able to contract marriage: 1° Those who, while a valid marriage still exists between them, have consummated adultery with each other and have given each other mutual promises concerning entering into a marriage, or who have attempted the marriage itself, even through a civil act only; 2° Those who, while a valid marriage still exists between them, have consummated adultery with each other, and one of their spouses has been killed; 3° Those who, through physical or moral acts, even without adultery, have caused the death of their spouse. Canon 66, § 1. In the direct line of consanguinity, marriage is invalid between all ascendants and descendants, both legitimate and natural. § 2. In the collateral line, it is invalid up to the sixth degree inclusive, so that the impediment to marriage is multiplied as many times as the common ancestor is multiplied. § 3. Marriage must never be permitted

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if any doubt remains as to whether the parties are consanguineous in any degree in the direct line, or in the second degree in the collateral line. § 1. 1° Consanguinity is calculated through lines and degrees; 2° In the direct line, there are as many degrees as there are persons, excluding the common ancestor; 3° In the collateral line, there are as many degrees as there are persons in each branch, excluding the common ancestor. Canon 67, § 1. 1° Affinity, of which mention is made in Canon 68, § 1, invalidates marriage in the direct line, in any degree; in the collateral line, up to the fourth degree inclusive; 2° Affinity, of which mention is made in Canon 68, § 2, invalidates marriage up to the fourth degree inclusive; 3° Affinity, of which Canon 68, § 3, speaks, invalidates marriage in the first degree. § 2. The impediment of affinity, of which mention is made in Canon 68, § 1, n. 1, is multiplied.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary

1° How often is the impediment of consanguinity multiplied from which it arises?

2° Secondly, or further on, upon entering into marriage with a relative of the deceased spouse.

Canon 68, § 1.

1° Affinity arising from *digeneia* (direct lineage) originates from a valid marriage, even if it is not consummated;

2° It is valid between each spouse and the relatives of the other spouse;

3° Whoever is a relative of one spouse is an affine of the other spouse, according to the line and degree.

§ 2.

1° By particular law, affinity arising from *digeneia*, as mentioned in § 1, n. 1, also arises between the relatives of the man and the relatives of the woman;

2° It is calculated in such a way that there are as many degrees as are contained in the sum of the degrees of consanguinity by which each party is distant from the spouses from whose marriage the affinity arises.

§ 3.

1° By particular law, affinity also arises from *trigeneia* (collateral lineage) or from two valid marriages, even if they are not consummated, if two persons contract marriage:

a) with the same third person, after the dissolution of the marriage, one after the other; or

b) with two persons who are relatives of each other;

2° The spouse contracts affinity from *trigeneia* with those who are, from another marriage, affines of the other spouse by *digeneia*;

3° This affinity, between each spouse and the affines of the other spouse,

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is calculated in such a way that those who are affines of the man by *digeneia* from another marriage are in the same degree as the affines of the wife by *trigeneia*, and vice versa;

4° Whenever this affinity is valid between relatives of one spouse and affines of the other spouse, it is calculated in such a way that there are as many degrees as are contained in the sum of the degrees of both consanguinity and affinity arising from *digeneia* by which each party is distant from the spouses from whose marriage the affinity arises.

Canon 69. The impediment of public decency arises from an invalid marriage, whether consummated or not, and from notorious or public concubinage; and it invalidates marriages in the first and second degrees of the direct line between the man and the relatives of the woman, and vice versa.

Canon 70, § 1. Spiritual affinity invalidates marriage, as mentioned in § 2.

§ 2.

1° From baptism, the godfather contracts spiritual affinity with the baptized person and with the parents of the baptized person;

2° If baptism is repeated under a condition, the godfather does not contract spiritual affinity, unless the same godfather is used again.

[*Latin ed. p. 105*]

Acta Pii PP. XII, 105. Canon 71: Qui, per legem civilis, sunt incapaces ad contrahendum matrimonium inter se, propter tutelam vel propter cognationem legalem ex adoptione ortam, non possunt, per vim iuris canonici, contrahere validum matrimonium inter se.

CAPUT V. De consensu matrimoniali.

Canon 72, § 1: Matrimonium perficitur per consensum partium, manifestatum inter personas iure habiles, et hoc consensum nulla humana potestas supplere potest.

§ 2: Consensus matrimoniale est actus voluntatis quo utraque pars tradit et accipit ius in corpus, perpetuum et exclusivum, quod attinet ad actus per se aptos ad prolis generationem.

Canon 73, § 1: Ut matrimoniale consensus habeatur, necesse est ut contrahentes, saltem, non ignorant matrimonium esse societatem permanentem inter virum et mulierem ad filios procreandos.

§ 2: Haec ignorantia, post pubertatem, non praesumitur.

Canon 74, § 1: Error in persona matrimonium invalidum reddit.

§ 2: Error in qualitate personae, etsi dat causam contractui, matrimonium dirimit tantum:

1° Si error qualitatis redundet in errorem in persona;

2° Si persona libera matrimonium contrahat cum persona quam libera putat, cum contra sit serva, servitute proprie dicta.

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Canon 75: Simplex error circa unitatem vel indissolubilitatem, aut sacramentalem dignitatem matrimonii, etsi dat causam contractui, non vitiat consensum matrimonialem.

Canon 76: Scientia aut opinio nullitatis matrimonii consensum matrimonialem necessario non excludit.

Canon 77, § 1: Internus animi consensus semper praesumitur conforme verbis vel signis in celebrando matrimonio adhibitis.

8 - ACTA, vol. XVI, n. 3. — 13-3-949.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis — Official Commentary § 2. But if either or both parties, by a positive act of will, exclude marriage itself, or all right to conjugal acts, or some essential property of marriage, they contract an invalid marriage. Canon 78 § 1. Also invalid is a marriage begun under duress or grave fear, externally and unjustly imposed, to extort consent. § 2. No other fear, even if it provides a reason for the contract, entails the nullity of the marriage. Canon 79 § 1. For a marriage to be validly contracted, it is necessary that the contracting parties be present, either in person or through a proxy. § 2. The spouses must express their matrimonial consent with words; nor are they permitted to use signs of equal value in their place, if they are able to speak. Canon 80 § 1. Marriage cannot be contracted through a proxy, unless the local Ordinary has granted this faculty in a particular case in writing. § 2. The local Ordinary can grant this faculty only in the case of necessity, that is, if the contracting parties, for a grave reason, cannot appear together before a priest. Canon 81 § 1. In addition to the above-mentioned diocesan regulations, in order for a marriage to be validly contracted through a proxy, a special mandate to contract with a specific person is required, signed by the mandating party and either by the parish priest or the local Ordinary in which the mandate is made, or by a priest delegated by either of them, or by at least two witnesses. § 2. If the mandating party is unable to write, this must be noted in the mandate itself, and another witness must be added who also signs the writing; otherwise, the mandate is invalid. § 3. If, before the proxy contracts on behalf of the mandating party, the latter revokes the mandate or becomes incapacitated, the marriage is invalid, even if the proxy or the other contracting party is unaware of this. § 4. For the marriage to be valid, the proxy must be designated by the mandating party himself, and the proxy must perform his office personally. Canon 82 § 1. For a marriage to be validly celebrated through a proxy, the norms of canons 85 and 86 must be observed. § 2. When the spouses are present together, the blessing mentioned in canon 91 is given.

[*Latin ed. p. 107*]

Acta Pii PP. XII 107: Sacerdotes designati ad normam huius canonis, ut

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matrimonium valide contrahatur, diligenter curant.

Can. 83: Matrimonium sub conditione contrahi non potest.

Can. 84: Etiam si matrimonium invalide, ratione impedimenti, initum fuerit, consensus praestitus praesumitur perseverare, donec de eius revocatione constiterit.

CAPUT VI: De forma celebrationis matrimonii.

Can. 85, § 1: Solum ea matrimonia valida sunt quae contrahuntur ritu sacro, coram parocho, vel loci Hierarcha, vel sacerdote cui ab alterutro facta sit facultas matrimonio assistendi et duobus saltem testibus, secundum tamen praescripta canonum qui sequuntur, et salvis exceptionibus de quibus in cann. 89, 90.

§ 2: Sacer censetur ritus, ad effectum de quo in § 1, ipso interventu sacerdotis adsistentia ac benedicentis.

Can. 86, § 1: Parochus et loci Hierarcha valide matrimonio assistunt:

1° Si non fuerint, per sententiam, excommunicati vel interdicti vel suspensi ab officio aut tales declarati, a die tantummodo initae legitime administrationis beneficii, vel initi officii.

2° Intra fines dumtaxat sui territorii, sive contrahentes sunt subditi, sive non subditi, modo sint sui ritus.

3° Dummodo neque vi neque metu gravi constricti requirant excipiantque contrahentium consensum.

§ 2: Matrimonio fidelium diversi ritus valide assistit Hierarcha loci et parochus qui, ad normam § 3, nn. 2-4, est eorum proprius Hierarcha vel parochus.

§ 3: 1° Nisi aliud statuatur, sive per domicilium sive per quasidomicilium suum, quisquis parochum et Hierarcham proprii ritus sortitur.

2° Deficiente parocho pro fidelibus alicuius ritus, horum Hierarcha designet alius ritus parochum, qui eorundem curam suscipiat, postquam idem Hierarcha habuerit consensum Hierarchae parochi designandi.

3° Extra territorium proprii ritus, deficiente huius ritus Hierarcha, habendus est tamquam proprius, Hierarcha loci.

Quodsi plures...

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - "The official record shall be considered as belonging to that jurisdiction, which is designated by the Apostolic See or, with its consent, by the Patriarch, if, by particular law, the care of the faithful of his own rite residing outside the patriarchate has been entrusted to him. 4° The proper pastor or hierarch of a wandering person is the pastor or hierarch of the rite of the place where the wandering person actually resides; if there is no pastor or hierarch of his own rite, the norms established in nos. 2 and 3 shall be observed; 5° Also, those who have only a domicile

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or quasi-domicile, the proper pastor is the pastor of the place where they actually reside. Canon 87 § 1. 1° The pastor and the local hierarch, who are able to validly assist at a marriage, may also grant another priest the faculty to assist at a specific marriage within the boundaries of their territory, provided that they do so expressly, and the priest is designated; they may also grant the same priest the faculty to delegate another designated priest to assist at that marriage; 2° The cooperating vicar may be granted by the pastor or the local hierarch the general faculty to assist at marriages; once obtained, he enjoys the faculty of delegation, as in no. 1; 3° A faculty granted contrary to the prescriptions in nos. 1 and 2 is invalid. § 2. The faculty referred to in § 1, no. 1, shall not be granted unless all that the law requires for verifying the freedom of the state of the parties has been completed. § 3. Local hierarchs may grant to rectors of churches or other priests of any Eastern rite, who are responsible for the care of the faithful, a general faculty to assist at the marriages of faithful of the Eastern rite, even if they are not of the rite of the rector or presbyter of a different rite, provided that the faithful have a proper pastor of their own rite. Canon 88 § 1. The pastor or the local hierarch lawfully assists at a marriage: 1° After it has been legitimately established to them that the parties are free in their state, according to the law; 2° After, furthermore, it has been established to them that one of the parties has a domicile or quasi-domicile, or a monthly residence, or, if it concerns a wandering person, an actual residence in the place of the marriage; 3° If the conditions mentioned in no. 2 are lacking, a license from the pastor or hierarch of the domicile or quasi-domicile, or the monthly residence, of either party is required, unless it concerns wandering persons who have no fixed residence anywhere, or a serious necessity intervenes which excuses the request for a license. § 2. The pastor, if the particular law allows, must also obtain the license of the local hierarch in order to lawfully assist at a marriage. § 3. The marriage shall be celebrated before the pastor of the betrothed, unless a legitimate custom provides otherwise, or a just cause excuses it; marriages *anno*...

[*Latin ed. p. 109*]

Acta Pii PP. XII 109 concerning marriages of mixed rites, which are to be celebrated in the presence of both parties and before the same parish priest, unless the man, having his domicile or quasi-domicile in the Eastern region, consents that the marriage be celebrated according to the rite of the bride and before this parish priest. § 4. The parish priest who assists at a marriage without the required legal permission does not gain any benefit from the marriage, and is obligated to remit those benefits to the parish priest of the contracting parties. Canon 89. If it is not possible, without grave inconvenience, for a parish priest, hierarch, or priest to whom the faculty of assisting at a marriage has been granted according to canons 86 and 87: 1° In case of mortal danger, a marriage contracted before only

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witnesses is valid and licit; and also outside of mortal danger, provided that it is prudently foreseen that the circumstances will last for a month; 2° In both cases, if any other Catholic priest is present who is able to assist, he must be called and, together with the witnesses, must assist at the marriage, without prejudice to the validity of the marriage before only the witnesses. Canon 90 § 1. The form described above must be observed by: 1° All who have been baptized in the Catholic Church and who have been converted to it from heresy or schism, whether these or those have subsequently lapsed from it, whenever they enter into marriage with each other; 2° The same, as mentioned in n. 1, if they contract marriage with non-Catholics, whether baptized or unbaptized, even after obtaining a dispensation from the impediment of mixed religion or disparity of cult. § 2. However, with firm adherence to § 1, n. 1, non-Catholic baptized persons, if they contract marriage among themselves or with non-Catholic unbaptized persons, are not bound to observe the Catholic form of marriage anywhere. Canon 91. Outside of cases of necessity, the rites and ceremonies prescribed in the liturgical books approved by the Church, or received by legitimate customs, must be observed in the celebration of marriage. Canon 92 § 1. After the marriage has been celebrated, the parish priest or whoever performs his duties, shall first describe in the marriage book the names of the spouses and witnesses, the place and date of the marriage, the dispensation, if a dispensation was granted, and its grantor, together with the impediment and its degree, and other matters according to the manner prescribed in the liturgical books and by the proper.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary of the Hierarchical prescriptions; and this, even if another priest, having obtained the faculty either by himself or by the Hierarchy, has assisted at the marriage. § 2. Furthermore, the parish priest shall also note in the book of baptisms that the spouse contracted marriage in his parish on that day. If the spouse was baptized elsewhere, the parish priest shall transmit the notification of the marriage to the parish priest among whom the spouse was baptized, according to the norms of canon law, either directly or through the episcopal curia, so that the marriage may be recorded in the book of baptisms. § 3. Whenever a marriage is contracted according to canon 89, the priest, if he has assisted at it, must, along with the witnesses and the contracting parties, ensure that the marriage is recorded as soon as possible in the prescribed books.

CHAPTER VII Concerning Marriage *de praesenti* (Marriage by conscience).

Canon 93. For a most serious and urgent reason, by the local Hierarchy himself, excluding the Syncellus without a special mandate, it may be permitted that a marriage *de praesenti* be entered into, that is, that the

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marriage be celebrated omitting the usual public declarations and secretly, according to the canons that follow.

Canon 94. The license for the celebration of a marriage *de praesenti* carries with it the promise and a grave obligation of maintaining secrecy on the part of the priest assisting, the witnesses, the Hierarchy and his successors, and also of one of the spouses, without the consent of the other for disclosure.

Canon 95. This obligation of the promise, on the part of the Hierarchy, does not extend to the following cases:

1° If a scandal or a grave injury to the sanctity of marriage threatens from the observance of secrecy;

2° If the parents do not take care to have the child born from such a marriage baptized; or if they neglect to have it baptized, using false names, and do not, within thirty days, report the child born and baptized, with the true names of the parents, to the Hierarchy;

3° If the parents neglect the Christian education of the child.

Canon 96. A marriage *de praesenti* is not to be recorded in the usual book of marriages and baptisms, but in a special book to be kept secretly in the archives of the curia.

[*Latin ed. p. 111*]

Acta Pii PP. XII, 111, CHAPTER VIII: Concerning the Time and Place of the Celebration of Marriage.

Canon 97, § 1. Marriage can be contracted at any time of the year, provided that a firm agreement exists.

§ 2. During sacred times before the Nativity of the Lord and the Great Lent, and also during other times established by particular law, the celebration of marriages, or at least the solemnization thereof, is prohibited, according to the norms of particular law.

§ 3. However, the local Hierarchy can, for a just cause, permit the celebration of marriages, or the solemn blessing thereof, during prohibited times, with the warning given to the spouses that they abstain from ostentatious displays.

Canon 98, § 1. Marriage must be celebrated in the parish church; it cannot be celebrated in another church, or in a chapel, or in a public or semi-public place, unless with the permission of the local Hierarchy or the parish priest.

§ 2. The local Hierarchy can permit the celebration of marriage in private dwellings only for just and reasonable causes, but not in churches, or chapels, or in seminaries, or in religious houses, unless there is an urgent necessity, and with appropriate precautions taken.

CHAPTER IX: Concerning the Effects of Marriage.

Canon 99. A valid marriage gives rise between the spouses to a bond

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that is, by its very nature, perpetual and exclusive; furthermore, Christian marriage confers grace upon the spouses, provided they do not hinder it.

Canon 100. From the very beginning of marriage, both spouses have an equal right and duty concerning that which pertains to the acts proper to conjugal life.

Canon 101. Unless otherwise provided for by special law, the wife, with regard to canonical effects, participates in the status of her husband.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary, Canon 102. Parents are bound by the gravest obligation to care for the education of their children, both religious and moral, as well as physical and civic, according to their abilities, and also to provide for their temporal well-being. Canon 103. Legitimate are the children conceived or born from a valid or putative marriage. Canon 104. § 1. The father is he whom just nuptials demonstrate, unless contrary evidence is proven. § 2. The children are presumed to be legitimate who are born at least one hundred and eighty days after the day the marriage was celebrated, or within three hundred days from the day of the dissolution of conjugal life. Canon 105. By a subsequent marriage of the parents, whether true or putative, whether newly contracted or validated, even if unconsummated, the offspring become legitimate, provided that the parents were capable of contracting marriage with each other at the time of conception, or of pregnancy, or of birth. Canon 106. Children legitimated by a subsequent marriage are equal to legitimate children in all respects concerning canonical effects, unless otherwise expressly stipulated. CHAPTER X Concerning the Separation of Spouses, ARTICLE I Concerning the Dissolution of the Bond. Canon 107. A valid, ratified, and consummated marriage cannot be dissolved by any human authority, nor by any cause, except death. Canon 108. An unconsummated marriage between baptized persons, or between a baptized person and an unbaptized person, is dissolved by law itself.

[*Latin ed. p. 113*]

Acta Pii PP. XII 113: Maiorem seu sollemnem professionem religiosam, tum per dispensationem a Romano Pontifice ex iusta causa concessam, utraque parte rogante vel alterutra, etsi altera sit invita. Can. 109 § 1. Matrimonium inter non baptizatos, licet consummatum, solvitur in favorem fidei ex privilegio Paulino. § 2. Hoc privilegium non obtinet in matrimonio inter partem baptizatam et partem non baptizatam inito cum dispensatione ab impedimento disparitatis cultus. Can. 110 § 1. Antequam coniux conversus et baptizatus novum matrimonium valide contrahat, debet, salvo praescripto can. 114, partem non baptizatam interpellare: 1° An velit et ipsa converti ac baptismum suscipere; 2° An saltem velit secum cohabitare pacifice sine contumelia Creatoris. § 2. Hae interpellationes

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fieri semper debent, nisi Sedes Apostolica aliud declaraverit. Can. 111 § 1. Interpellationes fiant regulariter, forma saltem summaria et extraiudiciali, de auctoritate Hierarchae coniugis conversi, a quo Hierarcha concedendae sunt quoque coniugi infideli, si quidem eas petierit, induciae ad deliberandum, eo tamen monito, fore ut, induciis inutiliter praeterlapsis, responsio praesumatur negativa. § 2. Interpellationes etiam privatim factae, ab ipsa parte conversa, valent, imo sunt etiam licitae, si forma superius praescripta servari nequeat; hoc tamen in casu de ipsis, pro foro externo, constare debet duobus saltem testibus vel alio legitimo probationis modo. Can. 112 Si interpellationes ex declaratione Sedis Apostolicae omissae fuerint, aut si infidelis iisdem negando responderit expresse vel tacite, pars baptizata ius habet novas nuptias cum persona catholica contrahendi, nisi ipsa post baptismum dederit parti non baptizatae iustam discedendi causam. Can. 113 Coniux fidelis, licet post susceptum baptismum denuo coniugaliter cum parte infideli vixerit, ius tamen novas celebrandi nuptias cum persona catholica non amittit, ideoque potest hoc iure uti, si coniux infidelis, mutata voluntate, postea discedat sine iusta causa, vel iam non cohabitet pacifice sine contumelia Creatoris.

[*Latin ed. p. 114*]

114 *Acta Apostolicae Sedis* — Official Commentary, Canon 114. Those matters pertaining to marriage are contained in the Constitutions of Paul III, *Altitudo*, June 1, 1537; of St. Pius V, Pope of Rome, August 2, 1571; and of Gregory XIII, *Populis*, January 25, 1585; and those written for particular places are extended to other regions as well. Canon 115. The bond of a prior marriage, contracted in infidelity, is dissolved only when the faithful party has validly entered into new marriage. Canon 116. In matters of doubt, the privilege of faith enjoys the favor of the law. ARTICLE II Concerning the separation of bed, table, and dwelling. Canon 117. Spouses ought to maintain the communion of conjugal life, unless a just cause excuses them. Canon 118. § 1. On account of the adultery of one spouse, the other spouse, while the bond remains, has the right to dissolve, even perpetually, the communion of life, unless he has consented to the crime, or has given the same cause, or has expressly or tacitly forgiven it, or has himself committed the same crime. § 2. Tacit forgiveness is held to exist, if the innocent spouse, after having been informed of the crime of adultery, has voluntarily conversed with the other spouse with marital affection; but marital affection is presumed, unless within six months the innocent spouse has expelled or abandoned the adulterous spouse, or has made a legitimate accusation. Canon 119. The innocent spouse, whether by the sentence of a judge or by his own legitimate authority, having lawfully separated, is never bound to admit the adulterous spouse again to the communion of life; he may, however, admit or recall him, unless he has entered into a state contrary to the marriage by his own consent. Canon 120. § 1. If

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one spouse has taken the name of a sect that is not Catholic; if he has raised children in the faith of that sect; if he has led a criminal and scandalous life; if he...

[*Latin ed. p. 115*]

Acia Pii PP. XII 115. Si grave periculum animae vel corporis alteri infligatur; si vita communis alteri coniugi nimis difficile reddatur, et huiusmodi alia, haec sunt legitimae causae alteri coniugi ad separandum, auctoritate Hierarchae loci, et etiam propria auctoritate, si de his certo constet et periculum sit in mora. 2°. In omnibus his casibus, causa separationis cessante, vita consuetudo restauranda est; sed si separatio ab Hierarcha pronuntiata fuerit ad certum incertumve tempus, coniux innocens ad id non obligatur, nisi ex decreto Hierarchae vel exacto tempore.

§ 2. Etiam coniux ab altero malitiose desertus potest obtinere decretum separationis ab Hierarcha loci ad certum incertumve tempus, ad normam § 1, n. 2. Can. 121. Instituta separatione, filii educandi sunt penes coniugem innocentem, et si alter coniugum sit acatholicus, penes coniugem catholicum, nisi in utroque casu Hierarcha pro ipsorum filiorum bono, salva semper eorundem catholica educatione, aliud decreverit.

CAPUT XI. De matrimonii convalidatione.

ARTICULUS I. De convalidatione simplici.

Can. 122. § 1. Ad convalidandum matrimonium irritum ob impedimentum dirimens, requiritur ut cesset vel dispensetur impedimentum et consensum renovet saltem pars impedimenti conscia.

§ 2. Haec renovatio iure ecclesiastico requiritur ad validitatem, etiam si initio utraque pars consensum praestiterit nec postea revocaverit.

Can. 123. Renovatio consensus debet esse novus voluntatis actus in matrimonium quod constet ab initio nullum fuisse.

Can. 124. § 1. Si impedimentum sit publicum, consensus ab utraque parte renovandus est forma iure praescripta.

§ 2. Si sit occultum et utrique parti notum, satis est ut consensus ab utraque parte renovetur privatim et secreto.

§ 3. Si sit occultum et uni parti ignotum, satis est ut sola pars impedimenti conscia consensum privatim et secreto renovet, dummodo altera in consensu praestito perseveret.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary, Canon 125 § 1. A marriage that is invalid due to a lack of consent is validated if the party who did not consent now consents, provided that the consent of the other party persists. § 2. If the lack of consent was merely internal, it is sufficient for the party who did not consent to internally consent. § 3. If the lack of consent was also external, it is necessary to externally manifest the consent, either

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through the form prescribed by law, if the defect is public, or in another way, privately and secretly, if it is hidden. Canon 126. A marriage that is null due to a defect in form must be contracted anew with the proper form in order to be valid. ARTICLE II Concerning the healing of the root. Canon 127 § 1. The healing of a marriage in its root is its validation, which, besides a dispensation or cessation of an impediment, includes a dispensation from the law regarding the renewal of consent, and a retraction, through legal fiction, concerning the canonical effects, retroactively to the past. § 2. The validation takes effect from the moment the grace is granted; the retraction, however, is understood to have been made at the beginning of the marriage, unless otherwise expressly stated. § 3. A dispensation from the law regarding the renewal of consent can be granted even to parties who are unaware. Canon 128 § 1. Any marriage begun with the consent of both parties, which, by its very nature is sufficient, but, with regard to the law, is ineffective due to a hindering impediment of ecclesiastical law or due to a defect in the proper form, can be healed in its root, provided that the consent persists. § 2. However, a marriage contracted with a natural or divine impediment, even if the impediment ceases afterward, the Church does not heal in its root, not even from the moment of the cessation of the impediment. Canon 129 § 1. If consent is lacking in one or both parties, the marriage cannot be healed in its root, whether the consent was lacking from the beginning, or whether it was given from the beginning, but was subsequently revoked.

[*Latin ed. p. 117*]

Acts of Pope Pius XII, 117, § 2. If consent was lacking from the beginning, but is subsequently given, a dispensation can be granted from the moment the consent is given. Canon 130, § 1. A dispensation at the root can only be granted by the Apostolic See, according to the firm prescription of § 2. § 2. The Patriarch possesses the faculty of granting a dispensation at the root if only the defect in the form of the celebration or an impediment from which he himself can dispense, hinders the validity of the marriage.

CHAPTER XII Concerning Second Marriages.

Canon 131. Although chaste widowhood is more honorable, second and subsequent marriages are nevertheless valid and licit, according to the firm prescription of canon 59, § 2. We, however, through these Apostolic Letters, granted by our own motion, as above mentioned, promulgate these canons and grant them the force of law to the Christian faithful of the Eastern Church, wherever they may be, even though they are subject to different rites. As soon as these Apostolic Letters come into effect, any statute, whether general or particular or special, even one promulgated by specially approved Synods, and any prescription and custom still in force, whether general or particular, shall lose its force, so that the discipline of the sacrament of marriage shall be governed solely by these canons, and no particular law shall have force against them, unless and to the extent that

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it is admitted therein. In order that knowledge of our will may reach all those concerned in a timely manner, we decree and ordain that these Apostolic Letters, granted by our own motion, shall begin to take effect from the second day of the month of May, in the year 1949, on the feast of St. Athanasius, Pope and Doctor, notwithstanding any contrary provisions, even those particularly worthy of mention. Given at Rome, near St. Peter's, on the twentieth day of the month of February, in the year of Our Lord 1949, in the tenth year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary

DOCUMENTS

From the Constitution of Pope Paul III, June 15, 1587.

Indeed, as we have learned with great and spiritual joy, many inhabitants of western and southern India, although previously ignorant of the law, have, with the cooperation of the Holy Spirit, illuminated their minds, completely rejecting the errors they had previously observed, and desiring and proposing to embrace the truth of the Catholic faith and the unity of the Holy Church, and to live according to the rites of the same Roman Church.

Concerning their marriages, we decree the following: those who, before their conversion, had several wives according to their customs, and do not remember how they first acquired them, upon being converted to the faith, shall choose one of them, as they wish, to contract marriage with, through the usual words; those, however, who do remember how they first acquired them, shall retain that one, dismissing the others.

And we grant to them that those joined in marriage, even in the third degree of either consanguinity or affinity, shall not be excluded from contracting marriages, until this Holy See has determined otherwise.

Constitution of Pope Pius Pp., "Of the Roman Pontiff," August 2, 1571.

The Roman Pontiff, with equal prudence and foresight, in order that those things which ought to be established and determined for the benefit of the newly converted Indians may not be subject to any hesitation or scruple, has been accustomed to provide remedies through declarations and other suitable means.

Now, as we have learned, while the Indians remain in their infidelity, they are permitted to have several wives, whom they also reject for the most trivial reasons; therefore, it has been permitted to those receiving baptism to remain with that wife who was baptized together with the husband; and because it often happens that she is not the first wife, hence both ministers

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and bishops are tormented by very serious scruples, believing that it is not a true marriage; but because it would be very harsh to separate them from their wives with whom they received baptism, especially because it would be very difficult to find the first wife: therefore, We, wishing to kindly advise these Indians, and to exempt the bishops and ministers from such scruples, by Our own motion and from Our certain knowledge, and by the fullness of Our apostolic power, declare that Indians, as is mentioned above, who are baptized, and who are to be baptized in the future, may remain with the wife who was baptized with them and is being baptized, as with a legitimate wife, dismissing the others, by apostolic authority, by the tenor of the present document, we declare that such a marriage among them is legitimately constituted, etc.

[*Latin ed. p. 119*]

119. Constitution "Populis," promulgated by Pope Gregory XIII, January 25, 1585. It is fitting to grant to peoples and nations recently converted from the error of paganism to the Catholic faith freedom concerning the contracting of marriages, lest men, who are least accustomed to continence, persist less readily in the faith, and others be deterred from embracing it by their example.

For it often happens that many, of both sexes, but especially of the male sex, unfaithful, after having contracted marriages according to the rites of the Gentiles, being captured by enemies from Angola, Ethiopia, Brazil, and other regions of the Indies, are removed from their native lands and from their own spouses to the most remote regions, so that both they themselves and those who remain captive in their homeland, if they should afterwards be converted to the faith, may not be able to warn their unfaithful spouses, who are separated by such a great distance, whether they wish to live with them, or because sometimes access to hostile and barbarous provinces is not even open to messengers, or because they are completely ignorant of the regions to which they have been transported, or because the length of the journey presents great difficulties. Therefore, We, considering these marriages contracted among the unfaithful, which are indeed true, but not so valid that they cannot be dissolved when necessity dictates, moved by paternal piety for the weakness of such peoples, grant to all and each of the Ordinaries and parish priests, and to the priests of the Society of Jesus, approved by the Superiors of that same Society for hearing confessions, and sent to or admitted in those regions for the time being, full authority by the present document, to grant dispensations to any Christian inhabitants of those regions, and to those later converted to the faith, who have contracted marriage before receiving baptism, so that each of them, if a spouse remains unfaithful, and without any requirement of their consent, or without expecting a response, may lawfully contract marriage with any other faithful person, even of a different rite, and may have it solemnized

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before the Church, and may lawfully remain in such a marriage after carnal union, as long as they live; provided that it is also established, even summarily and extrajudicially, that the spouse, as the case may be, could not be lawfully warned, or that the warning given within the time specified in that warning did not indicate their will. These marriages, even if it should afterwards become known that the former spouses were justly unable to declare their will, and if they were even converted to the faith at the time of the second marriage, must nevertheless never be annulled, but We declare them to be valid and firm, and capable of producing legitimate offspring.

Notwithstanding, etc.

[*Latin ed. p. 121*]

Year and Volume XXXI, March 30, 1949 (Series I, Volume XVI) - No. 4

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF PIUS - PP. XII

SACRED CONSISTORY

The Secret Consistory

On March 14th of the year 1949, in the customary Hall of the Apostolic Palace, there was a Secret Consistory, whose acts are reported in order.

I - CHAMBERLAIN OF THE SACRED COLLEGE

The Most Reverend Cardinal Jorio presented and returned the Relic of the Sacred College of the Most Holy Roman Church to His Most Holy Lordship, who delivered it to the Most Reverend Cardinal Massimi, as Chamberlain of said Sacred College for this year.

II - CHOICE OF CHURCH

Then, the Most Reverend Cardinal Piazza, having relinquished the priestly title of St. Prisca, chose the suburban churches of Sabina and Poggio Mirteto.

Upon the departure of the Most Reverend Cardinal Piazza, desiring to favorably pursue the announced choice, His Holiness provided for the Church of Sabina and Poggio Mirteto with the Most Reverend Adeodato Giovanni, Presbyter, of the Most Holy Roman Church, Cardinal Piazza,

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appointing him as Bishop and Pastor, as will be stated in the forthcoming decree.

Subsequently, the Most Reverend Cardinal Piazza again entered the consistorial hall.

III - APPOINTMENTS TO CHURCHES

Immediately, His Holiness proposed the following appointments to the churches:

To the titular archbishopric of the Church of Mitylene, he appointed His Excellency, Father Emmanuel Trindade Salgueiro, hitherto titular Bishop of Helenopolis in Palestine.

9 - ACTA, Volume XVI, No. 4. - 30-3-1949.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary. To the titular Archbishop of the Church of Myra, Reverend Father Dominic Aegydius Vagnozzi, appointed by Urban, as Apostolic Delegate to the Philippine Islands. To the titular Archbishop of the Church of Paltena, Reverend Father Maximilian de Fürstenberg, appointed by Urban, as Apostolic Delegate to Japan. To the titular Bishop of the Church of Priene, Reverend Father Emmanuel Dos Santos Rocha, canon of the cathedral chapter of Coimbra, appointed as Auxiliary to His Excellency, Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. Furthermore, he also issued decrees concerning other sacred prelates who had already resigned, namely: The Patriarch of Venice, Charles Agostini, who was already Bishop of Padua. The Archbishops of Spoletum, Raphael Maria Radossi, who was already Bishop of Parenzo and of Pola; of Theatine, with perpetual administration of the diocese of Vasto, John Baptist Bosio; of Apamea in Syria, Paul Pappalardo, Apostolic Delegate to Iran; of Friburg, Vendelin Rauch; of Platensis, Thomas Solari, who was already Bishop of Aulon; of Arcadiopolis in Europe, Marcel Lefebvre, who was already Bishop of Anthedon, Apostolic Delegate to Dakar; of Compostela, Carmel Ballester y Nieto, who was already Bishop of Vitoria, recently deceased; of Rouen, Joseph Mary Martin, who was already Bishop of Le Puy; of Genoa and Warsaw, united in person, Stephen Wyszynski, who was already Bishop of Lublin; of Sardinia, John Urbani, who was already Bishop of Axoma.

[*Latin ed. p. 123*]

From the Acts of Pope Pius XII, page 123:

To Pelusiotanum, and to Patricius O' Donnei, as Coadjutor, with the right of succession, to the Most Reverend Doctor Iacobus Duitig, Archbishop of Brisbane.

To Iacobi in Cuba, to Henricus Pérez Serantes, who is already Bishop of

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Camagüey.

To Tyanensem, to Petrus Doimum Munzani, who is already Archbishop.

To Ja- Rossanenscm, to Ioannes Rizzo, who is already Bishop of Lysias.

To Amorianum, to Michael Godlewski, who is already Bishop of Agbia.

To Tarraconensem, and to Beniaminus De Arriba y Castro, who is already Bishop of Oviedo.

BISHOPS:

To Menoidensem, to Vincentius Gelat.

To Puniensem, to Albertus Dettmann y Aragon, who is already Bishop of Huancavelica.

To Ruthenensem, to Marcellus Dubois.

To ZimW&vmsem, to Augustinus Oitoert.

To Bucellensem, to Leo Arkfeld, as Apostolic Vicar of New Guinea Central.

To Gatulensem, to Stephanus Appelhans, as Apostolic Vicar of New Guinea Orientalis.

To Cerasenum, to Andreas Reginaldus Jacq, as Coadjutor, with the right of succession, to the Most Reverend Doctor Felix Hedde, Apostolic Vicar of Langson and Caobang.

To Oilbensem, to Marcus Gopu, as Auxiliary to the Most Reverend Doctor Augusti Simeonis Colas, Archbishop of Pondicherry.

To Heliosebastenum, to Guilfordum Young, as Auxiliary to the Most Reverend Terentius Bernardi McGuire, Archbishop of Camberran and Gulbern.

To Cavensem et Sarnensem, to Ianuarius Fenizia, who is already Bishop of Nerito.

To Eistettensem, to Iosephus Schroffer.

To Florianensem, to Eduardus Me Manaman, as Auxiliary to the Most Reverend Ioannes Marcus Gannon, Bishop of Erie.

To Pauli in Alberta, in the newly established diocese, to Mauritius Baudoux.

To Tigiensem, to Georgius Andreas Beck, as Coadjutor, with the right of succession, to the Most Reverend Arturus Doubleday, Bishop of Brentwood.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary.

Albulae, Percival Caza, Auxiliary to the Most Reverend Doctor Joseph Alphridi Langlois, Bishop of Valleyfield.

Ptolemais in Libya, Charles Angeleri, Auxiliary to the Most Reverend Doctor Aegystus Dominic Melchior, Bishop of Tortona.

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Eerbipole, Julius Döpfner.

Gerara, Henry Vion, Coadjutor with right of succession to the Most Reverend Doctor Edward Gabriel Mesguen, Bishop of Poitiers.

Barranquilla, Jesus Anthony Castro.

Narona, Leon Pietsch, Auxiliary to the Most Reverend Doctor Ferdinand Pawlikowski, Bishop of Secovi.

Amazon, Albert Gaudentius Ramos.

Cajazeiras, Aloysius Mousinho.

Oeiras, in the newly established diocese, Expedito Lopes.

Abarita, Lazarus Neves, Auxiliary to the Most Reverend Doctor Anthony Joseph dos Santos, Bishop of Assis.

Saint Olaud, Claudius Flusin.

De Bonfim, Joseph Alves de Trinidade.

Savona and Noli, John Baptist Parodi.

Nerita, Francis Minerva.

Montes Claros, Anthony Moraes Almeida.

Cissita, Henry Gleumes, Auxiliary to the Most Reverend Doctor Michael Keller, Bishop of Muenster.

Scyria, Charles Leiprecht, Auxiliary to the Most Reverend Doctor John Baptist Sproll, Bishop of Rottenburg.

Coimbra, Ernest Sena de Oliveira, already Archbishop and Bishop of Lamego.

Lamego, John a Silva Campos Neves, already Bishop of Vaiar.

Metropolitan, Joseph Francis Flannelly, Auxiliary to the Most Reverend Father, Francis S. R. E. Cardinal Spellman, Archbishop of New York.

Paros, Francis Xavier Gsell, already Bishop of Darwin.

Gairn, Thomas Vincent Cahill.

[*Latin ed. p. 125*]

Acts of Pope Pius XII, 125. Achollitanum, Antonius Ludovicus Van der Veen Zeppenfeldt, Apostolic Vicar of Ouraca. Azura, and Prelate of Nullius Pinerense, Alphonsus Ungarelli. Aulon, Emmanuel Tato, Auxiliary Bishop to the Most Reverend James Aloysius, Cardinal Copello, Archbishop of Buenos Aires. Vincent, to the newly erected diocese, Arnold Aparicio, already Bishop of Aezanita. Talian, to the newly erected diocese, Lucian Lacoste. Be Dinajpur, Joseph Ober, Auxiliary Bishop of Bagai. Hugh Boyle, Apostolic Vicar of Port Elizabeth. Anthedon, John Choe, Apostolic Vicar of Taiku. Lipari, Alfred Galindo Mendoza, Apostolic Vicar of the Border of California. Abora, Bruno Hippel, the first Apostolic Vicar of Oudtshoorn. Bita, John Riegler, the first Apostolic Vicar of Lydenburg. Amyzon, Charles Dauvin, Coadjutor with right of succession to the Most Reverend Henry

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Van Schingen, Apostolic Vicar of Koango, now deceased. Gamaguey, Charles Riu Angles. Darwin, John O'Loughlin. Hanzhong, Joseph Maggi. Gaeciritan, Celestine Ibanez y Aparicio, now Bishop of Yenan. Campifontis in Illinois, William O'Connor. Jolietten in Illinois, to the newly erected diocese, Martin McNamara. Forma, William Cousins, Auxiliary Bishop to the Most Reverend Samuel Alphonsus, Cardinal Stritch, Archbishop of Chicago. Alba Pompeia, Charles Stoppa, now Bishop of Sarsina. Tournay, Charles Himmer. Huancavelica, Charles Jürgens.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary.

Coeliana, Franciscus Mazzieri, the first Apostolic Vicar of Ndola.

Baia, Victor Antonius Haelg, Coadjutor with right of succession to the Most Reverend I) Ioachin Ammann, Abbot "nullius" of Ndanda.

Claneus, Franciscus Esser, the first Apostolic Vicar of Keetmanshoop.

Calcutta, Iosephus Alexander Fernandez, Auxiliary to the Most Reverend Ferdinand Périer, Archbishop of Calcutta.

Aracajú, Ferdinandus Gomes dos Santos, already Bishop of Penedo.

De Punta Arenas, Vladimirus Borie.

Edmundston, Rotanus Cagnon.

Beirut, Iacobus Teerenstra, Auxiliary to the Most Reverend Renatus Graffin, Apostolic Vicar of Yaounde.

Finally, the Holy Father declared that the elections canonically held in the Synod of Melkite Bishops, the Most Reverend Philippi Nabaa for the Archiepiscopal Church of Berytus, and the Most Reverend Michaelis Assaf for the Archiepiscopal Church of Petra and Philadelphia, were ratified.

IV - TAKING OF THE OATH.

Thereafter, the Most Reverend Cardinal Bishop of Sabina and Mandelensis took the oath, and then requested his final place among the Cardinals of the Episcopal Order.

V - PRESENTATION OF CAUSES.

The Most Reverend Cardinal Micara, Prefect of the Congregation of Sacred Rites, with the perfection of the Most Blessed Father, spoke about the life and miracles of the Blessed Bartholomaeae Capitanio, Virgin, foundress of the Institute of Sisters of Charity; Maria Iosepha Rossello, Virgin, of the Third Order of St. Francis, foundress of the Institute of Daughters of Our Lady of Mercy; and Ioanna de Valois, Queen of France, foundress of the Order of the Most Holy Annunciation of the Blessed Virgin Mary; and he recounted the acts which the Congregation of Sacred

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Rites, after a careful examination, admitted and approved in the Causes of Beatification and Canonization of these same Blesseds.

After the presentation, the Holy Father inquired individually of the Most Reverend Fathers Cardinals, and each Cardinal declared his opinion.

[*Latin ed. p. 127*]

Acts of Pope Pius XII, 127 YI - REQUEST FOR THE PALLIUM. Then, personally, the Patriarch of Venice and the Archbishop of Spoleto requested the Pallium for their Churches. However, the request for the Pallium from the metropolitan Churches was made through a representative: the Theatine Church of Friburg, the Church of La Plata, the Church of Rouen, the Church of St. James in Cuba, the Church of Gnesen, and the Church of Warsaw, the Church of Tarragona, and the Church of St. Assumption (by succession); also from the archiepiscopal Church of Rossano; and (by privilege) from the episcopal Church of Savona.

II PUBLIC CONSISTORY. On the same day, after the secret Consistory had concluded, a public Consistory was immediately held in the same Hall, in which the Advocates of the Sacred Consistorial Court, standing before the Pontifical Throne, briefly and individually presented information concerning the life, virtues, and miracles of the Blessed, as detailed below:

Dom Philippus Re spoke about Blessed Bartholomew Capitanio, a Virgin, the founder of the Institute of Sisters of Charity.

Dom John Baptist Ferrata spoke about Blessed Vincentia Gerosa, a Virgin, the second founder of the Sisters of Charity.

Dom Camillus Corsanego spoke about Blessed Maria Joseph Rossello, a Virgin, from the Third Order of St. Francis, the founder of the Institute of Daughters of Our Lady of Mercy.

Dom Francis Xavier Parisi spoke about Blessed Joanna of Valois, Queen of France, the founder of the Order of the Most Holy Annunciation of the Blessed Virgin Mary.

Dom Philippus Re spoke about Blessed Joanna of Léstonnac, a widow, the founder of the Order of the Daughters of the Blessed Virgin Mary.

After these presentations, the Reverend Father Dom Anthony Bacci, from the Secretariate of Briefs to Princes, on behalf of His Holiness, responded as follows: "I am commanded by the authority of the Most Holy Pope to respond to you promptly. As is the case with all Christians, so too is it the fervent desire of the sacred pastors to add new lights to the heavens of the Church, which, with their light, dispel the growing darkness of the world and direct the minds of men towards the path of truth. This seems especially opportune today, when the minds of many are deceived by falsehood, and hatred against the Catholic religion is so inflamed that they resist, despise, and even, with reckless audacity, reject its salutary power and heavenly influence. However, these five Blessed

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ones teach all who turn their pure eyes towards them that only Christian sanctity can provide a safe and effective remedy against the great evils that plague our age."

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis — The official commentary offers a remedy that addresses not only the needs of this mortal life, but also those of eternity. If one diligently attends to the poor, gently comforts the sick, properly instructs youth and leads them to virtue, and proclaims and extols piety towards God, charity towards the needy, and justice towards all, then these actions are worthy of great consideration. In order that these outstanding examples of virtue may become more clear and powerful to the children of the Church, it is greatly desired that these Blessed Servants of God be adorned with the insignia of sanctity by the unerring authority of the Supreme Pontiff. This, as I have said, is what the August Pope desires; but, as is the custom of the ancient Apostolic See, he will not issue a decree until, in a Consistory, which is called "Semi-public," he has consulted with the Cardinals, Archbishops, and Bishops who are present, regarding these matters. In the meantime, he urges us all to obtain a more abundant light for our minds through fervent prayers offered to God.

DECREE: Blessed John de Britto, a professed priest of the Society of Jesus, a martyr, is to be included in the list of saints. The Pope, Servant of the Servants of God, for the perpetual memory of the martyrs, Christ Jesus, the Redeemer of the human race, promised to the saints, according to the opinion of St. Cyprian (De Martyr., sermon V) and other Church Fathers, that those who, having confessed His name on earth with a shedding of blood, would receive due honor. It is fitting that the Roman Pontiff, who in this world fulfills the office of our Redeemer, should, through his unerring pronouncements, bestow heavenly honors upon these heroes. Today, it has been granted to us to fulfill this most noble part of our ministry by honoring the illustrious martyr, John de Britto, a shining light of the Portuguese nation and of the Society of Jesus. He was born in Lisbon, the capital of Portugal, on the first of March, in the year 1647, from parents who were distinguished both by piety and by noble birth, namely, from his father, Salvatore de Britto Pereira, and from his mother, Beatrice Pereira.

[*Latin ed. p. 129*]

Acta PP. XII, 129, adds no small honor and splendor to his lineage, the son, made more illustrious by the shedding of his blood, which, upon being received, shone forth with greater brilliance. Cleansed with sacred waters and anointed with the holy chrism, he was orphaned at the age of four, his father having passed away in the city of Rio de Janeiro, in Brazil, while serving as Lieutenant of the King of Lusitania. He received the best education from his mother, and, having grown somewhat older, he was admitted to

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the ranks of the young men of Prince Peter, son of King John IV. He led an innocent life in the royal house, where he could easily have been tempted, demonstrating the hallmarks of steadfast virtue, while at the same time pursuing humanistic studies. In the year 1659, he was struck by a serious illness. His health was eventually restored through the intercession of St. Francis Xavier, and, according to his pious mother's promise, he entered the Society of Jesus within a year, although he remained among the young men of the Prince. This is a sign of what was to come, for he ardently desired to be admitted to the same Society; he requested it urgently and obtained it. He entered the Society in the year 1662, at the age of fifteen, and began his novitiate, during which he displayed remarkable examples of regular observance, obedience, and charity. Of these, he wishes to recall one, pertaining to charity. It is well known that in the Society of Jesus, there is a commendable custom whereby young men, during their novitiate, are assigned to hospitals for a set number of days to serve the sick. While performing this duty, John was assigned to assist a certain patient who, due to his advanced age and the illness he suffered, was prone to outbursts of anger. However, John so patiently endured the insults of the sick man that the latter, becoming meek and as if transformed into a different person, publicly apologized for the affronts he had directed at the young man. After completing his novitiate with diligence and merit, he first devoted himself to learning the humanities at the College of Evora, and then, for a period of four years, he diligently studied philosophical disciplines at the College of Louvain. Upon completing these studies, in accordance with the custom of the Society of Jesus, he taught the rudiments of grammar to young men at the College of Lisbon. Subsequently, he began his theological studies and, in the year 1673, received the order of priesthood. He, who had intended to follow in the footsteps of St. Francis Xavier, was drawn by a fervent desire for the India mission, and he repeatedly urged his superiors to allow him to go to India, and his spirit never rested until he obtained this permission. Finally, he obtained this, despite many objections due to his poor health, largely through the efforts of Father Balthasar a Costa, who had already served the Christian religion for many years.

[*Latin ed. p. 130*]

130 The Acts of the Apostolic See – the official commentary – concerned the undertaking of the mission in India and was then present in Lisbon to deal with the affairs of his mission. The man, John, having made his vows, cannot sufficiently express the joy with which he rejoiced. He was assigned to the Madurai mission in the Malabar region, in the same year in which he was ordained to the priesthood, namely, in the year one thousand six hundred and seventy-three, on the twenty-fifth of March, on the feast of the Annunciation of the Blessed Virgin Mary, when he set out for India with other missionaries. For six months they sailed continuously before the

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ships reached the city of Goa, not always with good fortune. Indeed, the sea was stirred up on several occasions by great storms, and a pestilence arose due to the heaviness of the air, so that several of the missionaries, among whom was himself, Father Balthasar de Costa, returning from Lusitania to his mission, died. It is incredible how eagerly and diligently he devoted himself to serving the sick, and to offering solace to those about to die. Finally arriving in Goa, he remained there for some time in order to continue his studies in Sacred Theology, which he had begun in Lusitania, and to prepare himself for missionary labors, especially by learning the language of the natives. However, during this time, he did not cease to exercise his priestly ministry among the Catholics living in that city. Having successfully completed his theological studies, he requested the Madurai mission, which had been assigned to him in the Malabar region, and immediately undertook missionary labors, in which he toiled diligently for a period of ten and three years, never being deterred by any hardships or dangers. Forgetful of food and sleep, equally patient of cold and heat, traveling far and wide, sometimes under the burning sun and often barefoot, he did not hesitate to go to preach the Gospel among the infidels, always giving a wonderful example of all the theological and cardinal virtues, so that it could rightly be said of him, as Augustine said of St. Cyprian, "he came to a precious death by living justly, and he came to a glorious life by dying unjustly." Therefore, it is no wonder that John gathered a most abundant harvest from these continuous labors. This greatly grieved the idol worshippers, who stirred up persecution against him. Thus, in the year one thousand six hundred and eighty-six, at the order of the Prefect of the Maravar Province, he was thrown into prison and subjected to various tortures. However, the fullness of time had not yet arrived for John to receive the crown of justice. The Maravar ruler, to whom he had been brought with his companions, released him from prison; but he strictly forbade him from preaching the divine law henceforth, and ordered him to leave his kingdom as an exile. Therefore, returning to Goa, he was reported to his Provincial, the General Procurator of the Missions, and was sent to Europe.

[*Latin ed. p. 131*]

Acta Pii Pp. XII 131: Missus ut maximi momenti negotia, ad Indicas Missiones pertinentia, ageret ac deinde alios evangelii praecones in Indiam secum duceret. Negotiis sibi demandatis feliciter absolutis, ac posthabitis gratiosis Lusitaniae Regis condicionibus, qui eum filio suo, regni heredi, institutorem dare optabat, ad Indias denuo rediit. Goam appulsus, a superioribus impetravit ut iterum Maravicae Missioni destinaretur. Vix dum eo pervenit intermissos labores rursum alacriter suscepit. At quindecim post menses nova in Christianos persecutio exorta est, opera praesertim Brahamanorum, qui illic sacerdotalis ordinis principes sunt, quique timebant ne, crescente in dies Christianorum numero, propria religio non solum

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decrescerei, sed omnino corrueret. Illis accessit mulier quaedam, ipsius Maravorum Reguli neptis, quae una ex cuiusdam dynastis, cui nomen Tiriadeven, iam cathecumeni, uxoribus erat, quaeque adversum Ioannem De Britto valde querebatur, eo quod iste dynasti illi persuaserat eam, cum aliis uxoribus ad polygamiam vitandam, dimittere, una tantum retenta, cui primum nupserat. Unde, gravissimam, quam illa aestimabat, iniuriam ultura, totam Regulo rem detulit. Qui, furore percitus, Ioannem in carcerem denuo detrudere iussit. Iste itaque in oppido Muni, ubi tunc versabatur, eadem qua praedixerat die, postquam primo mane sacra operatus fuerat, in vincula coniectus, ad aliud oppidum cui nomen Arumandari, trahitur, ibique, ad triumphalem idolorum currum alligatus, usque ad solis occasum omnium ludibriis et irrisionibus patuit; noctu vero f erréis compedibus adstrictus, militibus custod ienda traditur. Deinde Ramanadahuram, regiam tunc temporis sedem, trium dierum itinere non sine gravissimis conviens ac vexationibus ductus, ad extremum cui praestolabatur agonem precibus aliisque piis exercitiis se paravit, Dei auxilium implorans ut ad mortem usque fortis in bello perseveraret, et. Litteris quoque missis, reliquos Missionales enixe deprecatas est, ne quis sive Lusitanus sive alterius Nationis apud Maravarum Regulum suam libertatem deposceret. Pluribus elapsis diebus una cum sociis coram Regulo ductus est, qui, blandimentis ac minis frustra adhibitis ut Ioannes cuiusdam idoli nomen invocaret, eum Christi fidem intrepide professum, capite damnavit. Timens vero ne quis in populo tumultus coneitaretur, si in ipsa urbe regia, in qua plurimos erga Ioannem bene animatos noscebat, ultimum supplicium subiret, illum ad fratrem suum, cui nomen Oboedaven, transmisit in Oriur urbem, ut ibi morti traderetur. Quam in urbem cum pervenisset, ad supplicium locum ductus, ferventibus sublatis ad Deum precibus, forti animo hilarique vultu sese carnifici obtulit, qui eius caput uno ictu obtruncavit. Sicque fortissimus heros die quarta Februarii mensis, anno mil-

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Commentarium Officiale: The aforementioned events transpired so that he might receive the crown of the Martyr. Afterwards, his hands and feet being firmly bound, his body, with his head attached, was impaled on a stake. For eight days, the body of the Martyr hung on the stake, during which time continuous rains fell, and the force of the rain caused the body to fall to the ground, where it was almost devoured by wild beasts. However, the remains of the bones and the head were collected by several Christians, at no small risk to their lives, and delivered to the Superior of the Missions, and were buried in a private place at the Goan College. Immediately after the most noble death of John, the fame of his sanctity and martyrdom began to spread and increased daily; and when it was confirmed by miracles, which were said to have been wrought by God through the intercession of the Martyr, it grew so

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much that the Ordinary of Meliapore and the neighboring bishops, Goan in the first place and Cochinensis, considered it opportune to record the accounts of these miracles, with the testimony of suitable witnesses; which were subsequently sent to the Holy See. Therefore, in the year one thousand seven hundred and thirty-eight, Our Predecessor, Pope Clement XII, decided to investigate the whole matter, and on the first of July of the same year, he entrusted it to the Sacred Congregation of Cardinals, with legitimate rites, to investigate "whether there was a cause for martyrdom in this case, and to what extent." However, the matter did not progress further at that time due to another question that arose concerning the Malabar rites, as they are called, which De Britto, following the example of other Jesuit missionaries, also used. But Pope Benedict XIV, with the advice of the same Cardinals of the Sacred Congregation, on the second of July, in the year one thousand seven hundred and forty-five, decreed that the rites used were not those of the Gentiles, as a sign of dominion, but merely acts of civil life; therefore, he decided that there was nothing to prevent proceeding further in the case of John De Britto. With these difficulties removed, there remained a doubt to be discussed in the preparatory meeting, unless a sudden storm struck the Portuguese Province of the Society of Jesus, and shortly afterwards, the vicissitudes that followed, which divided the entire Society. However, when this was restored, and all impediments had ceased, it was again possible to consider the matter, and the preparatory meeting of the Sacred Congregation of Rites was convened in the Vatican buildings on the eighth of April, in the year one thousand eight hundred and fifty-one. On the sixteenth of the same month and year, at the general meetings of the same Sacred Congregation, before His Holiness Pope Pius IX, the question was proposed by the Most Reverend Aloysius Cardinal Lambruschini, Prefect of the same Sacred Congregation, in place and instead of the absent Cardinal Delia Genga Sermattei, Relator of the Cause, and all the Cardinals present, and the members of the Sacred Congregation,

[*Latin ed. p. 133*]

Acts of Pope Pius XII, 133. The electors presented their votes. After carefully hearing them, the Supreme Pontiff expressed his opinion, and, dismissing them with the kindest of words, he especially urged them to pour forth humble prayers to God, that the grace of heavenly light might be granted to them in this most serious judgment. On the twenty-ninth of September, the sacred rites of the Order of the Knights of the Holy Sepulchre, the Host of the New Covenant being piously celebrated, and again imploring the aid of heavenly light, he proceeded to the Apostolic Hospital of Innocents, on the banks of the Tiber, where, when he was younger, he had fulfilled the duties of a most vigilant administrator, and, accompanied by the aforementioned Cardinal Lamberti, the Bishop of Oporto, Saint Rufina, and Centumcellae, and by Andrea Maria Frattini, the General

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Promoter of the Sacred Congregation of the Holy Office, together with the secretaries of the same Holy Congregation, he solemnly declared: "That the martyrdom and the cause of martyrdom of the Venerable Servant of God, John de Britto, are established by many signs illuminated and confirmed by God, and therefore, in this cause, it is safe to proceed further, without discussing other miracles besides those signs proposed and examined in the Congregations." In the following year, on the twenty-seventh of January, in the general meeting of the Holy Congregation of Rites, before the same Supreme Pontiff, the question was debated whether it was safe to proceed to the solemn beatification of the Servant of God, and those present presented their votes. After these were examined, the same Our Predecessor, on the seventeenth of the following February, went to the Roman College of the Society of Jesus; and there, in the oratory of Saint Francis Xavier, now called "de Caravita," in the presence of the Cardinals, Prelates, and officials of the Holy Congregation of Rites, and of several superiors of the Society of Jesus, he solemnly decreed "that it is safe to proceed to the solemn beatification of the Venerable Servant of God, John de Britto, Martyr," and he ordered that this decree should be made publicly known by Apostolic Letters in the form of a Brief. And so, shortly thereafter, in the patriarchal Basilica of the Vatican, in the presence of a large number of clergy and people, on the twenty-first of August, in the year one thousand eight hundred and eighty-five, the solemnities of the beatification were most splendidly celebrated. When, after the beatification of Blessed John de Britto, certain new miracles were asserted to have occurred, obtained through his intercession, humble prayers were presented to the Apostolic See, asking for the resumption of the cause in order to obtain his canonization. This matter having been proposed to the Holy Congregation of Rites and definitively resolved in the affirmative, the aforementioned Predecessor of Ours, Pope Pius Ninth, on the fourth of May, in the year one thousand eight hundred and eighty-six, signed with his own hand the commission for the resumption of the cause.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary. In the year 1939, on the twenty-seventh of February, Remissorial Letters were sent to the Bishop of Portugal, in whose diocese two miracles were said to have occurred, so that an investigation into these miracles might be instituted with apostolic authority. The acts of this investigation, having been presented to the Congregation for the Holy Office, were examined on the seventeenth of October of that year, and on the twenty-eighth of February of the following year, a Decree of approval was issued. Here is a brief account of these miracles: In the place commonly called Paredes, not far from the city of Portugal, in the year 1937, the following occurred. Maria Gloria Ferreira da Rocha Malheiro was suffering from a very serious abdominal ailment on the right side,

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as confirmed not only by radiographic examinations but also by surgical examination. The disease had progressed to such an extent that there was no longer any hope of recovery. Therefore, she had been administered the sacraments of Holy Communion and Extreme Unction. The parish priest, who had great devotion to Saint John de Britto, encouraged the sick woman and her husband to go to the shrine of the Blessed Virgin Mary at Fatima, and to ask for healing, with the intention that this healing might serve as a means for the canonization of the Saint. The parish priest himself celebrated the Mass with the same intention. Maria Gloria, obeying the parish priest, was transported in a motor wheelchair, lying on a stretcher, to Fatima, where she received a miraculous healing, with all the symptoms of the disease immediately and completely ceasing. Maria Gloria remained in good health. Experts in the field unanimously declare that this healing is contrary to the laws of nature. The second healing occurred in the place commonly called Lega de Palmeìra, near the same city of Portugal, in the year 1938. In July, the boy Joachim Antonius Monteiro Marques da Silva began to suffer pain in his right heel, which, as it worsened, was clinically and radiographically diagnosed as a tuberculous osteitis, which was steadily destroying the bone. If natural treatments and remedies had been successful, it was the opinion of the doctors that a cure could have been achieved within a year. However, the disease was worsening, and there was no hope of it being eradicated. As natural remedies failed, the sick boy, his mother, and others offered fervent prayers, imploring the intercession of Saint John de Britto with God, in order to obtain healing. On the morning of the ninth of September, the mother placed an image of the Saint on the boy's foot, along with a particle of the Saint's relics. Shortly afterwards, the boy fell into a peaceful sleep. Around eight o'clock in the morning, he awoke, feeling completely healed, and he got out of bed, stamping his foot on the floor with force, without any pain.

[*Latin ed. p. 135*]

The acts of Pope Pius XII, page 135, are to be considered. The first of the physicians to attest to the healing was the father of the patient himself, who had unexpectedly returned from a sea voyage. The miracle was proclaimed by three expert physicians, appointed by the Holy Office of Rites. Concerning both of these healings, a discussion was held on January 7th of the year 1941, before the Venerable Father Charles Salotti, Cardinal and Bishop of Praeneste, the Promoter of the Cause, in the preparatory meeting, and then in the preparatory meeting on May 6th of the same year, and finally in the general meeting before Us on June 17th, in which, after the aforementioned Cardinal had proposed the question, "Whether and concerning which miracles we are speaking, and whether they are indeed those which have occurred after the granting of the devotion to Blessed John of Britto by the Apostolic See," the Cardinals, Prelates in office,

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and Consultors of the Holy Office, each cast their votes. We postponed issuing Our judgment, so that prayers might be offered to God, that a more abundant light of divine wisdom might be made available to Us in this matter of such importance. On June 30th of the same year, We observed the feast of Saint Paul, who generously shed his blood for the love of Christ, so that a new honor might be added to Blessed John of Britto, already honored by the glory of martyrdom. Therefore, having summoned the aforementioned Cardinal Salotti, the Promoter of the Cause, and Our beloved sons, Salvatore Natucci, General Promoter of the Holy Faith, and Alfonso Carinci, Secretary of the Holy Office, and after the sacred Host had been consecrated, We solemnly declared: "That two miracles have been wrought by God through the intercession of Blessed John of Britto, namely, the instantaneous and perfect healing of Mariae Gloriae Ferreira da Bocha from a severe abdominal inflammation, and the healing of Joachim Antonii Monteiro Marques da Silva from tuberculous osteitis of the right heel." This decree, having been reported on the same day in the acts of the Holy Office, leaves only one doubt to be resolved, namely, whether, with two miracles duly approved, Blessed John of Britto could safely be raised to the highest honors, to which the Church is accustomed to elevate its most illustrious sons, who are judged worthy of such glory. This doubt was proposed by the same Cardinal Charles Salotti in the general meetings of the aforementioned Congregation, on July 15th of the same year, before Us, to which the Cardinals, Prelates in office, and Consultors responded with a unanimous affirmative vote. We, however, as the gravity of the matter demanded, postponed opening Our mind until August 15th of the same year, the triumphant entrance into Heaven of the Most Blessed Virgin Mary, Queen of the Martyrs. On that day, the aforementioned Cardinal Salotti, Salvatore Natucci, and Alfonso Carinci were present in the Vatican.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - The official commentary of the sessions held with Us, after having offered prayers, We decreed: "It is safe to proceed to the canonization of Blessed John of Britto." However, the immense war that shook almost the entire world prevented further proceedings, as is customary. Finally, two years after the decree mentioned above was issued, with the war finally subsided, although true peace had not yet arrived, on the eighteenth day of February of the previous year, We summoned the venerable Fathers, Cardinals of the Holy Roman Church, to a secret Consistory. In which, first, We adorned with the purple, thirty-two most distinguished men, highly meritorious in matters of the Church and of their respective countries, drawn from five parts of the world, and appointed them as pastors to their churches, filling many vacant sees. Then, our venerable Brother, Cardinal Charles Salotti, Prefect of the Congregation of Sacred Rites, delivered a learned discourse on the life, works, and miracles of

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Blessed John of Britto, Martyr, and Blessed Bernardine Realino, Confessor, both of the Society of Jesus, Blessed Joan Elizabeth Bichier des Ages, Virgin, foundress of the Daughters of the Cross, commonly known as the Sisters of Saint Andrew, and of Blessed Frances Xavia Cabrini, Virgin, foundress of the Missionary Sisters of the Sacred Heart of Jesus, and, after recounting the individual acts which the Congregation of Sacred Rites, after a careful examination, had admitted and approved in the causes for the beatification and canonization of these Blesseds and Blessed Virgins. We then inquired of them what they thought of the proposed causes, and We asked them openly and frankly what each of them thought. They all testified with one voice that the definition of these causes would be a great honor and benefit to the Church. Shortly afterward, on the twenty-first day of the same month of February, a public Consistory was solemnly celebrated in the Basilica of the Vatican, in which the chosen sons of the Consistorial Hall eloquently argued in favor of the canonization of these Blesseds and Blessed Virgins: for Blessed John of Britto, the esteemed son Philip Re delivered the oration. We, although we greatly desired to expedite the matter, said that We wished to decide on it only after, according to the wise institution of Our Predecessors, the Purple Fathers and the Sacred Prelates who were to come to the city would have opened their minds in a semi-public Consistory. Therefore, We ordered that comments on the causes of these Blesseds and Blessed Virgins be sent to each Prelate by the Congregation of Sacred Rites, so that they, fully informed of the matter, could express their opinion. On the thirteenth day of June, a semi-public Consistory was held in the usual hall of the Vatican Palace, to which many Prelates were present, especially from the neighboring dioceses, and they, along with many...

[*Latin ed. p. 137*]

The Acts of Pope Pius XII, 137: To the most pious College of Cardinals, in unanimous agreement, it was decided that the canonization of those Blesseds should be undertaken as soon as possible. Having received these votes with a joyful heart, We decreed that those four should be adorned with the highest honors of sanctity, establishing that the ceremonies of canonization for B. Francisca Xaveria Cabrini should be held in the Vatican Basilica on the seventh of July of that year; and that for the others, they should be celebrated as soon as opportunity allowed. Finally, We urged all to continue to offer fervent prayers to God, so that abundant fruits might result from these events, both for the Catholic Church and for all of human society. Concerning all of these matters, We ordered that instruments should be prepared by chosen sons, Protonotaries Apostolic. In a semi-public Consistory on the seventeenth of April of the past month, We fixed the canonization of B. Ioannes De Britto, to which We added B. Bernardinus Realino, of the Society of Jesus, and also B. Ioseph Cafasso, for this day, the twenty-second of June. On that day, with the secular and regular

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clergy, the Prelates and Officials of the Roman Curia, Abbots, Bishops, and Archbishops, and also with the Sacred College of Cardinals present, We ourselves entered the Vatican Basilica, magnificently adorned, resplendent with countless lamps, and already crowded with a great multitude of the faithful, and after offering a brief prayer before the main altar, We proceeded to Our Cathedra and sat down there. Then, after the customary obedience was rendered to Us by the Cardinals present, the venerable Brother We have mentioned above, Cardinal Carolus Salotti, Prefect of the Congregation for Sacred Rites and entrusted with the administration of that Congregation, urged, with great insistence and with the utmost urgency, by the learned son Aloysius Philippus Re, Advocate of the Consistorial Hall, that We would deign to include B. Ioannes De Britto, the Martyr, and the Blesseds Bernardinus Realino and Ioseph Cafasso, the Confessors, in the list of the Saints. We, together with those present, having first implored the light of the Paraclete Spirit, so that the abundance of heavenly light might shine more and more upon Our mind, while seated in the Cathedra, exercising the unerring teaching of Peter, We solemnly pronounced: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops residing in the City, We declare the Blesseds IOANNEM DE BRITTO, the Martyr, IOSEPHUM CAFASSO, and..."

[*Latin ed. p. 138*]

"We decree and define that the aforementioned individuals are Saints, and we add them to the Catalogue of Saints; We establish that their memory should be devoutly observed each year by the entire Church, on the day of their birth, namely, that of John of Britto on the fourth of February, and that of Joseph Cafasso on the twenty-third of June. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

With this formula of canonization pronounced by Us, and with the prayers of the aforementioned Cardinals, through the same Consistorial Hall Advocate Aloysius Philip, who presented these documents to Us, We ordered that these decrees be drawn up in sealed letters and dispatched, and We commanded Our chosen Apostolic Notaries to prepare a public instrument regarding this canonization.

Then, We gave due thanks to Almighty God, singing the hymn "Te Deum" with a multitude of faithful, and, having invoked the patronage of the newly canonized Saints, We composed a brief encomium of them, urging all to remember them and, especially, to emulate their virtues. Afterwards, We imparted the Apostolic blessing and the plenary indulgence to those present. Furthermore, We approached the altar to

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offer a sacrifice in a priestly manner, and thus the rite of this canonization had a happy outcome.

Let all these things be announced to you, faithful; rejoice with Us; but let especially the noble people of Portugal rejoice, especially those princes who are so zealous in the Christian faith, and the phalanx of missionary Saints, who have contributed so much to the preservation and spread of the Catholic religion; let them rejoice, for the Church, to which a new honor and incentive is added for the supreme glorification of its distinguished citizens. Let the Society of Loyola also rejoice, to which a new glory is now added to its ancient traditions.

Furthermore, let all Catholics give thanks to Almighty God, to Whom, not without a certain most provident design, it pleased to postpone the canonization of St. John of Britto until these times, in which persecution is raging anew in many parts of the world, and which does not offer an opportunity to emulate the steadfastness of this Martyr, even to the point of shedding his blood, if necessary.

Therefore, having consecrated the memory of St. John of Britto with these letters, having carefully considered all that was to be examined, and with certain knowledge of the fullness of Our apostolic power, We again confirm, strengthen, establish, decree, and announce to the entire Catholic Church all and each of the things mentioned above.

We also command that copies of these letters, even printed ones, be signed by the hand of an Apostolic Notary and sealed with his seal: BERNARDINUS REALINO.

[*Latin ed. p. 139*]

The Acts of Pope Pius XII, page 139, declare that the same faith must be granted to these documents as would be given if they were personally presented, exhibited, or shown. If anyone should, with audacious presumption, dare to infringe upon, contradict, or attempt to undermine these Our Letters, containing definitions, decrees, stipulations, mandates, statutes, and Our will, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the twenty-second day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, FRANCIS, Bishop of Ostia and of Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College. [Signature] I, EUGENIUS, Bishop of Porto and of Santa Rufina, Cardinal TISSERANT. [Signature] I, CLEMENS, Bishop of Velletri, Cardinal MICARA. [Signature] I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. [Signature] I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. [Signature] I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE. [Signature] I, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal LAVITRANO.

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[Signature] I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI. [Signature] I, FRIDERICUS, Presbyter of the title of S. Maria de Victoria, Cardinal TEDESCHINI. [Signature] I, FRANCIS, Presbyter of the title of S. Caeciliae, Cardinal M ARM AGGI. [Signature] I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal JORIO. [Signature] I, ERNESTUS, Presbyter of the title of S. Sabinae, Cardinal RUFFINI. [Signature]

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis — Official Commentary. I, MAXIMUS, Cardinal Priest of the title of St. Mary in Porticu. I, ADEODATUS IOANNES, Cardinal Priest of the title of St. Prisca. I, NICOLAUS, Cardinal Protodeacon of St. Nicholas in Carcere Tulliano. I, IOANNES, Cardinal Deacon of St. George in Velo Aureo. I, IOSEPH, Cardinal Deacon of St. Eustachius. For the Holy Roman Church, the Chancellor, Father Cardinal MARCHETTI SELVAGGIANI. Cardinal MICARA, Dean of the Sacred College. Bernardum De Felicis, Protonotary Apostolic. Albertus Serafini, Protonotary Apostolic. Alfridus Liberati, Apostolic Chamberlain, Assistant for Studies. Georgius Stara Tedde, Apostolic Chamberlain, Assistant for Studies. EXPEDITA, on the second day of February, in the tenth year. Alfridus Marini, Plumber. Registered in the Apostolic Chamberlain's Office, volume LXXIV, number 22. Aloisius Trussardi, from the tabularium.

APOSTOLIC CONSTITUTIONS REGARDING LULUA AND KATANGA (LAKE MOËRI). A portion of the territory of the Apostolic Vicariate of Lulua and Katanga is separated, and a new Apostolic Prefecture is established, named "Lacus Moëri."

PIUS, SERVUS SERVORUM DEI, for the perpetual memory of the matter, in the Belgian Congo, there exists an Apostolic Vicariate of Lulua and Katanga, which, by the Apostolic Letters, freely granted by our predecessor, Pope Pius XI, on the twenty-sixth day of February, in the year nineteen hundred and thirty-four, was established and entrusted to the care of the brethren of the Order of the Friars Minor; which, because of its extensive territory,

[*Latin ed. p. 141*]

It appears opportune that, so that the work of evangelization may be more suitably assisted there, a portion of the territory be separated from it, and a new Apostolic Prefecture be established therefrom. Therefore, after deliberation with the venerable Fathers, Our Brothers, Cardinals, who preside over the Sacred Congregation for the Propagation of the Faith, and after providing what is necessary, and with the consent of those whose interests may be involved, having carefully considered all things and with certain knowledge, We, by the fullness of Our apostolic power, separate

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a portion from the Apostolic Vicariate of Lulua and Katanga, which faces towards the east, with the following boundaries assigned, and We erect it into an Apostolic Prefecture, under the name of Lacus Moëri, and We entrust it to chosen sons of the Order of the Friars Minor, who have already been diligently working there, for apostolic endeavors, always to Our satisfaction and to that of the Apostolic See. The boundaries of this new Apostolic Prefecture are as follows: To the east and to the north: the political boundary between the Belgian Congo and Northern Rhodesia, from south to north, along Lake Moëro; then the course of the Luvue River, the emissary of the aforementioned lake, up to the place called Kibanda; from north to west, a straight line that runs from Kibanda to Sungulam; then another straight line that runs from Sungula to the Imdlaba River, at the longitude of 26° 54′ east of the meridian of Greenwich; to the west, the course of the Lualaba River, up to the point where it intersects the latitude of 8° 15′ south; from that point, a straight line to the mouth of the Lufira River on the southern shore of the lake; then the course of the Lufira River up to the 9th parallel of southern latitude; to the south: the same 9th parallel up to the longitude of 27° 50′ east; from there, a straight line to the sources of the Lufukive River; finally, the course of this river to its mouth in Lake Moëro. Therefore, the boundaries of the neighboring missions are consistent with the boundaries of the aforementioned new Apostolic Prefecture, as described. We grant to the new Apostolic Prefecture of Lacus Moëri, and to its Prefect for the time being, all rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors throughout the world are commonly endowed, and We subject them equally to the same burdens and obligations with which others are burdened. All of these things, as above arranged and established, We declare to be ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if they were the present documents themselves.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Official Commentary. To no one is it permitted to violate or contradict this page concerning dismemberment, erection, constitution, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the eighth day of the month of July, in the tenth year of Our pontificate. For the Holy Roman Church, the Chancellor, F. Cardinal MARCHETTI SELVAGGIANI, 8. Dean of the College, P. Cardinal

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FUMASONI BIONDI, 8. Prefect of the Congregation for the Propagation of the Faith. X f Alfonsus Carinci, Archbishop titular of Seleucia, to God. Apostolic Protonotary, Alfridus Vitali, Apostolic Protonotary. In the *Acta Apostolicae Sedis*, volume LXXVI, number 28. - Al. Trussardi. II. THE VICARIATE APOSTOLIC OF BATAVIA: A PART IS SEPARATED AND A NEW APOSTOLIC PREFECTURE OF SUKABUMEN IS ERECTED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. In order that the work of the Gospel may be carried out more suitably and effectively on the island of Java, it has seemed opportune to divide the extensive Vicariate Apostolic of Batavia and to establish a new Apostolic Prefecture there, entrusting it to heralds of the Catholic faith. With the favorable opinion of the venerable Brother George de Jonghe d'Ardoye, titular Archbishop of Misthia and Apostolic Delegate in the Indonesian Archipelago, and with the advice of the venerable Brothers Our Cardinals in the Sacred Congregation for the Propagation of the Faith, and with the necessary additions, and with the consent of those whose interests are involved, after mature deliberation and with certain knowledge, by apostolic.

[*Latin ed. p. 143*]

By the fullness of Our authority, We detach from the territory of the Vicariate Apostolic of Batavia the civil prefecture of Bantang and the civil sub-prefectures of Soekaboemi and Tjandoer, and We erect and establish a new Apostolic Prefecture from this detached territory, which shall be called the Prefecture of Sukaimmensis. We entrust this Prefecture to the care of chosen sons of the Order of the Friars Minor, who are already laboring here fruitfully, for Our pleasure and for that of the Apostolic See. To the Prefecture of Sukabumensis and to its Prefects Apostolic, We grant all rights, privileges, honors, and powers, by which other Prefectures and their superiors throughout the world enjoy and are held, and We likewise subject them to the same obligations and duties by which others are bound. We will and command that all of the above be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We wish that these Letters, whether transcribed or excerpted, and signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the same full faith as if they were presented in their original form. To no one is it permitted to infringe upon or contradict this page of division, erection, constitution, concession, commission, statute, and Our will. If anyone should presume, with rash audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and thirty-eight, on the ninth day of December, in the tenth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Secretary of State.

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P. Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

In place of:

Francis Hannibal Ferretti, Apostolic Protonotary.

Albert Serafini, Apostolic Protonotary, Register in the Apostolic See, Vol. LXXVI, No. 80.

- Al. Trussardi.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis. LETTERS – Official Commentary. TO THE APOSTOLIC, COLLEGIATE, AND PREPOSITORIAL CHURCH OF SAINT JOHN THE BAPTIST, LOCATED IN THE TOWN OF "BUSTO ARSIZIO," WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MILAN, WHICH HAS BEEN DECORATED WITH THE TITLE AND DIGNITY OF A BASILICA MINOR. PIUS. P. P. XII. For the perpetual memory of the matter. – Even now, among the Christian people, places, that is, towns and villages, and even remote districts, both in Italy and in Switzerland, enjoy a steadfast and renowned reputation; all these places were visited by Saint Charles Borromeo, Archbishop of Milan, with a burning zeal for the salvation of souls, and he sanctified them, refreshed them with blessings, so that great growth in the faith resulted, and the inhabitants derived the greatest benefit. It appears that this applies to the town which today is called "Busto Arsizio," located in the Archdiocese of Milan, and it is constantly reported that, from that time, Saint Charles, in the year 1582, perceiving the certain prosperity and happiness of that place, initiated the transfer of the parish church of "Busto" to the dignity of a Collegiate Church and Prepositural Church. This decree of the Saint was also a reward for the piety of the clergy and people of "Busto." Indeed, their Christian faith is ancient and steadfast, as is evident from the monuments: the original Church of Saint John the Baptist was built in the 9th century, and in the 17th century, in its place, the present church was erected and consecrated in the year 1646. Distinguished by its size and beauty, it shines with marble ornaments, and is adorned with art, and is filled with sacred works. Since, over time, the Canons, under the guidance of the Prefect-Parish Priest, and the faithful, have constantly applied themselves with the greatest diligence, so that their Prepositural and Collegiate Church, whose main altar was consecrated by Cardinal Archbishop Joseph Pozzobonelli, of blessed memory, in the year 1753, with a "classical" style, with a dome, marbles, paintings, and wooden benches, appears more and more beautiful, and becomes the first seat and origin of pious institutions. Faith shines in it, both in the Eucharistic and Marian cult, and in the veneration of Saint John the Baptist, the patron, and of Saint Charles, and also of the blessed "bustenses," namely Julian and Bernard; and finally, in the generous almsgiving of the faithful and

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in the sacred rites, with the more solemn effects of the presence of the Canons.

[*Latin ed. p. 145*]

From the Acts of the Popes, Volume 145, Chapter 12, in which Our Predecessor, Pope Pius X, of blessed memory, graciously granted the privilege of wearing the violet pallium, or "mozzetta." Furthermore, charity shines brightly within this Christian Church, which diligently and generously provides for the elderly, as well as for orphaned children, both boys and girls, every day; and parochial works flourish for the proper and Christian formation and protection of the faithful, instituted by the most esteemed Joseph Tettamanti, Parish Priest, from which associations of the Catholic Action have arisen and continue to thrive wonderfully. Admiring the history and art of this temple, and moved by a zeal for divine worship and the growth of Christian life, Our beloved son, Alfridus Ildefonsus, Cardinal Priest of the Holy Roman Church, Archbishop of Cattolica, and also bearing the same name as that Church, along with its Curia, Canons, and the entire people, presented petitions to Us, so that the "Bustensis" Parish and Collegiate Church might be raised to the dignity of a Minor Basilica by Us. We, having considered the most ample recommendation of this same Cardinal Father, and recognizing the steadfast and fervent faith of the "Bustensians," who had accomplished such a great work of piety, have decided to reward it with a lasting honor; therefore, having also heard the Venerable Brother Clement, Cardinal Micara, Bishop of Veliterno, Prefect of the Sacred Congregation for the Sacraments, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of the present document, and perpetually, We raise the Parish and Collegiate Church, dedicated to the honor of Saint John the Baptist and located in the city commonly called "Busto Arsizio," within the Archidiocese of Milan, to the dignity of a Minor Basilica, with all the honors and privileges that belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that the present document shall remain firm, valid, and effective forever; and shall have and obtain its full and complete effect; and that those to whom it pertains, or who may pertain to it, shall now and in the future, fully benefit from it; and that it shall be duly judged and defined; and that it shall be declared void from this moment and null, if anything to the contrary, knowingly or unknowingly, should be attempted by anyone, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of February, in the year 1948, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, for His Eminence, the Cardinal Secretary

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of State, DOMINICUS SPADA, Prefect of Apostolic Briefs.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Commentarium ^Officiale II. THE ECCLESIA PRAEPOSITURALIS (Rectory Church) AND PAROECIALIS (Parish Church), DEDICATED TO SAINT MARTIN, BISHOP, LOCATED IN THE CITY OF ((MAGENTA)) WITHIN THE ARCHDIOCESE OF MEDIOLANENSI, HAS BEEN AWARDED THE HONOR OF A MINOR BASILICA. PIUS P. XII. FOR THE PERPETUAL REMEMBRANCE. — "I will walk among you, and will be your God," and "You shall be my people": Whenever God addressed the Israelites with these or similar words in the Old Testament, He entered into a new covenant with them, bestowing new gifts upon them, while the people, being "chosen," "peculiar," and worshipping the living and holy God according to the Law of Moysis, became His "heritage," blessed and wise. In the New Testament, this happens in a similar, but more perfect, way: the more the Christian people are united with God in heart and soul, the more they follow Him with good works, rather than words, the stronger the bonds of charity become, as between children and a Father, and the more brilliant the faith and piety shine. As We have learned, this has occurred in the city of "Magenta," within the territory of the Archdiocese of MEDIOLANENSI: the people of Magenta so faithfully profess their ancestral Catholic religion that they not only glorify God with piety and good morals, but also, with remarkable constancy and generosity, and without any reluctance, have built a church of great size and beauty, dedicated to Saint Martin, Bishop, not many years ago. Indeed, a beloved son, Aloysius Crespi, the current Rectory-Parish Priest of the same parish of Magenta, informed Us in a heartfelt letter, that the faithful, following the wise advice of the then-Curator, Caesar Tragella, with great piety and zeal, began and completed the construction of a new and more splendid Rectory Church, which had become too small for the increasing number of the faithful, and adorned it with precious ornaments, up to our time. In the year 1903, the aforementioned Rectory Church, built in the Greek style, adorned with a magnificent dome and a tall bell tower, was solemnly consecrated by the Most Reverend Andrea Carlo Ferrari, the Archbishop of MEDIOLANENSI, and appeared in all its majesty and beauty. And inside, over time, it has been richly furnished with paintings, marble, bronze, and wooden works of art, created by both ancient and more recent, illustrious artists, and with a great many sacred furnishings. Furthermore, in the year following, with funds generously contributed by the faithful and with the maximum participation of the faithful, a harmonious concert of eight bells rang out, shortly after the

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unfortunate war had ended, of this kind.

[*Latin ed. p. 147*]

The acts of Pope Pius XII, page 147, record that in Italy, the first to be solemnly consecrated was the Most Reverend Father Dominic Bernareggi, titular Bishop of Famagusta, Auxiliary Archbishop of Milan, formerly Prefect of Magentino. Indeed, the people of Magentino, with their parish priest and co-workers, not only diligently care for and maintain the magnificence and beauty of the House of the Lord, but also excel and stand out in their devotion, both in Eucharistic and Marian piety, and towards Saint Martin, the Bishop and patron, and the holy Crescentia, the Virgin and Martyr, whose body is preserved in that same church. Considering all of these things with good reason, the present Prefect and Parish Priest, whom we mentioned above, on behalf of the entire clergy and the entire people of Magentino, addressed our chosen son, Alphonse Schuster, Cardinal Priest of the Holy Roman Church, Archbishop of Milan, with heartfelt prayers, asking us to deign to elevate the parish church of the city commonly called "Magenta" to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Furthermore, we have willingly decided to grant these wishes and prayers, in order to publicly reward the merits of so many clergy and people, and to foster and increase devotion to God. Therefore, having also heard the Most Reverend Father Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, Prefect of the Congregation for Sacred Rites, and with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of these present letters, and perpetually, we elevate the parish church, dedicated to Saint Martin the Bishop and located in the city of "Magenta," within the Milanese Archdiocese, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any contrary provisions, we decree that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be rightly judged and defined accordingly; and that they shall be declared void from now on and nullified, if anything contrary to these should occur, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the third day of May, in the year 1948, in the tenth year of our pontificate. By special mandate of the Most Holy Father, for the Cardinal Prefect of the Secretariat of State, DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis — Official Commentary ACTA OF THE HOLY CONGREGATIONS, SACRED CONGREGATION FOR THE

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PROPAGATION OF THE FAITH, CONCERNING LOANGO (of POINTE-NOIRE), DECREE CONCERNING THE APOSTOLIC VICARIATE WHICH SHALL HEREAFTER BE CALLED THE APOSTOLIC VICARIATE OF POINTE-NOIRE. In these recent years, the city of Pointe-Noire, situated within the boundaries of the Apostolic Vicariate of Loango, has surpassed all others in importance due to the magnitude of its affairs and its significance in civil matters; therefore, it seemed opportune to the Sacred Congregation for the Propagation of the Faith to change the name of the aforementioned Apostolic Vicariate, so that it might henceforth be called the Apostolic Vicariate of Pointe-Noire. This opinion, having been presented to Our Most Holy Father, Pope Pius XII, of blessed memory, on the twentieth day of the month of January of the current year, by the undersigned Cardinal Prefect of this Sacred Congregation, the same Most Holy Pope, graciously accepting, approved and confirmed it, and ordered the present Decree to be drawn up. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twentieth day of the month of January in the year of Our Lord 1949. P. Card. FUMASONI BIONDI, Prefect. L. lj£ S. t C. Costantini, Archbishop titular of Theodosius, from the Secretariat.

[*Latin ed. p. 149*]

The Sacred Congregation of Rites, 149, in Paris.

Concerning the Beatification and Canonization of the Venerable Servant of God, Anne Marie Javouhey, Foundress of the Institute of the Sisters of St. Joseph of Cluny.

Regarding the doubts and concerning which miracles are to be considered in the case and for the effect of which it is spoken.

"I have come to cast fire upon the earth, and how I wish it were already kindled!" (Luke 12:49)

These words were spoken to the Venerable Anne Marie Javouhey, and they impelled her to perform such deeds as one would scarcely believe possible, even in the most valiant and saintly of men.

For, in addition to having founded the Institute of the Sisters of St. Joseph in Cluny, in French Guiana, she established reductions, similar to those which had brought happiness to the Indians of Paraguay, and, rejecting all assistance from military and civil authority, she alone, using a mother's love, gathered together the freed slaves into a civil community, corrected their savagery and depravity, elevated their humanity, reconciled disputes, arranged marriages, and bravely defended their rights against all who would violate them, and she instilled in their hearts the Christian faith and the law.

She was indeed subjected to atrocious calumnies, especially by those who, engaging in trafficking, amassed great wealth through the buying and

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selling of slaves.

But this most courageous woman, confident in God, heroically restrained her emotions, and humbly endured the most grievous and unjust punishments inflicted upon her.

God generously rewarded this great virtue, both during her life and after her death, which occurred on July 15, 1851.

Indeed, not only was her innocence revealed, but also her reputation for holiness, which she enjoyed both before and after her death, and even heroic virtues were recognized by this Sacred Congregation.

Moreover, two healings, among many divine graces and favors, were deemed to be of miraculous nature, and concerning which this decree speaks, and which pave the way for her beatification.

I. Sister Veronica, of the Most Holy Savior, in the world Maria Debarnot, of Autun, from the Institute founded by the Venerable Anne Marie Javouhey.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis — The official commentary, which had begun to suffer from liver disease since 1905, worsened to such an extent that in March of the year 1908, she was declared incurable and in a life-threatening condition. Therefore, having exhausted all medical assistance, the Venerable foundress was invoked, and this proved successful. On the feast day of St. Joseph, the patriarch and patron of the Institute, Veronica was miraculously healed, and she did not suffer from that illness again. Both the attending physician and expert physicians, who examined her carefully after three years, found no trace of the previous illness and declared her completely healed. The attending physician, along with other witnesses, and three experts by profession, unanimously recognized the miracle that occurred at Cluny.

11. Sister Mary, of St. Vincent, in the world Leonie Rameaux, born in the town of Hauteville, in the diocese of Divion, a member of the Institute of St. Joseph "de Cluny," residing in the city of Dakar, in the Apostolic Vicariate of Senegal and Gambia (now Dakar), on January 17, 1927, while lifting a weight, felt a cracking sensation in her neck accompanied by intense pain. The following day, two doctors declared that a serious aneurysm had formed, and she was in mortal danger. Therefore, on the 19th, she was anointed with the sacred oil of the sick, and novenas of prayers were begun, so that through the intercession of the Venerable Anne Marie, she might regain her health. On the 22nd, after a peaceful sleep, Sister Mary felt completely well, astonishing the attending physicians and other witnesses, and she did not suffer from that illness again. Three experts, both individually and collectively, attributed this healing to divine action.

Regarding the first miracle, a report was presented before the Most De-

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sired Cardinal Pignatelli Granito di Belmonte, in the Congregation Antepraeparatoria on November 8, 1938, along with another asserted miracle that had been submitted. Regarding the second, which supported the first, a Congregation Antepraeparatoria was held on July 25, 1939; regarding both, a Congregation Praeparatoria was held on November 20, 1940; finally, the General Congregation was held before His Holiness Pope Pius XII on November 9 of this year. In this congregation, the aforementioned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, raised a question for discussion: Concerning which miracles it should be determined, and to what effect, in this case.

The Reverend Cardinals, official Prelates, and Fathers Consultors gave their opinions, which the Supreme Pontiff listened to attentively. However, he postponed his own judgment until this day, the fourth Sunday of Advent, while continuing to earnestly pray to God, so that He might deign to illuminate His mind more clearly. Having summoned to Himself the aforementioned Cardinal Promoter of the Cause, the Reverend Father Salvatore Natucci, and myself, the Secretary,

[*Latin ed. p. 151*]

The Most Holy Congregation of Rites, having most piously examined the reports concerning the Holy Sacrifice of the Mass, decreed: That there are two miracles to be considered, namely, the instantaneous and perfect healing of Sister Veronica by the Most Holy Savior from a very serious cholecystitis and other diseases of the liver, which had brought her to the very brink of death, as well as the perfect healing of Sister Maria by Saint Vincent from an incurable aneurysm of the neck. This decree was ordered to be duly promulgated, and to be recorded in the acts of the Sacred Congregation of Rites. Given in Romae, on the 19th day of December in the year of Our Lord 1948, on the Fourth Sunday of Advent. † C. Card. MICARA, Bishop of Velletri, Prefect. L. © S. t A. Carinci, Archbishop of Selene, Secretary.

II. CONCERNING THE CANONIZATION OF THE BLESSED JOANNA OF VALOIS, QUEEN OF FRANCE, FOUNDRESS OF THE ORDER OF THE MOST HOLY ANNOUNCEMENT OF THE BLESSED VIRGIN MARY.

Whether, with the approval of two miracles, and after the granting of the right to veneration to the aforementioned Blessed by the Apostolic See, it is possible to proceed to the solemn Canonization of her.

How generously the most benign God rewards those who, for His glory and love, despise all earthly things and strive to adhere only to Him, is clearly manifested in His providence, by which He directs or tolerates all human events, even those born of human malice, conferring on them ineffable rewards, as the Apostle teaches: "For that which is at present momentary and light of our tribulation worketh for us above measure, exceedingly an eternal weight of glory" (2 Corinthians 4:17). Indeed, often, even in this world, the servants of God, although not always in life, are honored after

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death with wonderful glory. This is clearly evident in the case of Blessed Joanna, Queen of France. For she, having suffered very grievous injuries, endured them with heroic patience out of love for God, and exercising other virtues likewise, with God's help, was able to found a religious Order, and has been honored by the veneration of the Christian people, and has long been celebrated by the Church with the honor of Beatification.

[*Latin ed. p. 152*]

152 The Acts of the Apostolic See contain, as is evident, a commentary intended to elevate the solemnity of the canonization. This is indeed true: when Pope Benedict XIV, in the year 1742, had inscribed her in the list of the Blessed, it was necessary, in order to proceed further, that it first be established that she had exercised heroic virtues. Therefore, after the completion of the legal investigations, Pope Pius VI, in the year 1775, ordered that a positive decree be issued. Furthermore, in order to be permitted to proceed to the stage of canonization, three miracles must be proven, which God, through her intercession, has wrought after this beatification. This was done, as is evident from the decree issued by this Sacred Congregation on December 19, 1948. However, in order that it may be authentically established that all that is required by law has been fulfilled in order to proceed to the solemn canonization, it is necessary that a doubt be discussed before the Supreme Pontiff by the Sacred Congregation: Whether, with the approval of three miracles after the Apostolic See has granted veneration to the aforementioned Blessed, it is permissible to proceed to her solemn canonization. This doubt, presented in the General Congregation of Sacred Rites on the 18th day of the month before His Holiness, by the Most Reverend Cardinal Eugene Tisserant, Bishop of Oporto, and of Saint Rufina, to which all present, the Most Reverend Cardinals, prelates, and consultors, gave an affirmative response. The Most Blessed Father, however, postponed issuing a judgment until the Sunday of the Seventieth Week, so that he might receive greater light from the Divine Spirit through intensified prayers. Therefore, he summoned to himself the Most Reverend Cardinals Eugene Tisserant and the undersigned, Secretary of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, Promoter of the Cause, and declared: That it is permissible to proceed to the solemn canonization of the Blessed Joan, Queen of the Gauls. He also ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites. Given at Rome, on the 13th day of February, 1949. S. Card. MICARA, Bishop of Velletri, Prefect. h. £B S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 153*]

The Sacred Congregation of Rites, Session 153, III, SAVONA. Concerning the canonization of the Blessed Mary Joseph Rossello, Virgin of the Third

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Order of St. Francis, foundress of the Institute of Daughters of Our Lady of Mercy. Regarding the miracles alleged in this case, and their validity: It is worthy of admiration that, from a perpetually fruitful tree, which St. Francis, Patriarch of Assisi, planted in the garden of the Catholic Church, a new and equally fruitful spiritual tree has drawn its sap. We speak of the Institute of Daughters of Our Lady of Mercy, which the Blessed Mary Joseph Rossello, imbued with a seraphic spirit, founded, fostered, and expanded, not only through words and works, but especially through the example of heroic virtues. These virtues, also confirmed by the divine testimony of miracles, earned her the honors of Beatification, which she received on November 6, 1938. But this divine munificence did not end there: for the Divine Providence prepared to elevate her further, through new and undeniable signs. Furthermore, it was reported that two miracles, wrought through her intercession by God, had occurred in the dioceses of Savona and Ventimiglia. Therefore, for the cause of canonization, by decree of February 5, 1941, the process was resumed, and letters were sent to the Bishop of Savona for Apostolic investigations regarding these marvelous healings, and he diligently carried them out; so that, after a thorough examination, her juridical standing was recognized by decree of February 26, 1943. And it is evident that these healings are to be attributed to divine action. I. Rachel Teresia Rocchi, afflicted with diabetes since at least 1928, was, ten years later, so afflicted by a worsening condition that she suffered a severe gangrene in her right foot, to the extent that, according to the judgment of the doctors, amputation of the toes was necessary. The infirm woman, utterly disheartened, poured out novendial prayers, that the Blessed Mary Joseph might obtain a miracle of healing from God. The Lord heard the prayers of the Blessed: for on February 27, 1939, Rachel was instantly and perfectly healed from the diabetic gangrene in her right foot. Four doctors, involved in the care, and four experts, by profession, in establishing the diagnosis and prognosis, agree; they also agree on the miraculous nature – ACTA, vol. XVI, n. 4. — 30-3-949.

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary, proclaiming, besides one physician who had only once examined the infirm woman.

11. Peter Molinari, a citizen of the town of "S. Biagio della Cima" in the diocese of Ventimiglia, in the month of October of the year 1938, was afflicted with acute hemorrhagic pachymeningitis, a disease which brought him to the very threshold of death, without any hope of recovery. Therefore, on the 4th of November, he was anointed with the oil of the infirm; meanwhile, the family implored the intercession of Blessed Mary Joseph. On the 6th of November, as the solemnities of the Beatification of Mary Joseph were being celebrated in the Vatican Basilica, Peter was on the verge of death, but shortly after midday, the disease completely disappeared,

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and his strength was gradually restored. This marvelous healing, it was affirmed by two physicians and three experts by profession, surpassed the powers of nature.

Regarding both of these miracles, the matter was discussed before the Most Reverend Cardinal Raphael Charles Ross on May 28, 1946, in the preparatory meeting of this Sacred Congregation; then in the preparatory meeting on March 2 of the following year; and finally, before the General Congregation before His Holiness Pope Pius XII on January 18 of this year, in which the aforementioned Cardinal presented the following question: "Concerning which miracles does it consist, and to what effect, in the case under consideration?"

The Reverend Cardinals, official prelates, and consultors expressed their opinions. The Most Blessed Father postponed giving his final judgment, so that, in such a serious matter, the divine will might be acknowledged through fervent prayers. Therefore, he chose the Sunday of Septuagesima.

Having received the aforementioned Cardinal, the Reverend Father Salvatore Natucci, the Promoter General of the Faith, and myself, the Secretary, after devoutly celebrating the Eucharistic Sacrifice, he pronounced: "It is established that there are two miracles, through the intercession of Blessed Mary Joseph Bossello, which were brought about by God; namely: the instantaneous and perfect healing of Theresa Rocchi De Negri from a severe gangrene of the left foot, and of Peter Molinari from acute hemorrhagic pachymeningitis."

He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites.

Given in Rome, on the 13th of February, 1949.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

[Signature] L. S. F. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 155*]

The Sacred Congregation of Rites, session 155, IV, BRIXIENSE. Concerning the canonization of the Blessed Bartholomew Capitanio, Virgin, foundress of the Institute of the Sisters of Charity. Regarding the doubt concerning whether and about which miracles there is sufficient evidence in the case, and to what effect, a most elegant disposition of divine providence has occurred, so that two Virgins, Bartholomew Capitanio and Vincentia Gerosa, whom the Institute of the Sisters of Charity boasts as its foundresses, may now appear to be elevated together to the solemn honors of canonization. Indeed, the cause of Blessed Vincentia, who, being the companion of Blessed Bartholomew and having passed away in her youth, completed the Institute, has progressed so far that everything required by this Sacred Congregation has been perfectly fulfilled, and therefore, it was decreed that the process could proceed safely towards canonization in the

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month of June of the past year. Now, Blessed Bartholomew is hastening towards the same end, because, having resumed the cause of canonization by decree of April 17, 1940, two remarkable healings, considered as divine miracles, were presented by witnesses.

I. Peter Lorandi, a citizen of the town of v. d. Lovere in the Diocese of Brixia, was afflicted with a carcinoma in the rectum, which had become so severe that at least six physicians declared it incurable and fatal. Since no remedy could be offered for this grievous illness, and the sick man was growing worse, the intercession of Blessed Bartholomew was invoked, not without the counsel of a pious physician, with a happy outcome. On August 19, 1937, Peter was perfectly healed, and indeed, he remained healed. Experts chosen by this Sacred Congregation unanimously agree with the physicians in the diagnosis, the fatal prognosis, and the miracle itself.

II. Sister Aloisia Reguzzi, from the Institute of the Sisters of Charity founded by Blessed Bartholomew, residing in Bergomi in the family home of her religious order, was afflicted with an epithelioma in the lower lip at the beginning of the year 1938. The disease was declared incurable by physicians, or by three experts by official decree. Blessed Bartholomew was invoked through novena prayers at the beginning of October of the same year. On the fourth or fifth day, Sister Aloisia suddenly felt herself perfectly healed, and there was no trace of the aforementioned illness.

[*Latin ed. p. 156*]

156 The Acts of the Apostolic See – The Official Commentary, are again presented. Experts in the medical arts, and other witnesses, rightly and deservedly attribute this healing to a miracle. After Apostolic investigations were properly conducted in the dioceses of Brixiensi and Bergomensi, on the juridical day of April 24, 1942, a decree was issued. Concerning both healings, a discussion took place in the Preliminary Congregation on April 30, 1946, before the Reverend Cardinal Frederick Tedeschini, the Promoter of the Cause; in the Preparatory Congregation on April 13, 1948; and finally, in the General Congregation before His Most Holy Father, Pope Pius XII, on January 18th, in which the same Reverend Cardinal raised a question to be discussed: Concerning which miracles, after the same Blessed [Bartholomew Capitanio] had been granted veneration by the Apostolic See, are established in the case and to what effect. The Reverend Cardinals, officials, and Consultor Fathers gave their opinions, and after hearing them, the Most Blessed Father encouraged all those present to pour forth prayers to God, the Father of light, that His mind might be illuminated. He chose this Sunday, the Sunday of Septuagesima, to open his mind. Therefore, the Reverend Cardinals Frederick Tedeschini, the Promoter of the Cause, and the undersigned, along with the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, were summoned, and, with due reverence and piety, it was declared: That two miracles,

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worked by God through the intercession of the Blessed Bartholomew Capitanio, are established, namely, the instantaneous and perfect healing of Peter Lorandi from a carcinoma in the rectum, and the healing of Sister Aloisia Reguzzi from an epithelioma on the lower lip, in Labiau. Furthermore, it was ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on February 13, 1949. £& C. Card. MICARA, Bishop of Velletri, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 157*]

Sacra Romana 157 Rota ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Citation éditoriale concernant l'annulation du mariage (MARINI-MOSTONB).

Puisque le lieu actuel de résidence du Seigneur Evariste Mostone, dans cette cause, est inconnu, nous le citons pour qu'il comparaisse, soit en personne, soit par un procureur légitimement constitué, au siège du Tribunal de la Sainte Rote Romaine (Romana, Palazzo della Cancelleria) le 28 mai 1949, à midi, afin de discuter de la question en suspens, ou de signer le document ci-dessous, et pour fixer la date de la décision de cette cause devant la Rote.

Est-ce qu'il existe une nullité du mariage dans ce cas?

Les Ordinaires des lieux, les curés, les prêtres, et tous les fidèles qui ont connaissance du lieu de résidence du dit Evariste Mostone, doivent, autant que possible, veiller à ce que celui-ci soit informé de cette citation.

G. T. Heard, Ponens.

De la Chancellerie du Tribunal de la S. Rote Romaine, le 23 mars 1949.

E. Fiore, Notaire désigné.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary. ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. ANSWERS TO QUESTIONS PROPOSED BY THE FATHERS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS, WHICH WERE PRESENTED AT A PLENARY MEETING AND WHICH FOLLOW, TO WHICH ANSWERS WERE ORDERED TO BE GIVEN AS FOLLOWS:

I - Concerning Dispensations.

D. I. Do the words "general laws of the Church" in canon 81 include vows made to the Apostolic See?

R. Negatively.

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D. II. Can Ordinary pastors, by virtue of canon 81 and the clauses contained therein, grant dispensations to subdeacons and deacons from the obligation of observing sacred celibacy?

R. Negatively, in both cases.

II - Concerning Putative Marriage.

D. Does the word "celebrated" in canon 1015 § 4 refer solely to a marriage celebrated before the Church?

R. Affirmatively.

Given at Romae, in the Vatican City, on the 26th of January, in the year 1949.

M. Card. MASSIMI, President.

L. © S. A. Coussa, of the Order of the Basilians of Aleppo, Secretary.

[*Latin ed. p. 159*]

From the Diary of the Roman Curia, Secretariat of State, Honors:

By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, has deigned to bestow the following:

The Grand Cross of the Order:

February 6, 1948. Upon His Excellency, Mr. García Salazar Arturo, Ambassador of Peru to the Holy See.

June 26. Upon His Excellency, Prince Reynold de Croiy, Ambassador of Belgium to the Holy See.

Upon His Excellency, Mr. de Churruca y Dotres, Paul, Marquess de Aycinena, Ambassador of Spain to the Holy See.

Upon His Excellency, Mr. Díaz González, Professor Joachim, Ambassador of Venezuela to the Holy See.

January 3, 1949. Upon His Excellency, Mr. Galindo Nestore V., Ambassador of Bolivia to the Holy See.

February 6. Upon His Excellency, Prince Colonna, Don Aspreno Giuseppe, Assistant at the Papal Throne.

February 18. Upon His Excellency, Dr. Ospina Pérez Mariano, President of the Republic of Colombia.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

December 11, 1948. Upon His Excellency, Mr. Linhares Giuseppe (Brazil).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class:

July 25, 1947. Upon Mr. Perret, Dr. Massimo Giuseppe, of the archdiocese of New Orleans.

Upon Mr. Gilly, Giacomo Giuseppe, junior, of the same archdiocese.

July 20, 1948. Upon Mr. Salem Elia, of the Melchite archdiocese of

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Aleppo.

November 15. Upon Mr. Speyaert van Woerden, Baron Edoardo Leopoldo Maria (Netherlands).

February 24. Upon Mr. Stiirgkh, Count Barthold, of the diocese of Secovia.

Upon Mr. Spaur, Count Volkmar, senior, of the archdiocese of Trento.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Commentarium Officiale.

The Order of Saint Gregory the Great, military class:

July 31, 1947, to Mr. Mannerini, General Albert (Italy).

1948, to His Excellency, Mr. Pistarini, General Giovanni (Argentina).

The Order of Saint Gregory the Great, civil class:

July 14, 1947, to Mr. Charles, Commissioner Paolo (Belgian Congo).

March 12, 1946, to Mr. Borg Olivier, Advocate Enrico, of the Archdiocese of Malta.

To Mr. Giacomini Gaetano (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class:

June 11, 1945, to Mr. Farese Tommaso, of the diocese of Avellino.

March 25, 1946, to Mr. Mendia, Commander Giovanni (Spain).

The Order of Saint Sylvester, with insignia:

November 9, 1948, to Mr. Levi Isaia (Rome).

January 8, 1949, to Mr. Vaz Nunes da Silva Emanuele (Portugal).

February 10, to Mr. Cousin, Engineer Giulio (Belgian Congo).

To Mr. De Romanis, Engineer Albert, of the Archdiocese of L'Aquila.

The Order of Saint Sylvester, civil class:

September 8, 1944, to Mr. Favila Vieira, Doctor Alvaro, of the diocese of Funchal.

January 2, 1946, to Mr. de Marinis Giovanni, of the Archdiocese of L'Aquila.

April 28, 1945, to Mr. Judica Aurelio Giuseppe, of the same diocese.

To Mr. Pluchino Orazio Giorgio, of the same diocese.

To Mr. Mazza Arturo, of the same diocese.

December 20, to Mr. Rossi Giovanni, of the diocese of Pergola.

March 25, 1946, to Mr. Ginevri Paolo, of the diocese of Cagli.

To Mr. Uzatorre Vincenzo (Spain).

[*Latin ed. p. 161*]

A. and V. XXXIV, 25 Aprilis 1949 (Ser. I, v. XVI) - N. 5

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

EPISTULA ENCYCLICA

AD VENERABILES FRATRES, PATRIARCHAS, EPISCOPOS ALIOSQUE LOCORUM PRIMATES, ORDINARIOS,

NONEMCUM APOSTOLICA SEDE HABENTES:

ARCHIEPISCOPOS,

DE SACRIS PALAESTINAE LOCIS.

PIUS PP. XII

VENERABILIBUS SALUTEM ET APOSTOLICAM BENEDICTIONEM.

The sufferings of our Redeemer, which are presented to our eyes as it were present, during these sacred days, turn the minds of Christians with the greatest reverence towards that land, which, by the provident counsel of God, was chosen as the homeland of the Incarnate Word, and in which Christ Jesus lived His mortal life and, through the shedding of His blood, passed away into eternity.

However, at the present time, while we recall those sacred places with the deepest piety, our mind is filled with the keenest concern, because of their difficult and uncertain conditions.

Already last year, having given repeated instructions through letters, we earnestly exhorted you, Venerable Brothers, to ensure that public prayers be offered by all, so that an end might be brought to the conflict which was devastating that land with bloodshed, and so that affairs there might be arranged according to the norms of justice, so that the full liberty of Catholics might be secured, and so that those most sacred places might be preserved, intact and protected.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary. Since the hostilities have ceased today, or at least have been suspended due to recently con-

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cluded agreements, we offer heartfelt thanks to God, and we highly commend the efforts of those who, with noble zeal, have striven to establish peace. However, although the fighting has ceased, it is by no means the case that the tranquility in Palestine has been fully restored. For we still receive complaints from those who lament the profanation of sacred buildings and images, and the destruction of homes dedicated to beneficent works, or who deplore the demolition of peaceful religious communities. Many still cry out to us in distress, refugees of every age and condition, who, forced by the calamitous war to flee to foreign lands, and who now live in places of confinement, exposed to poverty, the contagion of diseases, and every kind of peril. We are not unaware of how much both public institutions and private citizens have contributed to alleviating the suffering of this unfortunate multitude; and we ourselves, persevering in the works of charity which we began from the very beginning of our pontificate, have spared no effort to consider the most pressing needs of such a multitude. But the condition of these exiles is so precarious and unstable that it cannot continue for much longer. Therefore, while we are promoters of all those who, with a generous and noble spirit, are willing to help those afflicted by such terrible suffering and poverty, we earnestly appeal to those whose duty it is to provide justice to all those who, driven far from their ancestral homes by the turmoil of war, desire nothing more than to once again lead a peaceful life. We most fervently hope, during these holy days, and together with us, the entire Christian people hope, that peace will finally shine forth in that land, where those who are called "Prince of Peace" by the sacred scriptures, and where Peace itself was proclaimed by the Apostle to the Gentiles, lived and shed their blood. And may that true and lasting peace, as foretold in Isaias 9:6 and in Ephesians 2:14, be established.

[*Latin ed. p. 163*]

Acts of Pope Pius XII, 163, and we have never ceased to implore [this]; and as soon as it may ripen and become established, We have already affirmed in the Encyclical Letters "In multiplicibus": "It is indeed most fitting that to Jerusalem and its vicinity, where the venerable monuments of the life and death of the Divine Redeemer are preserved, a "international" legal status be granted and established, which, in the present circumstances, appears to be better and more suitable to protect those same sacred monuments." However, We cannot but repeat this affirmation here, also with the intention of encouraging Our children: they, wherever they may be, should, by any just means, strive to persuade public officials of the nations and all those whose duty it is to resolve this matter, to grant Jerusalem and its vicinity a legal status, the stability of which, in these circumstances, only the union and cooperation of nations, of those who love peace and respect the rights of others, can render safe and secure. Moreover, it is absolutely necessary to guarantee due safety and protection to all the sacred places

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of Palestine, which are not only found in Jerusalem but also in other cities and regions of that land. Many of these have suffered grievous damage and detriment due to the vicissitudes of war. Therefore, these [places] must be protected in the same way – since they are monuments of such great religious significance, nourishing and fostering the piety of Christians – with a certain legal right, which is strengthened by international agreements. We know, indeed, that Our children, according to tradition, are eager to travel there, but the disturbances that have prevailed almost everywhere for a long time have long prevented them. This desire is intensified by the penitential year, which makes it all the more desirable for the faithful to visit the land which was the theater of the divine redemption. And may God grant that such desires may be fulfilled as soon as possible. 3 3 A. A. S., a. 1948, p. 435.

[*Latin ed. p. 164*]

164 Nevertheless, that this may happen successfully, it is certainly necessary to determine all those things by which those who travel freely may have access to those sacred buildings; that each may openly demonstrate his piety, without any impediment; and that they may remain there, free from dangers and removed from all disturbance. We do not consider it unjust if they should designate that region as having been profaned by unworthy games and the delights of vice; which, indeed, offends the Divine Redeemer and the conscience of Christians. Furthermore, we greatly desire that those numerous institutions in Palestine, dedicated to assisting the needy, educating youth, and receiving guests, may, as is fitting, render their services without any impediment, having earned so much merit in times past. Nor do we wish to pass in silence the rights of all the innocent to be protected, which the Catholics have enjoyed in those sacred places for many centuries, and which they have vigorously and repeatedly defended, and which Our Predecessors have solemnly declared and asserted. These are the things, Venerable Brothers, which it was in our mind to bring to your attention. Therefore, see to it that the faithful, entrusted to your care, may have greater concern for the conditions in Palestine, and that they may openly affirm and declare their wishes and their rights to the rulers of those lands. But above all, let them seek and obtain help from Him who governs men and nations. May God look favorably upon the entire world, and especially upon that land watered by the blood of the Incarnate Word, that the charity of Jesus Christ may overcome hatreds and animosities, which alone can bring peace and tranquility. Meanwhile, may the anticipation of heavenly blessings be a sign of our will, and may our Apostolic Benediction be bestowed upon you, Venerable Brothers, and upon each of your flocks, with all our love.

Given at Rome, near St. Peter's, on the fifteenth day of the month of April, on Friday, the sixth day of the week, in the year 1949, in the eleventh year

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of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 165*]

Acta Pii PP. XII 165, MOTU PROPRIO, de Instituto Pontificio S. Eugenii pro Sacrorum Administratoribus a Sacerdotio Recensibus. PIUS PP. XII. Cum templum divo Eugenio I dicendum, et adnexae domus, non multum post tempus, Deo iuvante, iam in promptu sunt – et libet hic omnibus plurimas grates agere, quorum generosae largitati res debentur – cupimus et volumus ut ibi condatur paroecia, quae iisdem regatur normis et fruatur iuribus, quibus ceterae almae Urbis paroeciae reguntur et fruuntur. Et praeterea, Nobis in animo est aliud etiam in iisdem aedibus constituere, quod confidimus fore Romano clero, Nobis sane carissimo, valde frugiferum. Sunt enim quaedam ad rei catholicae profectum ita necessaria, ut cum iisdem ipsius Ecclesiae status atque incrementum coniungantur quam maxime. In quibus quidem recta adulescentis cleri institutio ac conformatio ponenda est; quapropter non modo Decessores Nostri, sed sacrorum etiam Antistites in quavis terrarum orbis parte cordi semper habuerunt peculiares sui officii curas in hac re collocare; idque post celebratam Tridentinam Synodum potissimum effectum est per instituta in singulis Dioecesibus Seminaria, in quibus delecti iuvenes, divino quodam instinctu ad sacerdotalia capessenda munia vocati, rite educarentur. Quando tamen ex his studiorum domiciliis sacerdotes novensiles proficiscuntur, ut sibi creditum ministerium suscipiant, etsi sunt sacris disciplinis pietatisque fervore praediti, nihilo secius cum saeculi afflatum sentiunt, atque in media rapiuntur aetatis huius nostrae pericula difficultatesque, non raro experiuntur se haud satis esse ad increscentibus populi necessitatibus occurrendum instructi, atque interdum etiam animo concidunt, cum se cernunt non sine proprio discrimine a christianae doctrinae christianaeque virtutis hostibus acerrime impugnari. Oportet igitur iuvenes a sacerdotio recentes opportunis illis disciplinis ac rebus exerceantur, quibus iisdem opus sit ut novas etiam apostolatus formas, quas nostra induxerit aetas, expedite, apte alacriterque tractare valeant. Norunt profecto omnes primos potissimum sacerdotii annos, cum sacri administri ex Seminarii claustris in apertum campum prosiliunt, ut quae in scholis didicerint ad rem deducant, peculiarem habere momenti gravitatem, atque interdum etiam non leve discrimen. Ex iisdem siqui-

[*Latin ed. p. 166*]

166 The Acts of the Apostolic See – the official record – frequently depend on the future course of their lives, and therefore on their conduct and the progress of their priestly ministry. For this reason, it is easily seen how important and absolutely necessary it is for them to have the best possible

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leaders and teachers at the beginning of their sacred service, who, rather than merely instructing them in the precepts of doctrine, should serve as an example in the practice of the priestly ministry. This is, indeed, not new in the annals of the Church; what Saint Philip Neri accomplished in this regard in Rome, what Saint Charles Borromeo accomplished in Milan, and what Saint Joseph Cafasso achieved in Augsburg in the preceding century by directing the "Ecclesiastical College," is well known to all; but many other similar works and institutions can be remembered, which have contributed greatly to the proper formation of priests. Having considered these matters carefully, and desiring greatly that the clergy of this beloved city, who are particularly dear to us, should not lack these aids, we desire and decree the establishment of a Pontifical Institute in Rome, to which this very purpose shall be assigned. Therefore, through these letters, granted by our own authority, we decree that those buildings, of which we have spoken above, should not only be assigned to a new parish, but also to the Pontifical Institute, for the purpose of instructing the young clergy of Rome in this manner. Furthermore, we establish and decree the following: I. The Rector of this Pontifical Institute shall be chosen by Us or Our Successors, after consultation with the Cardinal Vicar in the city. II. The new priests of this beloved city will reside there for a certain time, so that they may be trained not only in virtue, but also in the sacred ministry, and in a special way in those forms of apostolate that are characteristic of our age. III. They will learn what our times demand, what needs are pressing, what dangers and challenges exist; and therefore they will be instructed in all appropriate ways, so that they may more easily overcome these dangers and respond effectively to the needs of our time. IV. They will be trained in preaching and in the instruction of Christian doctrine; for this purpose, they will attend the parish churches for set periods, where their work will be properly and usefully directed. V. They will also be trained in the performance and administration of parish duties, under the guidance of the best teachers. VI. They will live a common life, from which they will experience a great spiritual benefit. As We decree these things, We are guided by the sweetest hope that this beloved...

[*Latin ed. p. 167*]

The Acts of Pope Pius XII state that the priests of the city [of Rome] from this Institute should be able, with the help of divine grace, to better and more effectively serve their sacred ministry and the Roman people. And that what We have decreed and established in these letters, issued by Our own initiative, should be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the nth day of the month of April, in the year 1798, in the eleventh year of Our Pontificate. PIUS PP. XII. APOSTOLIC CONSTITUTIONS. I. OF THE PREFECTURE APOSTOLIC OF LYDENBURG. THE PREFECTURE APOSTOLIC OF LYDENBURG IS

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ERECTED INTO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. If the work of the heralds of the Gospel should bring forth some fruit among the pagan peoples, and the Church, with God's favor, should experience growth, it would seem fitting to raise it to a higher degree of dignity. Therefore, We have gladly received the prayers of Our beloved sons, the superiors general of the aforementioned Congregation of Missionaries of the Most Sacred Heart of Jesus, to whom that mission was entrusted, who have, through tireless work and constant dedication, seen the Catholic religion bear abundant fruit through numerous missionary endeavors in the Prefecture Apostolic of Lydenburg. Wherefore, We have approved the prayers of the aforementioned superiors general of the esteemed Congregation, in which they requested the elevation of the aforementioned Prefecture Apostolic to an Apostolic Vicariate. Therefore, with the favorable opinion of the Most Reverend Brother Martin, the titular Archbishop of Adulitani and Apostolic Delegate in Africa, and with the advice of Our Most Reverend Brothers, the Cardinals of the Holy Roman Church, who preside over the Congregation of Propaganda Fide, and wishing also to give deserving praise to the missionaries laboring there, so that their spirit may be strengthened to undertake new and ever greater labors, We decree,

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary, so that this work may be effective, with the consent of those who have a vested interest, after mature deliberation and certain knowledge, We, by the fullness of Our apostolic power, elevate, establish, and constitute the Apostolic Prefecture of Lydenburg, within its established boundaries, into a Vicariate of the same name, and We grant to the same members of the Congregation of Missionaries of the Most Sacred Heart of Jesus, as before, provided that it is to Our pleasure and to that of the Apostolic See. To this new Apostolic Vicariate of Lydenburg, and to its temporary Apostolic Vicars, We grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates throughout the world lawfully enjoy and possess, and We likewise subject them to the same burdens and obligations by which others are bound. We will and command that all of these things, as above stated and established, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We will that these Letters, whether transcribed or excerpted, even if printed, shall have the same full faith and credit, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as they would have if presented in their original form. To no one is it permitted to infringe upon or contradict this decree of elevation, establishment, constitution, commission, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will

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incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the ninth day of the month of December, in the tenth year of Our pontificate. For the Holy Roman Church, Cardinal F. Marchetti Selvaggiani, Secretary. Cardinal P. Fumasoni Biondi, Dean of the College. Prefect of the Congregation for the Propagation of the Faith. Franciscus Hannibal Ferretti, Protonotary Apostolic. Albertus Serafini, Protonotary Apostolic. *In the Register of Apostolical Acts, volume LXXVI, number 86. — Al. Trussardi.*

[*Latin ed. p. 169*]

From the Acts of Pope Pius XII, 169: CONCERNING THE APOSTOLIC PREFECTURE OF OUDTSHOORN, WHICH IS ELEVATED TO THE RANK OF AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT: The Apostolic See is accustomed to elevate those missions to a higher rank of dignity in which the preaching of the Gospel has yielded fruits of no small importance. Indeed, as we have learned, considerable fruits have been obtained in the Apostolic Prefecture of Oudtshoorn through the diligent efforts of the Fathers of the Society of Apostolic Life, to whom the care of that prefecture has been entrusted; therefore, it seemed fitting to elevate that prefecture to the rank of an Apostolic Vicariate. Therefore, with the favorable vote of the Most Reverend Father Martin, Archbishop titular of Adulitani and Apostolic Delegate in Southern Africa, and with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and in response to the prayers of the esteemed Son of the Society of Apostolic Life, the Superior General of the aforementioned Society, who requested the elevation of the aforementioned Apostolic Prefecture to an Apostolic Vicariate, We, with a willing heart, have decided to grant this. Therefore, after duly considering the matter and with certain knowledge, and with the fullness of Our apostolic power, We elevate, establish, and constitute the Apostolic Prefecture of Oudtshoorn, with its boundaries and name preserved, to the rank of an Apostolic Vicariate; and We wish to entrust its care, even in the future, to the same Fathers of the Society of Apostolic Life, for Our own and for the good pleasure of the Apostolic See. To this new Apostolic Vicariate of Oudtshoorn, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors throughout the world are commonly endowed and enjoy, and We subject them equally to the same burdens and obligations with which others are burdened. All of these things, as above stated and established, We decree and command to be valid and effective, notwithstanding anything to the contrary. These letters, whether transcribed or excerpted, even printed, must be provided with

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the handwritten signature of a public notary and be sealed with the seal of a man constituted in ecclesiastical dignity or office.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - We most certainly desire that full faith be placed in the official record of these proceedings. However, it is not permitted to anyone to violate or contradict this decree, erection, constitution, commission, concession, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the ninth day of the month of December, in the tenth year of Our pontificate. For the Holy See, by the grace of God, the Cardinal Prefect, F. Card. MARCHETTI SELVAGGI, Secretary. The Reverend Fathers, Cardinals, of the Congregation of Propaganda Fide, FUMASONI BIONDI, S.J., Dean. A. Carinci, Archbishop titular of Seleucia, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. In the Annuario Pontificio, Register of Plenary Councils, Volume LXXVI, number 8/f. •— Al. TrussanM. III.

APOSTOLIC PREFECTURE OF NDOLA ERECTED WITHIN THE VICARIATE OF THE SAME NAME.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

If, among the nations of the infidels, a Catholic Church, through the zealous and industrious preaching of the Gospel, has, with God's help, achieved growth, that Church is raised to a higher degree of dignity by the Apostolic See. Considering this, and with the counsel of the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and after the favorable vote of the Venerable Brother David Mathew, titular Archbishop of Apamea in Bithynia, and Apostolic Delegate for British Africa, both Oriental and Occidental, We, knowing fully, have decreed that the Apostolic Prefecture of Ndola, which has been cared for by the expenses of the Missionaries of the Order of Friars Minor Conventual, to whom it has been entrusted, especially in recent times,

[*Latin ed. p. 171*]

The Acts of Pope Pius XII, after 171 years, having demonstrated not a negligible increase, We have decided to elevate it to the rank and dignity of an Apostolic Vicariate. Therefore, in order that the work may be completed, and with the consent of those who are concerned, or who presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, We elevate the Apostolic Prefecture of

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Ndola to the Apostolic Vicariate, retaining the same name and boundaries, and We wish that it be entrusted, for Our pleasure and that of the Apostolic See, even in the future, to the care of the Apostolic Order of the Conventual Brothers Minor. To the aforementioned Apostolic Vicariate of Ndola and to its Vicars Apostolic, We grant all rights, privileges, honors, and powers, with which other Vicariates and their prelates enjoy and are endowed by common law, and We likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above stated and established, We decree and command to be valid and effective, to the exclusion of anything to the contrary. We wish that these Letters be held to be entirely trustworthy, just as they would be if they were presented with these present documents, but with a transcript or excerpt thereof, signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this elevation, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord 1849, on the thirteenth day of the month of January, in the tenth year of Our pontificate. For the Holy Roman Church, the Cardinal F. Marchetti Selvaggiani, Chancellor. The Cardinal P. Fumasoni Biondi, Prefect of the Sacred Congregation of Propaganda Fide. A. Carinci, Archbishop, titular of Seleucia, Delegate. Albertus Serafini, Apostolic Delegate. Registered at Plumbi, in the Registry of the Apostolic See, Volume LXXVI, number 7. — A. Trusöardi.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONCERNING THE CATHEDRAL CHURCH OF SARAGOSSA, DEDICATED TO THE VENERABLE VIRGIN MARY OF KOLOMNA, AND BESTOWED WITH THE TITLE OF BASILICA MINOR. PIUS PP. XII. For the perpetual memory of the matter.

The Cathedral Church of Saragossa, the greatest ornament and glory of the city, which, by the nobility of its structure, its magnificence, and the grandeur of its design, excels and stands out among the most celebrated and renowned sacred buildings of the Spanish nation, has been dedicated to God in honor of the Most Blessed Virgin Mary of Kolomna. From the very beginning of the Church of Saragossa, the Most Blessed Virgin Mary of Kolomna has been fervently venerated. Numerous faithful, both individually and in groups, celebrate her with the greatest piety, not only from all parts of Spain, but also from other nations of Latin America, either to implore help from the Mother of God, or to offer heartfelt thanks for the great benefits received. For, as is certainly known, many miracles have been wrought, through the benign intercession of the same Most Blessed

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Virgin Mary. Therefore, Our Predecessor, Pope Clement XII, granted an indulgence for the recitation of the Office of the Most Blessed Virgin Mary of Kolomna to all the dioceses of the Kingdom of Spain. Furthermore, Our blessed Predecessor, Pope Pius IX, most graciously granted the celebration of a proper Mass, along with the Office, to all in Spain, at the canonical hours.

Considering these things, so that due worship to God may be rendered more vividly, and so that fervent piety towards the same miraculous Virgin Mary of Kolomna may increase day by day, the Venerable Brother Rigoberto Domenech y Valls, Archbishop of Saragossa, earnestly requested Us to deign to elevate the aforementioned Metropolitan church to the dignity of a Basilica Minor. These petitions and supplications, having been reported to Us by the Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, were received with benevolence. Therefore, We, fully confident that day by day the devotion of the entire Spanish people, dear to Us, will grow ever more fervent towards the Most Blessed Virgin Mary of Kolomna, and with certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, by the tenor of these Letters, and perpetually, We hereby decree that the Cathedral Church of Saragossa...

[*Latin ed. p. 173*]

The Acts of Pope Pius XII, in the year 173 of the era, grant to the parish church of Caesaraugusta, dedicated to the Most Blessed Virgin Mary of Kolomna, in honor of God, the title and dignity of a Minor Basilica, with all the privileges and rights that rightfully belong to churches bearing this title. All contrary things notwithstanding. We bestow this generously, decreeing that these present letters shall always remain firm, valid, and effective, and shall fully and completely produce and obtain their intended effects: and that those to whom they pertain, or who may pertain to them, shall be fully supported by them now and in the future, and that it shall be rightly judged and determined accordingly; and that anything, by anyone, knowingly or unknowingly, attempted contrary to these things, shall be considered void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of June, in the year 1948, in the tenth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of State, DOMINICUS SPADA, from Apostolic Briefs. II. THE PARISH CHURCH OF SAINT JOHN THE BAPTIST, LOCATED IN THE CITY OF ((CHAUMONT)), WITHIN THE TERRITORY OF THE LINGONENSIS DIOCESE, IS ELEVATED TO THE TITLE AND DIGNITY OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — Inspired by fervent Christian faith, certain works are undertaken which, according to the needs of the times and the ingenuity of the people, are gradually developed and perfected; and indeed, with

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the passage of years, they establish historical, religious, and civil memories, and diligently protect them. This duty is especially entrusted to the faithful by the principal temple of the city. Thus it happened in the city of Galliae, commonly called «Chaumont», within the territory of the Lingonensis diocese, whose parish church, formerly collegiate, by unanimous consent, surpassed all others in antiquity and beauty. It was begun at the end of the twelfth century, and with the passage of time, it was enlarged and embellished with the growth of the population and the prosperity of the city; and this was done in such a way that new works of art harmonized wonderfully and pleasingly with the existing ones.

[*Latin ed. p. 174*]

174. The Acts of the Apostolic See – an official commentary – attest to the wonder of the ancient Church, both through its great size and its magnificent structure; the principal facade, indeed, supported by two magnificent "Gothic" towers, dates back to the aforementioned century, and today it is so vast that it can hold five thousand faithful. It is also adorned with numerous precious liturgical ornaments and sacred vessels, which contribute to the splendor and magnificence of the ceremonies. What, however, has added to the city's renown, as much as to its piety, is the privilege, known in the French language as the "Grand Pardon." Indeed, through the efforts and intercession of the illustrious citizens of Calvmont, namely, John of Monte Mirabile, Bishop of Vason and Referendary to the Most Holy Pope, our Predecessor Sixtus Pp. IV, may he rest in peace, so generously granted it, that whenever the feast of Saint John the Baptist, the principal patron of the Church and the City, is celebrated on a Sunday, the citizens and faithful pilgrims may obtain a Plenary Indulgence, under the usual conditions. Therefore, due to its great fame and popularity, and the large crowds it attracts, whether for the sake of its ancient art and beauty, or for the majesty of the liturgical ceremonies, or especially for the aforementioned Indulgence, this temple rightly enjoys prominence in the diocese of Langres and throughout all of France. For these reasons, the Venerable Brother Louis Chiron, Bishop of Langres, on behalf of the clergy and people of "Calvmont," presented us with petitions, so that we might deign to elevate the parish church of the city, commonly called "Chaumont," to the dignity of a Minor Basilica. Having considered all of these matters, which were brought to our attention by the aforementioned Prelate, and having carefully weighed their significance, we deemed it fitting to offer a public and clear demonstration of our admiration for this monument of history, art, and piety, which moreover, can serve to foster and increase the faith of the Christian faithful. Therefore, having heard the Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, Prefect of the Sacred Congregation for Rites, and with full knowledge and mature deliberation, and with the fullness of our Apostolic authority, by

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the force of these present letters, and perpetually, we elevate the parish church dedicated to God in honor of Saint John the Baptist, located in the city of "Chaumont" in the diocese of Langres, to the dignity of a Minor Basilica, with all the honors and privileges that properly belong to that title. Notwithstanding any contrary provisions. These things we decree, establish, and ordain; these present letters shall remain firm, valid, and efficacious forever; they shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, shall fully observe them now and in the future; and it shall be rightly judged and defined; and they shall be null and void from now on, if.

[*Latin ed. p. 175*]

Act of the Most Holy Father, Pope Pius XII, which, concerning these matters, may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of June, in the year 1945, in the tenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Apostolic Briefs. TO THE REVEREND FATHER GULIELMUM VAN HEES, MASTER GENERAL of the Order of the Holy Cross! CONCERNING THE COMPLETION OF THE SEVENTH CENTURY FROM THE APPROVAL OF THE CONSTITUTIONS OF THE SAID ORDER. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — It is certainly fitting that you have taken the initiative to commemorate, at the close of this year, the completion of the seventh century since Our Predecessor, Innocentius IV, approved with apostolic authority the Constitutions of your Order. For, from the very nature of the matter and from the long course of centuries, it is clearly evident that religious orders and societies flourish most when they observe and follow their Constitutions with unwavering devotion, these Constitutions being the foundation and the source of sanctity, and the incitement to all good works. For the Order of the Holy Cross, founded at the beginning of the thirteenth century by Theodore de Gelles, a canon of the diocese of Liège in Belgium, which, by appropriately joining contemplation of divine things with the works of the sacred apostolate, spread rapidly in other parts of Belgium and France, and with the passage of time, in the regions of Germany, Holland, and England. Whether in the care of souls, or in the Christian instruction of young people, or in sacred expeditions and spiritual exercises, it has gained many praises over the course of the centuries. Nor has it contributed little to the advancement of sacred knowledge, in the transcription and embellishment of libraries of doctrine and liturgical books, and in the pursuit of a life of asceticism, discipline, nobility, good arts, and refinement. But, alas, your society has suffered many losses and

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setbacks due to the vicissitudes of circumstances and times, especially...

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis – Official Commentary. When many citizens in Germania had deserted the Catholic faith, and public affairs in Gallia had been completely overturned, so that, with civil laws opposed, it seemed almost extinct, almost at the beginning of the last century. But, with the favor of divine grace, the Order of the Holy Cross began to revive, and at the turn of this century, it experienced blessed growth, as its members in the United States of America, in the Congo of the Belgians, on the island of Lava, and in Brasilia, are seen to dedicate themselves to the care of souls through sacred missions or parochial duties, especially to the sacred instruction of youth. Therefore, may you, with joyful and grateful hearts, solemnly commemorate this brotherhood, founded seven centuries ago; and may the memory of the salutary fruits that you have received during this time among the clergy and the faithful, inspire confidence that you will strive to emulate the virtues and praises of your predecessors, and will effectively be spurred on to greater achievements.

That these may succeed prosperously and happily, we impart to you, beloved son, and to all your brethren, our Apostolic Blessing, as a pledge of divine help and a testament of our special charity, most lovingly in the Lord. Given in Rome, at St. Peter's, on the twenty-first day of the month of December, in the year 1948, in the tenth year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND FATHER FRANCIS PETER BUCYS, BISHOP TIT. OLYMPENUM, SUPERIOR GENERAL OF THE CONGREGATION OF THE REGULAR CLERICS OF MARY, WHO IS ABOUT TO COMPLETE FIFTY YEARS OF PRIESTHOOD.

PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing.

As we have gladly learned, you will, at the end of this month, with God's help, happily complete fifty years since you received the priesthood. This fortunate event will be a source of joy for you and for the religious brethren to whom you preside. Indeed, through a long priestly ministry, enhanced by the episcopal dignity, diligently performed, you have earned many and outstanding merits for the Church. In the prime of your youth, you devoted yourself to the instruction of youth, first in the Academy of PetrÃ³polis, then in the Theological and Philosophical Faculty of Kaunas, of whose university you also performed the duties of Rector. Forty years ago, you gave your name to this renewed Congregation of Regular Clerics.

[*Latin ed. p. 177*]

From the Acts of Pope Pius XII, 177: To the Marian Congregation, whose leadership you have accepted, first and repeatedly, and which you have diligently directed for many years, and which, by the grace of the Apostolic

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See, you now administer. From the time, nineteen years ago, when you were raised to the episcopal rank, you have, according to the Latin rite, been transferred to the Byzantine-Slavonic rite, and you have devoted special care to fostering the return of the dissenting to the bosom of the Church. Throughout your entire priestly life, whether by teaching apologetics, or by publishing numerous volumes and commentaries for the common people, you have dedicated yourself to defending the truth of the Catholic religion with the utmost diligence. Therefore, justly and rightfully, as you complete the fiftieth year since the beginning of your priesthood, all your students and colleagues congratulate you from the heart, and We Ourselves, having found a fitting opportunity, publicly declare Our benevolence towards you through this letter, and We accompany this joy with Our best wishes and prayers. While We pray to the Lord for a pleasant and fruitful old age for you, as a pledge of heavenly gifts and of Our special charity, We impart to you, Venerable Brother, and to your religious companions, Our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of April, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII. ADDRESS. The Supreme Pontiff, before a multitude of children, on the occasion of the fiftieth anniversary of His priesthood, to the Venerable Father, who were chanting "Hosanna," spoke these words: "Welcome, dear children! We hope that you will feel perfectly at home in this family celebration, here, just a short distance from the place where, after his glorious martyrdom, the Prince of the Apostles was buried. May this be a day of joy and thanksgiving to the Lord, for you, little friends of Jesus, to whom He loves to entrust His secrets, His desires, for the peace of your families, of your beloved homeland, and of the great human family. You have come to tell Us, on behalf of yourselves and of all the children of Italy and the world, that you are always ready to listen to the divine voice of Jesus, because He loves you and speaks to your hearts every day." *Given on the 2nd of April, in the year 1949. 13 - ACTS, vol. XVI, n. 5. — 25-4-1949.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Commentarium Officiale. Voi avete certamente appreso dai vostri buoni Maestri come Sanctus Ioannes Apostolus et Evangelista, ad extremam senectutem perveniens, semper ad fideles suos eadem verba dicebat: Filii, diligite alios. Hoc sufficiebat; hoc erat omnia. Omnes libri et catechismi, omnes orationes sacerdotum, ab altari, in confessionario, per radios, nihil perfectius vobis dicere possunt. Hoc: Carissimi pueri, diligite alios, sicut Jesus vos dilexit. Ioannes, discipulus predilectus, per longa annos laboravit, pro Christo fatigatus est, pro Eo passus est. Sed quod recordabatur sicut carissimum et sacratissimum, postquam, durante coena ultima, caput suum super pectus Redemptoris posuit, memoria amoris Jesu erat: amor eius pro nobis, amor noster erga alios, cum gratia et propter amoris eius. Quomodo ergo nos hodie hanc festum familiaris

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vobiscum melius celebrare possumus, nisi recordantes illud nuntium Ioannis, nuntium quod nullus Papa umquam obliviscitur et nullus puer non intelligere potest: Diligite alios? Cur? Vos scitis. Vos hoc ex corde et labiis Jesu didistis. Non est verum quod Jesus omnem puerum et omnem puellam amat, qui in hunc mundum veniunt, ubi pater eorum, mater eorum, sacerdotes vel magistri possint esse, et qualecumque sit color cutis eorum, albus vel niger vel flavus? Suntne pueri vel puellae, quos Ille non amavit, vel pro quibus non vivebat et mortuus est, ubi sunt sub caelo, in magnis urbibus, in villis, in parvis fundis, in deserto, in silvis, in nivibus septentrionalibus? Vigilavit nunc Jesus super eos et audit eos et vult eos salvos esse, qualecumque sit lingua librorum scholasticorum eorum, orationum eorum, cantorum eorum? Meminetis semper Jesu, etiam quando videtur oblivioni dare, quod Regnum caelorum apertum est omni pueri et omni puellae, et quod imago Dei in animis eorum est, et sanguis eius medicina divina eorum, corpus eius pabulum supernaturalis eorum? Non est verum quod amor mutualis pueros et puellas feliciores impellit ad auxilium tanti et tanti infantium, qui etiam crescere debent sani et felices, sed qui cadunt in victimas morborum et famis, qui non habent tectum ad se protegere, nec vestimenta. 1 Io., 21, 20.

[*Latin ed. p. 179*]

Acta Pii PP. XII 179, to cover their fragile little bodies, and perhaps not even a father and mother who care for them? Yes, dear children; you now understand what makes the heart of the Pope so ardent and happy today, in the midst of you. You desire now Our Blessing for yourselves, for your parents, for your little brothers and sisters, for your teachers and mistresses, for all the children and girls of the world. With paternal gratitude for your greetings and for your gifts, We impart to you, from the bottom of Our heart, this Blessing. May it be the best testimony of Our love for you, of Our hope in you. May it help you to remain always pure, and to learn and to put into practice the word of Jesus, to His little friends of every land and of every tongue!

NUNTIUS RADIOPHONICUS ALUMNIS SCHOLARUM CATHOLICARUM STATUUM FOEDERATORUM AMERICAE SEPTENTRIONALIS DATUS AD SOLLICITATEM CARITATEM ERGA PUEROS INDIGENTES ALIARUM NATIONUM.

Given on March 2nd, in the year 1949.

Dear children, God has been very good, has He not, to give Us the great happiness of paying you once more a Lenten radio-visit in your schools across the sea? He is the first to know, of course, as We are sure you know, for having heard it so many times from the lips of your loved ones – your parents, teachers, priests and Bishops – that you are always close to the Holy Father's heart: your work and your play, your smiles and your tears, your books and bells and examinations; your Communion with the King

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around His altar, and at home where He follows to bless your growing years with His grace and Divine protection. How indeed could the Vicar of Christ forget, or let others forget, even for a day, the dear Lord's hopes and fears for His little ones? The thought of you, the love of you is ever with Us as We work and pray that God's Kingdom may come on earth, for home and Church and country, as it is in Heaven. Not just for today, but every day, the Pope is reminded, by all he sees and hears and suffers, through all the joys and sorrows he shares with his big world-family, that the future of that blessed Kingdom of Christ, with its promise of justice, love and peace, lies after all with you. The grown-ups, as He told us long ago,

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Commentarium Officiale

HORTATIO AD PAROCHOS URBIS ET CONCIONATORES SACRI TEMPORIS QUADRAGESIMALIS

* The holy season of Lent has gathered you together once again around Us, beloved sons, eager to hear Our counsel and to receive the Apostolic Blessing for your priestly ministry among the faithful entrusted to your care. Would We hesitate to welcome you today with a heart at least somewhat lighter than in past years? Not that the present time imposes upon the clergy in Hita duties less arduous and less grave in their consequences. And yet, if we reflect upon the course of this last decade, we can say with a certain relief: The war is cessata; the moral wounds, which in the early years after the war disfigured the face of our beloved people, have been largely healed, and its appearance is already more normal. Remember also the anxiety that gripped hearts last year at this very time: what would be the manifestation of the will of the Italian people towards the Christian foundation of its civilization? The difficult step was happily taken, and humble acts of grace are still offered to Divine Providence for its merciful intervention.

But also to you, beloved sons, Our gratitude is due; for the last ten years of pastoral activity in Rome attest to a grand sum of labor, of zeal, of self-denial, of courage, and, especially in the parishes of the outskirts, of acts often heroic for the cause of Christ and the salvation of souls. And now, another circumstance lifts up our spirits and seems to give them wings: Rome is preparing for the Holy Year, which, according to common predictions, will bring to the eternal City numerous groups of faithful from almost all the countries of the world. The material and organizational preparations are in full development. But far more important is that the spiritual preparation for that year of forgiveness, of grace, and of salvation should advance hand in hand. All those who have the ordinary care of souls must cooperate with the efforts that are already laudably being made for this purpose. Without doubt, extraordinary works, in their many forms of zeal, are also useful, indeed indispensable; especially today, in the face of religious

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indifference and atheism, a vast field is open to their abundant fervor. And there is no danger that this extraordinary apostolate will be considered to be of less value than it is; rather, it is not infrequently the case that...

*Given on this 23rd day of the month of March, in the year 1949.

[*Latin ed. p. 183*]

183 Lest such zeal should go too far, and to the detriment of the ordinary care of souls, to which we have already alluded. This, indeed, remains the principal and fundamental element of the apostolate, at least where ecclesiastical institutions have taken firm root and the religious conditions are in some way normal. It will always be necessary to teach the doctrine of the faith to the parishioners, young and old, but especially to children and adolescents; the faithful must always gather together on Sundays to attend the holy Sacrifice; the holy Sacraments must always be administered to them. And since we are speaking of the care of souls, we think here especially of the Sacrament of Penance, which requires in the priest an absolutely exemplary life, combined with a sense of responsibility, clarity and certainty of judgment, self-control, prudence, and tact. Moreover, the poor and needy will always knock at the doors of the church; there will always be the sick to be assisted and comforted with the last Sacraments; there will always be the deceased for whom funeral rites must be celebrated; the priest must always find time for personal conversations with his parishioners, and the direction of Catholic organizations and associations will always require from him dedication and patience, even when he can entrust to his lay collaborators those tasks which they are capable of performing as well as he. All of this is ordinary ministry. It is less conspicuous than extraordinary acts and grand manifestations; it is the work of every day; it is accomplished silently and often goes unnoticed. Yet, it should always be carried out in the most perfect manner possible, and precisely at the present time, because all the souls that extraordinary activities bring to Christ, or formidable events lead to Him, must ultimately also return to the continuous and profound ordinary care. This must give everyone the assurance of being welcomed into the maternal embrace of the Church; through this, primarily, the Church fulfills the office of proclaiming Christ, and of teaching and guiding every man, so that all may be led to perfection in Christ Jesus. Now, at the center of the preparation of the faithful for the Holy Year, many pastors have placed the Mass for men. In this Mass, which gathers the men of the parish on Sundays, they open up to them the essence and meaning of the holy liturgy. The first fruit of this practice is to make them participate in a conscious and personal way in the divine Sacrifice of the altar. But this participation must have an echo, a...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Commentarium Officiale, risonanza nella

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vita quotidiana; perciò, quei zelanti pastori insegnano loro ad unire al sacrificio di Cristo i loro propri sacrifici, di cui la professione della fede e la condotta cristiana offrono durante la settimana abbondanti occasioni. Noi lodiamo una tale usanza nel suo spirito e nel suo metodo. Essa pone il Sacrificio della Messa al suo vero posto, al cuore stesso della vita e di tutta l'attività dei vostri uomini. È già molto confortevole di vederli seguire devotamente la liturgia della Messa, soprattutto quando si pensa alla indecorosa ignoranza di tanti circa un mistero così sublime. Tuttavia, è di somma importanza considerare gli effetti che dalla Messa per gli uomini si irradiano anche nel campo ecclesiastico e civile. Infatti, 1) Istruiti e abituati a venerare e ad amare il santo Sacrificio della Messa, i vostri uomini diventeranno facilmente uomini di preghiera e faranno della loro famiglia come un santuario di preghiera. E ciò è strettamente necessario. Chi potrebbe negare che lo spirito di orazione va diminuendo, mentre lo spirito del mondo guadagna terreno fino in seno a famiglie, che pretendono di rimanere cattoliche e fedeli a Cristo? Se la crociata per la preghiera in famiglia è accolta con fervore in altri Paesi; se perfino noti attori del più grande centro cinematografico del mondo si sono messi al servizio di una causa così santa; come potrebbero i cattolici della Città eterna rimanere inferiori? 2) Gli uomini, che si applicano seriamente a penetrare il senso e la portata del Sacrificio della Messa, non possono mancare di avvivare in loro stessi lo spirito di dominio di sé, di mortificazione, di subordinazione delle cose terrene alle celesti, di assoluta obbedienza alla volontà e alla legge di Dio, specialmente se voi avrete cura d'inculcare loro tali sentimenti. È questo un bisogno dell'ora presente, non meno del rinnovato zelo per la preghiera, poiché oggi molti – tra i quali è doloroso di veder anche non pochi cattolici – vivono come se il loro solo fine fosse di formarsi un paradiso sulla terra, senza alcun pensiero ai novissimi, all'aldilà, all'eternità. La tendenza naturale dell'uomo caduto verso le cose terrene, la sua incapacità di comprendere le cose dello Spirito di Dio, è pur troppo favorita ai giorni nostri dalla complicità di tutto quanto lo circonda. Spesso Dio non vi è negato, né ingiuriato, né bestemmiato; Egli è come assente. La propaganda per una vita terrestre senza Dio è aperta, seduttrice, continua. Con ragione si è osservato che generalmente, anche nei 2 2 Cfr. 1 Corinzi, 2, 14.

[*Latin ed. p. 185*]

Acta Pii PP. XII 185: (Films) indicated as morally irreprehensible, [in which] the actors live and die as if there were neither God, nor redemption, nor the Church. We do not wish to here question the intentions [of those involved]; however, it is no less true that the consequences of these neutral cinematic representations are already widespread and profound. Furthermore, there is the nefarious propaganda deliberately intended for the formation of the family, of society, and of the State, without God. It is a torrent whose muddy waters attempt to penetrate even into the Catholic

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camp. How many have already been contaminated! With their mouths, they still profess to be Catholics, but they do not realize that their conduct belies that profession with facts. Therefore, there is no more time to lose, in order to halt with all our strength this slide of our own ranks into irreligion, and to awaken the spirit of prayer and penance. The preaching of the first truths of the faith and of the ultimate ends is not only not lacking in its timeliness in our times, but rather it has become more than ever necessary and urgent. Even the preaching about Hell. Without doubt, such a topic must be treated with dignity and with wisdom. But as for the very substance of this truth, the Church has, before God and men, the sacred duty to announce it, to teach it without any attenuation, as Christ revealed it, and there is no condition of times that can diminish the rigor of this obligation. It binds in conscience every priest to whom, in the ordinary or extraordinary ministry, is entrusted the care of instructing, admonishing, and guiding the faithful. It is true that the desire for heaven is in itself a more perfect motive than the fear of eternal punishments; but from this it does not follow that it is for all men also the most effective motive for keeping them away from sin and converting them to God. Meditate, beloved children, the words that the Lord, on the eve of His Passion, addressed to the Apostle Peter: "Behold, Satan asked to have you that he may sift you as wheat"; words of an impressive significance in the moment in which we live. These apply not only to the pastors, but also to the entire flock. In the formidable religious controversies of which we are witnesses, one can truly rely only on the faithful, who pray and strive, even at the cost of great renunciations, to conform their lives to the law of God. All others, in the spiritual order – and this is what is at stake – openly offer themselves to the blows of the enemy. 3) Another effect of the Mass for men, salutary not only for them personally, but also for families, will be that they will close their eyes and their hearts to everything in the press, in the "films," in the spectacles.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis – The official commentary notes that certain things offend modesty and violate moral law. Indeed, where, if not here, should the spirit of penance and self-denial truly be put into practice in union with Christ? When one considers, on the one hand, the nauseating obscenities and immodesties displayed in newspapers, magazines, on the screen, and on the stage, and, on the other hand, the inconceivable perversion of parents who take their children to delight in such horrors, shame and indignation rise to the face. The struggle against this plague, especially by reporting its manifestations to public authorities, has already achieved encouraging results, and We are confident that it will become increasingly effective and beneficial. Thanks be to God, in some nations, particularly those with a large film industry, Catholics are working methodically and with happy success to promote morality and dignity in the "film." May it

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please God that the faithful who will come to Rome during the Holy Year may bring back to their homelands the impression that even the Catholics of the City [Rome] know how to be vigilant and industrious in this field.

4) We also expect from the common attendance at Holy Mass another fruit of paramount importance: We mean the spirit of filial obedience and full adherence to the Roman Pontiff, and of fraternal and close union among themselves, whenever it is a matter of defending the cause of the Church. The cause of the Church! Its enemies have unleashed a violent campaign of words and writings against it. For them, all arguments, even the most absurd, are good, if they serve the purpose they aim for, and that purpose is to disrupt the unity and cooperation of Catholics, to shake their trust in the Vicar of Christ, the Bishops, and the Clergy. Their preferred weapon is calumny, because they well know that it is never entirely harmless, but it inoculates doubt, suspicion, and criticism in the minds, and in the hearts, a disaffection that sometimes reaches hatred. Thus, obedience and concord are exposed to the danger of being gradually corroded and destroyed. Recall the words of Christ concerning the "father of lies": the same applies to this campaign of calumnies. Tell your parishioners not to be seduced or misled; not to give credence to the enemy's false accusations; not to read his publications without a serious reason and without the necessary permission, and in any case without being sufficiently prepared to know how to respond to those attacks. Thus, the efforts of the adversary aimed at undermining [the Church] will be rendered vain.

[*Latin ed. p. 187*]

Acts of the Holy Father, Pope XII, 187, concerning [the matter] to alleviate, and if possible, to break the unity and compactness of Catholics, a unity whose visible foundation is the rock of Peter, and whose invisible source of strength is the divine Sacrifice and the holy Eucharistic Table. Many other fruits can still be gathered from the Mass for men. We have mentioned only some of those that seem most suited to the needs of the present time and best serve to prepare the hearts of the faithful of Rome for the Holy Year. With this confidence, invoking upon you and your apostolic work the grace of the Holy Spirit and the protection of the Immaculate Mother of the Redeemer, we impart to you, with a heartfelt effusion, Our paternal Apostolic Blessing.

PRAYER FOR THE JUBILEE YEAR 1950

O Almighty and eternal God, for the great grace of the Jubilee Year, we give you thanks from the heart. Heavenly Father, who sees all things, who searches and directs the hearts of men, we beseech you, in this time of grace and salvation, to make them docile to the voice of Your Son. Grant that the Jubilee Year may be for all a year of purification and sanctification, of

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interior life and expiation; may it be a year of blessed return to You and of abundant remission of sins. To those who suffer persecution for the sake of the faith, grant Your spirit of fortitude, that they may be unshakeably bound to Christ and His Church. Protect, O Lord, Your Vicar on earth, the bishops, priests, religious, members, and faithful. May all, clergy and laity, young people, adults, and the elderly, be closely united with each other in mind and soul, forming a firm rock upon which the assaults of Your enemies may be broken. May the love of all men for the many who are miserable, who live a life unworthy of their human condition, pressed down by poverty and hardship, be kindled in all hearts through Your grace. Rouse in the hearts of those who invoke You as Father, a hunger and thirst for social justice and fraternal charity, in deed and in truth. "Give peace, O Lord, in our days," peace to hearts, peace to families, peace to the homeland, and finally, peace to all nations. May the heavenly arch of peace and reconciliation illuminate the entire orb of the earth with the serene light of Your Divine Son, sanctifying it with His life and sufferings. O God of all consolation, great indeed is our misery, grievous are our sorrows.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Commentarium Officiale: There are countless necessities, but far greater is the trust we place in You. Conscious of our weakness, we entrust our affairs to You, as children do to their father, invoking the intercession and merits of the Most Glorious Virgin Mary and of all the Saints, and offering our humble prayers. Grant to the sick patience and health, to the young strength of faith, to young women chastity, to fathers of families prosperity and holiness, to mothers effectiveness in the duty of raising their children, to orphans a kind guardianship, to those exiled from their homes and to captives, their homeland; and finally, grant to all Your grace, the beginning and pledge of eternal happiness in heaven. Amen. PIUSPP. XII.

[*Latin ed. p. 189*]

The Sacred Consistorial Congregation, Act 189, Section 8.

SACRED CONGREGATION

CONSISTORIAL DECREE

Concerning the Indulgences and Graces for Latin America.

The distinguished privileges granted by the Most Holy Pope Leo XIII, of blessed memory, to the Ordinaries, Priests, and faithful of the dioceses of Latin America for a period of thirty years, were again generously extended by the Most Holy Pope Pius XI, of blessed memory, for a period of ten years, through Apostolic Letters dated April 30, 1929, which were confirmed by a

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Decree of the Sacred Consistorial Congregation dated April 18, 1939, until April 30, 1949.

Since, at the end of the aforementioned decade, the Ordinaries of Latin America, with the same additions, have requested that these privileges be extended, Our Most Holy Lord Pope Pius XII, after consultation with the Sacred Dicasteries, concerning matters pertaining to each, has deigned to confirm and grant, with certain modifications deemed appropriate, to all and each of the Ordinaries, Priests, and faithful of the dioceses and jurisdictions of Latin America, the following, until December 31, 1959, according to the manner set forth below:

1) Ordinaries of places may grant the faculty to parish priests or missionaries, in regions or places where, due to great distance or other impediments, it is difficult for them to obtain and transport blessed water from baptismal fonts, to bless baptismal water using a shorter formula, which was granted by Our blessed predecessor Pope Paul III to missionaries in Peru among the Indians, and which is now found in the Appendix of the Roman Ritual.

2) Parish priests and missionaries, if, due to lack of time or excessive fatigue, or for other serious reasons, they are unable to easily perform all the ceremonies prescribed for the baptism of adults, may use only the rites which are found in the Constitution of Our blessed predecessor Pope Paul III, dated June 1st.

[*Latin ed. p. 190*]

The provided text does not contain any quotations from Sirach 23:32. Therefore, no changes are required.

190 The Acts of the Apostolic See – Official Commentary, dated MDXXXVII, are designated, so that they may be lawfully used, with the prior consent of the Ordinary. 3) Furthermore, Ordinaries of places may, except for the General Vicar without the special mandate of his own Ordinary, appoint priests to administer the Sacrament of Confirmation, provided that, as far as possible, they are constituted in some ecclesiastical dignity, or are exercising the office of a vicarious, but never simple priests residing in those places where the aforementioned Sacrament is to be administered; with the Sacred Congregation for the Discipline of the Sacraments' Instruction for a simple priest, delegated by the Apostolic See, administering the Sacrament of Confirmation being observed (A. A. S., XXVII, 11 seq.). 4) The same Ordinaries may delegate priests to assist at marriages according to the form established by law, who, for the sake of missions, are engaged in evangelizing the faithful or in performing another exercise of piety in distant regions, separated from the parochial seat, with those missions continuing, in the absence of the Ordinary, or the parish priest, or the cooperating vicar, and with the provisions observed, which, as circumstances permit and the conditions of the place and time

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allow, must precede the celebration of marriage, according to Canon 1019 and following of the Code of Canon Law; provided, however, that express mention of this Apostolic Indult is made in each case, and that the sacred canons are always firmly observed, both regarding the rights of the parish priest to be observed, and regarding the inscription to be made in the parochial books. 5) Ordinaries may also grant dispensations regarding purely ecclesiastical impediments to marriage, from which the Holy See is accustomed to grant dispensations, except for impediments arising from the Holy Orders or from affinity in the direct line, consummated by marriage; except also, due to the gravity of the matter, for the impediment mentioned in Canon 1075, nos. 2, 3; and finally, except for impediments of mixed religion and different worship, unless special faculties have been obtained from the Supreme Congregation of the Holy Office. Likewise, permission is granted to them to determine and declare the legitimacy of the children of those about to marry, provided that the child was not conceived in adultery; provided, however, that in each case, even in granting dispensations, express mention of this Apostolic Indult is made. 6) To the faithful entering into marriage, it is granted that they may receive the blessing of marriage at any time of the year, provided that, during those times in which marriages are prohibited by the Church, they abstain from excessive pomp; but it is to be understood that, if the nuptial blessing is granted outside of Mass, the formula in the appendix « de Matrimonio » of the Roman Ritual is to be used.

[*Latin ed. p. 191*]

The Sacred Congregation, in its 191st Consistorial Decree, 7) Likewise, it is permitted to use Sacred Oil, even if it is old, but not older than two years, provided that it is not corrupted, and that, with all due diligence, newer or more recent Sacred Oils cannot be obtained. 8) Ordinaries may permit priests to use a portable altar, provided, however, that such use is only for the good of the faithful and in those places where there is no church or public oratory, or where the parish church is far distant, and not at sea; provided that the place of celebration is suitable and honorable, that it be celebrated upon a sacred stone, and that the pastors and other priests to whom this faculty is granted, instruct the faithful present with an explanation of the Holy Gospel or with catechesis. 9) Ordinaries may grant priests the faculty of celebrating the Holy Sacrifice of the Mass on a ship, only during the time of travel, provided that the place where the Mass is to be celebrated does not present anything indecent or unbecoming, and that the sea or river is so calm that there is no danger of any spillage of the Sacred Species from the Chalice; and if another priest, wearing a surplice, is present, he shall assist the celebrating priest. 10) To all Christians in Latin America, it is permitted from the Sunday of Septuagesima until the feast of the Holy Apostles Peter and Paul to fulfill the precept of annual Confession

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and Communion. 11) To the same Christians, it is granted, if they live in places where it is absolutely impossible or at least very difficult to have access to a confessor, that they may gain the Indulgences and Jubilees which require Confession and Communion and fasting, provided that, observing the fast, they are at least contrite of heart, with a firm purpose of amendment, and that, as soon as they can, they will confess. Given in Rome, from the offices of the Sacred Congregation Consistorial, on March 26, 1949. Fr. A. I. Card. PIAZZA, Bishop of Sabina, and Mandel, Secretary. L. © S. B. Renzoni, Assistant.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary II CHURCH APPOINTMENTS. Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Congregation of the Consistory, has, with divine Providence, provided new pastors for the following churches: On February 21st, 19^9, the Cathedral Church of Lomza was assigned the Reverend Caeslaus Falkowski, professor of ecclesiastical history at the archiepiscopal seminary of Vilna (Bialystok). On March 15th, the Cathedral Church of Caruare was assigned the Reverend Paul Hippolytus de Souza Liborio, General Vicar of the Teresian diocese. On March 18th, the titular episcopal church of Pitana was assigned the Most Reverend Emanuel Ledvina, formerly Bishop of Corpus Christi. On March 18th, the titular episcopal church of Agbia was assigned the Reverend Ignatius a Ribeirao Preto, in the world John dal Monte, O. F. M. C., whom he appointed as Coadjutor with the right of succession to the Most Reverend Pius Freitas Silveira, Bishop of Joinville. On March 20th, the titular episcopal church of Axomita was assigned the Reverend Charles H. Helmsing, director of the Work of the Propagation of the Faith in the Archdiocese of St. Louis, whom he appointed as Auxiliary to the Most Reverend Joseph E. Ritter, Archbishop of St. Louis. On March 20th, the titular episcopal church of Helenopolis in Palestine was assigned the Reverend Aloysius John Guyot, General Vicar of the Archdiocese of Bordeaux, whom he appointed as Coadjutor with the right of succession to the Most Reverend Theophilus Maria Louvard, Bishop of Coutances. On March 30th, the Cathedral Church of Penedo was assigned the Reverend Felix da Cuncha Vasconcellos, O. F. M. On April 1st, the titular archiepiscopal church of Laodicea in Syria was assigned the Most Reverend Guidon Aloysius Bentivoglio, from the Cistercian Congregation of St. Bernard in Italy, formerly Bishop of Avellino, whom he appointed as Coadjutor with the right of succession to the Most Reverend Carmel Patanè, Archbishop of Catania. On April 8th, the Cathedral Church of Padua was assigned the Most Reverend Jerome Bartholomew Bortignon, formerly Bishop of Belluno and Feltre. On April 8th, the Cathedral Church of Oviedo was assigned the Most Reverend

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Francis Xavier Lauzurica y Torralba, formerly Bishop of Palencia.

[*Latin ed. p. 193*]

The Sacred Congregation of Rites, 193, in Paris. Concerning the Beatification and Canonization of the Venerable Servant of God, Anne Marie Javouhey, Foundress of the Institute of the Sisters of St. Joseph (of Cluny). Regarding the Question of Whether, with the approval of her virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable Servant of God. The Most Merciful God, in order to repair the damages inflicted upon civil and religious society by the most grievous disturbances which, at the end of the eighteenth century and the beginning of the nineteenth, had undermined all order in France, raised up many men and women who devoted themselves to the preaching of the Gospel, to the education and instruction of children and young people, to the care of the sick, and to providing all kinds of assistance to the poor and the needy; and among these, not a few were raised to the highest honors. Among these, the Venerable Anne Marie Javouhey justly deserves to be numbered. For she was born in the year 1779 in a place commonly called Jallange, within the territory of the Diocese of Dijon; she was raised piously by her parents; and, as a young woman, during the persecution of Catholics, she found great joy in hiding priests who were being driven from their homes and sought after for death, in guarding that the sacred mysteries might be celebrated secretly, in caring for the gravely ill so that they would not lack divine assistance, and in teaching catechism to boys and girls. When the persecution somewhat diminished, moved by a divine impulse, she founded a new Institute under the patronage of St. Joseph the Patriarch in 1805 in Cabillon; and seven years later, she transferred its motherhouse to Cluny. Burning with apostolic zeal, she sent her daughters to even distant regions; and she herself, for many years, worked wonders in French Guiana, and shone forth with heroic virtues – especially with charity and fortitude. In the year 1851, she peacefully departed this life in Paris. 14 - ACTA, vol. XVI, n. 5. - 25-4-1949.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. In accordance with the laws established by the Church in 1907, a decree concerning the writings was published, and in the following year, the cause for her beatification was introduced. In 1909, this Holy Congregation issued a decree concerning the cult never previously rendered. After Apostolic investigations, both in the Parisian and Port-au-Prince tribunals, and after considering these, on May 27, 1937, by the authority of Pope Pius XI, this Holy Congregation declared that the virtues of the Servant of God had been exercised in a heroic degree. More recently, on December 19 of the past year, after approving two miracles, wrought by her singular intercession,

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a decree was issued. In order that all that is required by the sacred canons for beatification may have been scrupulously observed, before the Pontiff, by the Most Reverend Cardinal Prefect or Relator, before all the Cardinals, Prelates, official Fathers, and Consultors, the following question must be proposed: Whether, with the approval of heroic virtues and of two miracles, it is permissible to proceed to the solemn beatification of the Venerable. The aforementioned Cardinal of the Holy Roman Church, Prefect and Promoter of the cause, put this question in the general Congregation on January 18 of this year. All those present unanimously gave their affirmative vote. The Most Blessed Father postponed giving his judgment until this day, praying that divine favor and the prayers of those present might be granted. Therefore, the aforementioned Cardinal of the Holy Roman Church, Prefect and Relator of the cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and with the utmost sacred piety, he declared: It is permissible to proceed to the solemn beatification of the Venerable Anne Mary Javouhey. He ordered that this decree be promulgated and recorded in the acts of the Holy Congregation of Rites, and that Apostolic letters, sealed with the Fisherman's ring, be issued concerning the solemn beatification to be celebrated at any time in the Vatican Basilica. Given in Rome, on February 13, 1949. 68 C. Card. MIGARA, Bishop of Velletri, Prefect. L. S. F. A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 195*]

The Sacred Congregation of Rites, 195 II, BRIXIEN. CONCERNING THE CANONIZATION OF BLESSED BARTHOLOMEA CAPITANIO, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CHARITY. REGARDING A DOUBT: Whether, with the approval of two miracles obtained after the granting of veneration by the Apostolic See, it is permissible to proceed to the canonization of the aforementioned Blessed. Saint Lawrence of Brindisi, explaining that passage from the Gospel concerning the mustard seed and the leaven, writes: "Here are contained two sacred mysteries, humility and the charity of Christ, in each parable; humility, because the mustard seed is the smallest, and the leaven is small and of little price and value; but charity, because the mustard seed is very hot, almost entirely fiery; and the leaven, likewise, with its heat, permeates the dough and makes it grow" (Op. Omn. vol. V, p. 19, Padua, 1938). Blessed Bartholomew Capitanio was truly the mustard seed and the leaven, through humility and charity; and, similar to mustard and leaven, through the Institute founded by her, which, perfected according to the mind of Blessed Vincentia Cerosa and spread throughout the world, has gained countless souls for God and led them to Christian perfection. We have said that Blessed Bartholomew shone, which is not only confirmed by the widespread fame of her sanctity among the Christian people; hence,

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the cause for her Beatification was introduced in this Sacred Congregation on March 8, 1866, 33 years after her holy death; but also because this cause has progressed so far that, and heroic virtues were approved on January 6, 1902, and miracles were approved on May 2, 1926, and the honors of Beatification were conferred upon her on May 30, 1926. Indeed, with new, extraordinary signs, the cause for canonization was resumed on April 17, 1940; and these, as true miracles, were approved by decree on February 13 of this year. In order that it may be legally established that all that is required by the sacred canons for canonization has been observed by this Sacred Congregation, the doubt to be discussed is: Whether, with the approval of two miracles, after the granting of veneration by the Apostolic See to the aforementioned Blessed, it is permissible to proceed to the solemn canonization of her. This matter is to be discussed in the General Congregation before His Holiness Pope Pius XII, by the Most Reverend Cardinal Frederick Tedeschini, concerning the cause...

[*Latin ed. p. 196*]

Acts of the Apostolic See, 196, the Commentator Official or Relator, proposed on February 22nd; to which all present, Most Reverend Cardinals, Official Prelates, and Consultor Fathers, responded with unanimous and favorable assent. The Most Blessed Father, however, considered it prudent to defer his decision for a time, so that it might be illuminated by greater divine light. He chose this day, March 6th, the first Sunday of Lent, to announce his decision. Therefore, with the Most Reverend Cardinals Frederick Tedeschini, the cause's Promoter, and the following Prefect of the Sacred Roman Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, having piously celebrated the holy sacrifice of the Mass, he declared: "It is safe to proceed to the solemn canonization of Blessed Bartholomew Capitanio." He then ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 6th, in the year of Our Lord 1949.

† E. Card. MICARA, Bishop of Velletri, Prefect.

L. S. A. Carinci, Archbishop of Seleucia, Secretary.

III. CONCERNING THE CANONIZATION OF BLESSED MARY JOSEPH ROSSELLO, OF THE THIRD ORDER OF SAINT FRANCIS, FOUNDRESS OF THE INSTITUTE OF DAUGHTERS OF OUR LADY OF MERCY.

ON THE QUESTION OF WHETHER, with the approval of two miracles following the granting of the devotion to the aforementioned Blessed by the Apostolic See, it is safe to proceed to her solemn canonization.

The more a person strives to imitate the life of Christ, the more he attains Christian perfection, as the Lord says: "Then Jesus said to his disciples: If

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any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt 16:24). Therefore, no one can follow Christ unless he first restrains his own passions and loves God with all his heart and soul, and also loves his neighbor for the sake of God, being ready, if necessary, even to the ultimate sacrifice of himself, to spend his very life, either for the glory of God or for the salvation of his neighbor.

Blessed Mary Joseph Rossello was born near Albissola Marina, near Savona, under the guidance of a Bishop, and founded the Institute of Daughters of Our Lady of Mercy, in the year...

[*Latin ed. p. 197*]

The Sacred Congregation of Rites was established in 197 in 1837, and, impelled by a fervent love of God, it denied itself, dedicating itself to the salvation of souls, managing games, hospitals, and establishing refuges for penitent women, founding a college for the training of clerics, and performing many other almost countless works, trusting in one God, and under the special patronage of Saint Joseph, whose name she wished to associate with that of the Blessed Virgin in her religious order. In the year 1880, she passed away. While the laws to be observed were duly observed, her cause for beatification was introduced to this Sacred Congregation in 1924; her heroic virtues were approved in 1936, and the miracles were approved in 1938, the solemnity of her beatification being granted by Pope Pius XI of blessed memory in 1938. With new signs being added, the cause was resumed in 1941, and two miracles were approved on the 13th day of the last past month. Therefore, in order to ensure that all that is prescribed by law for canonization has been observed, nothing further was required than to discuss the following question: Whether, with the approval of two miracles, and after the Apostolic See has granted the same Blessed veneration, it is permissible to proceed to the solemn canonization of her. This matter was proposed to the undersigned Cardinal, Prefect of the Sacred Roman Congregation and promoter of the cause, in a meeting of the Sacred Congregation on February 22nd, in the presence of His Holiness Pope Pius XII, to which all, both Cardinals, and Prelate Officials and Consultor Fathers, responded with unanimous affirmative agreement. The Most Blessed Father, however, considered it prudent to await a clearer manifestation of divine approval before delivering his final judgment. Therefore, after fervent prayers, he chose this first Sunday of the Sacred Lenten season to deliver his judgment. Wherefore, he summoned the undersigned Cardinal, promoter of the cause, and also the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after a sacred rite was celebrated, he declared: "It is permissible to proceed to the solemn canonization of the Blessed Mary Joseph Rossello." And this decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 6th day of March in the year of our

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Lord 1949.

[Signature] C. Card. MIGARA, Bishop of Velletri, Prefect.

[Signature] L. S. F. A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 198*]

198 Acta Apostolicae DIARII Sedis - Commentarium Officiale ROMANAE CURIAE SECRETARIAE STATI NOMINE: With letters from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint: March 5th » April 1949. The Reverend Father Bea, Augustine, of the Society of Jesus, Consultor to the Sacred Congregation of the Holy Office. » The Reverend Father Grammatico, Albert, of the Order of Carmelites of the Ancient Observance, Consultor to the Sacred Congregation of the Council (I section). » The Reverend Father Muzio, Joseph, of the Salesian Society of Saint John Bosco, Consultor to the Sacred Congregation of the Council (I section). Furthermore, with letters from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint: Prelates Domestic of His Holiness: January 10, 1946. Monsignor Kümmelmann, Gregory, of the Archdiocese of Bamberg. » Monsignor de Andrada Lima, Joseph, of the Archdiocese of San Salvatore della Baia. » Monsignor Mata, Annibale, of the same archdiocese. » » » Monsignor Silva, Appius, of the same archdiocese. March 2nd » Monsignor Graf, George, of the Diocese of Augusta. October 30th » Monsignor Oesch, Albert, of the Diocese of San Gallo. November 23rd » Monsignor Meisenzahl, Joseph, of the Diocese of Würzburg. December 21st » Monsignor Belanger, Renato, of the Diocese of Golfo S. Lorenzo. » » » Monsignor Karas, Joseph, of the Diocese of S. Ippolito. » » » Monsignor Laaber, Francis, of the same diocese. » » » Monsignor Matzinger, Stephen, of the same diocese. » Monsignor Schrattenholzer, Louis, of the same diocese. March 23, 1947. Monsignor Kranz, Gaspard, of the Diocese of Treves.

[*Latin ed. p. 199*]

Diarium Romanae Curiae 199, May 25, 1947. Monsignor Simone Hirt, of the Archdiocese of Freiburg im Breisgau.

Monsignor Giuseppe Vögtle, of the same Archdiocese.

Monsignor Serpa do Rosario Noronha Castiglio, of the Archdiocese of Goa.

June 20. Monsignor Carlo Breuer, of the Diocese of Berlin.

Monsignor Giuseppe Stoiber, of the Archdiocese of Vienna.

Monsignor Leopoldo Uhi, of the same Archdiocese.

November 27. Monsignor Carlo Draxler, of the Diocese of St. Hippolytus.

Monsignor Carlo Frank, of the same Diocese.

December 26. Monsignor Nicola Quitadamo, of the Archdiocese of Man-

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fredonia.

January 8, 1948. Monsignor Francesco Calandrone, of the Diocese of Savona.

Monsignor Giacomo Cerniti, of the same Diocese.

Monsignor Giuseppe Fazio, of the same Diocese.

Monsignor Alfonso Maria Frecceri, of the same Diocese.

May 13. Monsignor Tommaso A. Carney, of the Diocese of Galveston.

Monsignor Michele I. Daly, of the same Diocese.

Monsignor Enrico A. Dronilket, of the same Diocese.

Monsignor Giacomo M. Kirwin, of the same Diocese.

August 11. Monsignor Giovanni J. Lawley, of the Diocese of Harrisburg.

Monsignor Giovanni A. Maguire, of the same Diocese.

Monsignor Giuseppe J. Schweich, of the same Diocese.

September 21. Monsignor Giorgio L. Smith, of the Diocese of Charleston.

September 22. Monsignor Antonio Corvi (Rome).

September 28. Monsignor Giuseppe Gubinelli, of the Diocese of Matelica.

Monsignor Giorgio J. Buttner, of the Archdiocese of Newark.

Monsignor Giovanni H. Clark, of the same Archdiocese.

Monsignor Guglielmo A. Costelloe, of the same Archdiocese.

Monsignor Giovanni J. Gormëly, of the same Archdiocese.

Monsignor Giacomo A. Hughes, of the same Archdiocese.

Monsignor Giuseppe M. Kelly, of the same Archdiocese.

Monsignor Giorgio M. Murphy, of the same Archdiocese.

Monsignor Giacomo J. Owens, of the same Archdiocese.

Monsignor Andrea I. Schonhart, of the same Archdiocese.

October 3. Monsignor Giuseppe Linkenmeyer, of the Archdiocese of Dubuque.

October 20. Monsignor Giuseppe Baron, of the Diocese of Berlin.

November 9. Monsignor Agostino Pallaroni, of the Diocese of Piacenza.

November 13. Monsignor Gavino Melas, of the Diocese of Ozieri.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary, November 13, 1948. Most Reverend Michele Krupavicius, of the diocese of Vilkaviskis.

14 " " Most Reverend Thomas Burke, of the diocese of Burlington.

" " " Most Reverend Joseph Campeau, of the same diocese.

" " " Most Reverend Charles Delnotaro, of the same diocese.

" " " Most Reverend Joseph Pariseau, of the same diocese.

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" " " Most Reverend Francis Welch, of the same diocese.

19 " " Most Reverend Ferdinand Simonetti, of the archdiocese of Lucca.

21 " " Most Reverend Dino Spiteri, of the diocese of Parenzo and Pola.

25 " " Most Reverend Thomas Me Mahon, of the archdiocese of New York.

26 " " Most Reverend Peter Le Net, of the diocese of Les Cayes.

December 7 " " Most Reverend Giovanni Colombo, of the archdiocese of Milan.

9 " " Most Reverend Richard Glennon, of the archdiocese of Dublin.

" " " Most Reverend Francis Pititto, of the diocese of Mileto.

" " " Most Reverend Anthony Meies Virdis, of the diocese of Ozieri.

" " " Most Reverend Giacomo Ferrari, of the diocese of Piacenza.

13 " " Most Reverend Patrick Condón, of the diocese of Armidale.

" " " Most Reverend John Me Dermott, of the same diocese.

" " " Most Reverend Anthony Del Vecchio, of the archdiocese of Cosenza.

" " " Most Reverend Dominic Picchinenna, of the diocese of Melfi and Rapolla.

" " " Most Reverend Gregory Procopio, of the diocese of Squillace.

21 " " Most Reverend Francis Gugliada, of the diocese of Tortona.

29 " " Most Reverend Marcello Magliocchetti (Rome).

January 10, 1949. Most Reverend Frederick W. Burkhart, of the diocese of Columbus.

" " " Most Reverend Tiburtin A. Goebel, of the same diocese.

" " " Most Reverend Thomas L. Nolan, of the same diocese.

" " " Most Reverend Anthony G. Schlernitzauer, of the same diocese.

16 " " Most Reverend Eligio Bertolucci, of the diocese of Apuanìa.

" " " Most Reverend Erminio Macacek, of the patriarchate of Venice.

18 " " Most Reverend Luigi Daffini, of the diocese of Brzesc.

" " " Most Reverend Wilfrido Carbonneau, of the diocese of St. John of Québec.

" " " Most Reverend Emiliano Frenetti, of the same diocese.

30 " " Most Reverend Joseph Coscia, of the archdiocese of Benevento.

" " " Most Reverend Biagio Musto, of the same archdiocese.

" " " Most Reverend Kinnappa Kadathala, of the diocese of Guntur.

" " " Most Reverend Joseph Gennari, of the diocese of Lodi.

" " " Most Reverend Bernardino Caselli, of the archdiocese of Turin.

February 1 " " Most Reverend Horatio Boeri, of the diocese of Albenga.

[*Latin ed. p. 201*]

Diarium Romanae Curiae, page 201. Secret chamberlains extraordinary

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of His Holiness: July 27, 1944. Monsignor Giuseppe Kunstmann, of the diocese of Augusta. Monsignor Giovanni Strobl, of the same diocese. October 26. Monsignor Giovanni Marschang, of the diocese of Aix-la-Chapelle. November 9. Monsignor Enrico Doergens, of the same diocese. Monsignor Enrico Czeloth, of the archdiocese of Paderborn. November 30. Monsignor Ulderico Müller, of the diocese of Augusta. January 22, 1946. Monsignor Antonio Seatl, of the archdiocese of Bamberg. March 14. Monsignor Riccardo Schwickert, of the diocese of Limburg. May 2. Monsignor Emiliano Janik, of the diocese of Passau. Monsignor Ludovico Penzkofer, of the same diocese. August 8. Monsignor Giuseppe Thalhamer, of the archdiocese of Munich and Freising. September 26. Monsignor Leopoldo Kuhn, of the diocese of Uruguana. Monsignor Vincenzo Testani, of the same diocese. November 11. Monsignor Francesco Saverio de Macedo, of the diocese of Penedo. Monsignor Dionisio de Medeiros, of the same diocese. November 23. Monsignor Enrico Mcopelli, of the diocese of Piracicaba. December 21. Monsignor Giovanni Hofmann, of the diocese of St. Hippolytus. January 12, 1947. Monsignor Luigi Carlo de Oliveira, of the archdiocese of Ma. Monsignor Girolamo Madureira Mancini, of the diocese of Guaxupé. Monsignor Gerardo Maiella do Amarai Teixeira, of the same diocese. Monsignor Bernardo Hennen, of the diocese of Treves. Monsignor Federico Helm, of the archdiocese of Freiburg im Breisgau. Monsignor Lorenzo Aguiar, of the diocese of Valparaiso. Monsignor Adriano Espinoza Dubie, of the same diocese. Monsignor Elladio Lazcano, of the same diocese. Monsignor Nemesio Marambio, of the same diocese. Monsignor Luigi Alberto Rivera, of the same diocese. Monsignor Isaia Rojas, of the same diocese. Monsignor Guglielmo Ruiz Santander, of the same diocese. Monsignor Giuseppe Krapf, of the archdiocese of Salzburg. Monsignor Gioacchino Vincenzo da Costa, of the archdiocese of Evora. Monsignor Emanuele Matos Soares, of the diocese of Porto. Monsignor Leopoldo Schmid, of the diocese of St. Hippolytus.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary, December 27, 1947. Monsignor Giovanni Steiner, of the same diocese. February 3, 1948. Monsignor Antonio De Oliveira Reis, of the Patriarchate of Lisbon. Monsignor Cardinal Igino, of the Archdiocese of Gaeta. April 13, Monsignor Francesco Hanus, of the Diocese of Berlin. May, Monsignor Calogero Cascio, of the Diocese of Agrigento. May 20, Monsignor Antonio Gassar, of the same diocese. May 20, Monsignor Calogero Polizzi, of the same diocese. May 20, Monsignor Calogero Variotempo, of the same diocese. June 2, Monsignor Pietro Whitty, of the Archdiocese of Liverpool. Monsignor Guido Terranova, of the Archdiocese of Salerno. July 14, Monsignor Avelino Costas, of the Diocese of Santa Croce della Sierra. August 3, Monsignor Giuseppe J. Harnett, of the Archdiocese of Philadelphia.

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Monsignor Giacomo M. Boyle, of the Archdiocese of Saint Anthony. Monsignor Pietro L. Foegelle, of the same Archdiocese. September 10, Monsignor Giuseppe L. Manning, of the same Archdiocese. September 26, Monsignor Pustka Giuseppe A., of the same Archdiocese. October 9, Monsignor Stack Kenneth G., of the Diocese of San Diego. October 20, Monsignor Luigi Calcaterra, of the Diocese of Matelica. November 9, Monsignor Giacomo F. Looney, of the Archdiocese of Newark. November 13, Monsignor Tommaso H. Powers, of the same Archdiocese. Monsignor Luigi Gentile, of the suburbicarian Diocese of Sabina and Poggio Mirteto. Monsignor Amleto Vitelli (Rome). Monsignor Pasquale Venezia, of the Diocese of Avellino. Monsignor Gaetano Travagliane, of the Diocese of Patti. Monsignor Alessandro Franceschi, of the Diocese of Massa Marittima. Monsignor Ignazio Starkus, of the Diocese of Vilkaviskis. Monsignor Giovanni Magri, of the Diocese of Caltanissetta. Monsignor Geysam Havass, of the Diocese of Csanád. Monsignor Nicola Riezzo, of the Diocese of Lech. Monsignor Ottavio Casuscelli, of the Diocese of Mileto. Monsignor Pasquale De Lorenzo, of the same diocese. Monsignor Domenico Perri, of the same diocese. Monsignor Alessandro Casale, of the Diocese of Novara. Monsignor Edoardo Piana, of the same diocese. Monsignor Anselm Carini, of the Diocese of Piacenza. Monsignor Stefano Fumagalli, of the same diocese.

[*Latin ed. p. 203*]

Diarium Romanae Curiae 203, December 9, 1948. Monsignor Guido Tannai, of the same diocese. Monsignor Carlo Persico, of the archdiocese of Sorrento.

Monsignor Felice Galli, of the diocese of Viterbo.

Monsignor Aldo Balduin, of the diocese of Atri. Monsignor Ennio Giusberti, of the same diocese.

Monsignor Giovanni Apa, of the archdiocese of Catanzaro. Monsignor Michele Barbarito, of the same archdiocese.

Monsignor Pietro Fragola, of the same archdiocese. Monsignor Alfonso Chiodo, of the archdiocese of Cosenza. Monsignor Francesco Cozza, of the same archdiocese. Monsignor Gaetano Fata, of the same archdiocese.

Monsignor Gilberto Schmenk, of the diocese of Wichita.

Monsignor Leonzio Wiprächtiger, of the diocese of Basle.

Monsignor Giuseppe Michelucci, of the archdiocese of Lucca.

Monsignor Curzio Breschi, of the diocese of Massa Marittima.

January 10, 1949. Monsignor Giuseppe L. Ceusins, of the diocese of Columbus. Monsignor Giorgio Oliviero Mason, of the same diocese. Monsignor Roland T. Winel, of the same diocese.

Monsignor Angelo Lanzoni, of the diocese of Faenza. Monsignor Luigi Damonte, of the archdiocese of Genoa. Monsignor Ernesto Castagna, of the

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diocese of Ischia. Monsignor Vincenzo Senese, of the same diocese.

Monsignor Anthony Mauro, of the archdiocese of Reggio Calabria.

Monsignor Frederick Gioacchino, of the diocese of Piazza Armerina. Monsignor Giuseppe Ciampolillo, of the diocese of Sant'Angelo dei Lombardi. Monsignor Umberto Mezzaroba, of the patriarchate of Venice.

Monsignor Stanislao Nowicki, of the diocese of Lodz. Monsignor Stephen Rembowski, of the same diocese. Monsignor Anthony Woroniecki, of the same diocese. Monsignor Peter Dudziec, of the diocese of Plock. Monsignor Zdzislao Piechna, of the same diocese.

Monsignor Richard Senti, of the diocese of San Gallo. Monsignor Amedeo Palmieri, of the diocese of Cariati.

Monsignor Anthony Haller, of the archdiocese of Trento. Monsignor Giuseppe Lona, of the same archdiocese.

February 1. Monsignor Lorenzo Holzer, of the apostolic vicariate of Finnland. Monsignor Conti Ferrerò, of the diocese of Orte. Monsignor Mario Zanchiu, of the diocese of Padua.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary, February 1, 1949. Monsignor Venturini Leopardo, of the diocese of Viterbo and Tuscania.

Monsignor Pasquetti Lelio, of the diocese of Vittorio Veneto.

Monsignor Zappulla Nunzio, of the diocese of Noto.

Monsignor Oapula Giovanni, of the diocese of Ampurias and Tempio.

Monsignor Angioni Anthony, of the diocese of Ozieri.

Monsignor Tickle Geraldo W., of the diocese of Shrewsbury.

Monsignor Basile Felice, of the diocese of Nola.

Monsignor Borrasi Romano, of the same diocese.

Monsignor Cannavacciulo Domenico, of the same diocese.

Monsignor D'Amelio Umberto, of the same diocese.

Monsignor Esposito Nicola, of the same diocese.

Monsignor Giuliano Salvatore, of the same diocese.

Monsignor Graziano Anthony, of the same diocese.

Monsignor Sperandeo Matteo, of the same diocese.

Monsignor Croce Vincenzo, of the diocese of Castellammare di Stabia.

Monsignor CiarroccM Mario, of the diocese of Montalto.

Monsignor Carbone Carlo (Rome). Extraordinary Knights of the Holy See, in the Order of the Sword and Mantle: April 4, 1946.

Mr. Towle Raimondo, of the diocese of Eichstätt. December 23, 1948.

Mr. Cartier Pietro Camillo, of the Archdiocese of New York.

Honorary Chaplains in Peacock Attire of His Holiness: December 21,

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1946.

Monsignor Feiertag Francesco, of the diocese of Sant'Ippolito.

Monsignor Höfinger Leopoldo, of the same diocese.

Monsignor Riedl Giovanni, of the same diocese. November 13, 1948.

Monsignor Dassi Lorenzo, of the Archdiocese of Udine.

Monsignor Fabrizio Vincenzo, of the diocese of Melfi and Rapolla.

Monsignor Roseo Francesco, of the same diocese. January 16, 1949.

Monsignor Foti Francesco, of the diocese of Acireale.

Monsignor Fatane Salvatore, of the same diocese.

Monsignor Zawistowski Romualdo, of the diocese of Plock. February 1.

Monsignor Rossi Attilio (Rome). Honorary Chaplains Extra Urbem of His Holiness: February 17, 1949.

Monsignor Tattanelli Ettore, of the diocese of Cortona.

Monsignor Romei Domenico, of the diocese of Avellino.

[*Latin ed. p. 205*]

From the Roman Curia Diary, No. 205: HONORS. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, may He reign happily, has deigned to bestow: The Order of Saint Gregory the Great, civil class: November 23, 1946. Upon Mr. Giovanni de Villenfagne de Vogelsank, of the diocese of Liege. July 16, 1947. Upon Mr. Vario Breuer, of the diocese of Aix-la-Chapelle. February 3, 1948. Upon Mr. Vincenzo Calvino (Rome). October 28. Upon Mr. Adolfo Trabaldo Togna, of the archdiocese of Vercelli. December 11. Upon Mr. Flaminio Trabaldo Togna, of the same archdiocese. Upon Mr. Camillo Ventrone, of the archdiocese of Capua. Upon Mr. Mario Martelli, of the diocese of Novara. Upon Mr. Ignazio Tiboni, of the same diocese. Upon Mr. Anselmo Caccia, of the archdiocese of Pisa. January 17, 1949. Upon Mr. Giovanni Sehnaoui, of the archdiocese of Damascus. January 18, 1949. Upon Mr. Alessandro Frigerio, of the archdiocese of Milan. Upon Mr. Francesco Arduini, of the diocese of Verona. Upon Mr. Antonio Nicoletti, of the same diocese. January 20. Upon Mr. Carlo Angeli, of the archdiocese of Florence. January 28. Upon Mr. Giuseppe Pizzillo, of the archdiocese of Monreale. Upon Mr. Nicola Rocco, of the archdiocese of Naples. Upon Mr. Oreste Pieroni, of the archdiocese of Sassari. Upon Mr. Giuseppe Leimonas, of the diocese of Vilkaviskis. January 30. Upon Mr. Adib Maakad, of the Patriarchate of Antioch of the Melchites. February 3. Upon Mr. Pietro De Antoni, of the archdiocese of Udine. February 7. Upon Mr. Alessandro Baldassini, of the diocese of Pesaro. February 17. Upon Mr. Carlo Liotta, of the archdiocese of Ancona. Upon Mr. Emilio Parma, of the archdiocese of Milan. January 19. Upon Mr. Ghali El Masri, of the Patriarchate of Alexandria of the Copts. Upon Mr. Antonio Goubrail, of the same Patriarchate. Upon Mr. Antonio Selim, of the same Patriarchate. Upon

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Mr. Stefano Cavazzoni, of the archdiocese of Milan. January 23. Upon Mr. Eugenio Wernert (France). The Order of Saint Gregory the Great, military class: May 11, 1948. Upon General Geoffrey P. Balduin (U.S.A.).

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of Saint Gregory the Great, Civil Class: May 23, 1948. To Mr. Giacomo Hamblen, of the diocese of Galveston. To Mr. Bernardo G. Hamilton, of the same diocese. To Mr. Giovanni Lewis Lopez, of the same diocese. To Mr. Giovanni R. Mulvey, of the same diocese. To Mr. Giacomo F. Nash, of the same diocese. To Mr. Giorgio A. Rick, of the same diocese. July 4th. To Mr. Gaetano Nasta, of the diocese of Mazzara del Vallo. To Mr. Carlo Boccardo (Rome). To Mr. Enrico H. Haywood, of the diocese of Trenton. August 21st. To Mr. Edoardo J. Jennings, of the same diocese. To Mr. Antonio P. Kearns, of the same diocese. To Mr. Giovanni P. Me Guinness, of the same diocese. September 26th. To Mr. Antonio Ruberto, of the diocese of Trivento. October 28th. To Mr. Emilio Boccart, of the diocese of Namur. November 25th. To Mr. Doctor Wahba el Masri (Egypt). December 9th. To Mr. Marino Rizzi, of the diocese of Cremona. January 28, 1949. To Mr. Nicola Milano, of the Archdiocese of Amalfi. To Mr. Pasquale Pansa, of the same archdiocese. To Mr. Giuseppe Toutounghi, of the Patriarchate of Antioch of the Melchites. To Mr. Nasri Toutounghi, of the same Patriarchate. To Mr. Luigi G. Camilleri, of the Apostolic Vicariate of Egypt. To Mr. Carlo Sigurtà, of the diocese of Verona. February 3rd. To Mr. Ugo Perrone, of the Archdiocese of Reggio Calabria. February 17th. To Mr. Aryan Mourad, of the Patriarchate of Alexandria of the Copts. To Mr. Atalia Sahyoun, of the same Patriarchate. The Commandery of the Order of Saint Sylvester: December 17, 1945. To Mr. Vincenzo Cosse de Maulde, of the diocese of Tournai. July 1, 1947. To Mr. Ferdinando Habel, of the Archdiocese of Vienna. February 29, 1948. To Mr. Vitantonio Di Cagno, of the Archdiocese of Bari. To Mr. Giuseppe Tansella, of the same archdiocese. August 11th. To Mr. Vittorio Ferraris, of the Archdiocese of Milan. October 24th. To Mr. Alfonso Ravina, of the diocese of Albenga. To Mr. Domenico Centola, of the Archdiocese of Bari. To Mr. Giuseppe Barbera, of the diocese of Biel. February 26th. To Mr. Pietro Crosta, of the Archdiocese of Milan. To Mr. Pietro Franchi, of the diocese of Bergamo. February 28th.

[*Latin ed. p. 207*]

Diarium Romanae Curiae 207, October 28, 1948. To Mr. Carlo Gazzella, of the diocese of Gallipoli. To Mr. Giuseppe Anelli, of the archdiocese of Milan. To Mr. Gaetano Nicolai (Rome). To Count Volkmar Spaur, of the archdiocese of Vienna. November 26. To Mr. Oronzo Sticchi, of the apostolic vicariate of Eritrea. December 9. To Mr. Enrico Patueca, of the archdiocese of Chietì. To Mr. Stefano Guglielmo, of the diocese of Susa. To Mr. Mario

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Fuselli, of the archdiocese of Vercelli. December 11. To Mr. Ercole Marazza (Rome). To Mr. Carlo Rossini (Rome). December 17. To Mr. Antonio Lombardi, of the diocese of Ascoli Satriano. To Mr. Mario De Lectis, of the archdiocese of L'Aquila. January 16, 1949. To Mr. Giovanni Battista dell'Olivo, of the patriarchate of Venice. To Mr. Enrico Tinebra, of the same patriarchate. To Mr. Michele Menonna, of the archdiocese of Matera. January 18. To Mr. Francesco Tajani, of the diocese of Nocera dei Pa- January 28. To Mr. Aldo Giuntini (Rome). To Mr. Rocco Cascione, of the diocese of Ventimiglia. To Mr. Giuseppe Lodo, of the same diocese. To Mr. Luigi Volante, of the diocese of Alessandria. To Mr. Donato Rossi, of the diocese of Andria. To Mr. Pasquale Caianello, of the diocese of Aversa. To Mr. Michele Simone, of the archdiocese of Bari. To Mr. Salvatore Tramonte, of the same archdiocese. To Mr. Oliviero Giusti, of the diocese of Chiusi. To Mr. Ulisse Archi, of the diocese of Faenza. To Mr. Francesco Sorice, of the diocese of Nola. To Mr. Luigi Sorice, of the same diocese. To Mr. Francesco Antonelli (Rome). To Mr. Vincenzo Ronca, of the diocese of Sant'Angelo dei Lombardi. To Mr. Giuseppe Innorta, of the archdiocese of Siracusa. To Mr. Sebastiano Campisi, of the same archdiocese. To Mr. Carmelo Cappuccio, of the same archdiocese. To Mr. Francesco Lo Ying Keng, of the archdiocese of Pekino. To Mr. Cuono Castaldo, of the diocese of Acerra. To Mr. Salvatore Guariglia, of the archdiocese of Salerno. To Mr. Giuseppe Tesauro, of the diocese of Pesaro. To Mr. Riccardo Pacini, of the archdiocese of Ancona.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale, February 17, 1949. To the Reverend Mr. Benintendi Giuseppe, of the diocese of Caltanissetta. To the Reverend Mr. Moiraghi Ettore, of the diocese of Como. To the Reverend Mr. Rombai Alberico, of the diocese of Massa Marittima. To the Reverend Mr. Diana Antonio, of the archdiocese of Oristano. To the Reverend Mr. Buzzai Enrico, of the diocese of Pesaro. To the Reverend Mr. Berucci Mario (Rome). To the Reverend Mr. Ciminelli Guglielmo (Rome). To the Reverend Mr. Perardi Emilio, of the archdiocese of Turin. February 19. To the Reverend Mr. De Eossi Guido, of the apostolic vicariate of Eritrea. To the Reverend Mr. Brasile Pietro, of the archdiocese of L'Aquila. March 5. The Knighthood of the Order of Saint Sylvester the Pope: May 23, 1948. To the Reverend Mr. Capponi Ubaldo, of the diocese of La Spezia. June 10. To the Reverend Mr. Luber Giovanni G., of the archdiocese of Washington. July 14. To the Reverend Mr. Roberti Erminio (Rome). To the Reverend Mr. Bena Vincenzo, of the diocese of Biel. October 21. To the Reverend Mr. Caldarini Giovanni, of the diocese of Como. October 28. To the Reverend Mr. Santambrogio Mario, of the archdiocese of Milan. To the Reverend Mr. Kaminski Francesco (Rome). To the Reverend Mr. Realacci Guido, of the diocese of Veroli. To the Reverend Mr. Lampugnani Raffaele, of the archdiocese of Milan. November 19. To the Reverend Mr. Battistini Giovanni, of the

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diocese of Cesena. To the Reverend Mr. Boschetti Luigi, of the same diocese. To the Reverend Mr. Villani Giuseppe, of the same diocese. December. To the Reverend Mr. Montagna Lino, of the archdiocese of Milan. To the Reverend Mr. Garrone Giuseppe, of the diocese of Suelli. To the Reverend Mr. Calabresi Carlo (Rome). To the Reverend Mr. Mattioli Emani (Rome). To the Reverend Mr. Patana Dante, of the diocese of Sulmona. To the Reverend Mr. Matossi L'Orsa Isidoro, of the diocese of Susa. To the Reverend Mr. De Lillo Gennaro, of the archdiocese of Capua. January 11. To the Reverend Mr. Conti Carlo, of the archdiocese of Milan. January 17. To the Reverend Mr. Buschi Aurelio, of the diocese of Osimo. January 26. To the Reverend Mr. Mendis Giuseppe, of the diocese of Lucknow. January 16, 1949. To the Reverend Mr. Selvaggio Luigi, of the patriarchate of Venice.

[*Latin ed. p. 209*]

Year and Volume XXXXI, May 19, 1949 (Series I, Volume XVI) - No. 6

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

SACRED CONGREGATION

SEMI-PUBLIC CONSISTORY!

On May 2nd, 1949, in the usual Hall of the Vatican Apostolic Palace, a semi-public Consistory was held concerning the Canonization of the Blessed Bartholomew Capitanio, Virgin; Vincentia Gerosa, Virgin; Maria Iosepha Rossello, Virgin; Ioanna Valesia, Francorum Regina; Ioanna de Lestonnac, Widow.

The Most Blessed Father prefaced this action in the following manner:

"VENERABLE BROTHERS: As you all know, the matter concerns the Blessed ones Bartholomew Capitanio, Vincentia Gerosa, Maria Iosepha Rossello, Ioanna Valesia, Francorum Regina, and Ioanna de Lestonnac, whose causes have been so diligently examined according to the proper rites before the Sacred Congregation, so that there appears to be no doubt whatsoever that the highest honors can be bestowed upon them. Furthermore, it has already been decreed that they demonstrated such virtues during their mortal life as are required for definition, and that they manifested truly wondrous signs, beyond human power, by the grace of

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God. Two Consistories have also been held, one secret, and one public."

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis – Since the official records of the Apostolic See are prepared according to established custom and procedure, there remains nothing further to do except to invite you all, in this most august assembly, to open to Us the counsel of your minds concerning this matter. Therefore, Venerable Brothers, I implore you, to indicate to Us, one after another, in the order of your dignity, what you believe, with religious reverence. After hearing the opinions of those present, the Supreme Pontiff added these words: We are very pleased, Venerable Brothers, to learn from the votes cast that the Blessed souls, about whom we are speaking, are, in your estimation, clearly worthy to receive the honors of sanctity. This is also certain and decided for Us. Therefore, such solemnities will be held in the Basilica of Saint Peter with those ceremonies which will appear to declare the magnitude of the event and the majesty of the occasion. And it is fitting now to announce that the fifteenth day of this month of May will be the day on which Blessed Joanna de Lestonnac will be adorned with the insignia of sanctity; and the twelfth day of the next month of June will be set aside to honor Blessed Mary Joseph Rossello with the same honors; and we are confident that we will be able, with God's help, to bestow these most distinguished honors upon other Blessed souls during the course of the coming Sacred Year, namely, upon Blessed Bartholomew Capitanio and Blessed Vincentia Gerosa, together on the eighteenth day of the month of May, and upon Blessed Joanna of Valas, Queen of the Gauls, on the twenty-eighth day of the same month. In the meantime, Venerable Brothers, join your prayers to Ours, that all of these things may turn out for the good of the Church and for the increase of Christian piety. Concerning all of these matters, the Reverend Prefect of the Apostolic Ceremonies, in place of the Fiscal Procurator of the Sacred Apostolic Chamber, with the Apostolic Protonotaries present, ordered that the records be compiled.

[*Latin ed. p. 211*]

Acts of Pope Pius XII, 211. IN THE SOLEMN CANONIZATION OF BLESSED JOHANNA DE LESTONNAC, A WIDOW, WHICH TOOK PLACE ON THE FIFTEENTH DAY OF THE MONTH OF MAY IN THE YEAR NINETEEN HUNDRED AND FORTY-NINE IN THE BASILICA OF THE VATICAN. Before the Supreme Pontiff pronounced the decree by which Blessed Johanna de Lestonnac was adorned with the honors of sanctity, the Reverend Monsignor Anthony Bacci, Prefect of the Briefs to Princes, in the name of His Holiness, spoke these words: "It is a great honor for me to announce to those present, and to all those throughout the world who, through a united voice, are somehow present at these sacred rites, that the Supreme Pontiff is about to bestow the honors of sanctity upon

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Blessed Johanna de Lestonnac. Hear, all, the venerable pronouncement; may the desire to attain that virtue, which so brightly shone in the life of this Blessed One, burn in your hearts." Then Our Most Holy Lord, with all present standing with heads uncovered, Himself sitting in the Chair and wearing the mitre, solemnly pronounced the following words: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own; after mature deliberation and frequently imploring divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We decree and define that Blessed Johanna de Lestonnac is a Saint, and We add her to the Catalogue of the Saints, establishing that her memory should be devoutly observed each year on the anniversary of her birth, that is, on the second day of February, among the Saints who are not Virgins, by the entire Church." In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis — Commentarium Officiale

HOMILY OF THE MOST HOLY LORD, TO OUR VENERABLE BROTHERS, BELOVED SONS: Whenever the Church is disturbed by new deceptions and errors, and suffers the more violent attacks of its enemies, it experiences the divine promise of its Founder: "...I am with you all days, even to the consummation of the world." For Christ never abandons His immaculate Spouse; He never allows the splendor of holiness to diminish in her, who calls the wandering back to the path of truth, draws the wicked to wholesome fruit, and stirs up the slothful and negligent to kindle and increase the ardor of virtue. These are the times in which Saint Joan of Lestonnac lived her life. A new heresy, arising from Germania, was spreading to Gallia and other nations; and when public and private morals were, more often than enough, either relaxed and weakened, or even sometimes corrupted, it was undoubtedly because the way was being paved for errors, and access was being made easier to the allurements of vice. Gallia experienced the actions of the Novatians to such an extent that the very unity of the ancient religion of the Franks was brought into danger. But it was not without reason; for God raised up most holy men and most holy women from the bosom of the first-born Church, who not only opposed this heresy with strong arguments, but, also, filled with divine grace, exerted all their strength to ensure that their beloved homeland would not be overwhelmed by these troubles.

Among these, Joan of Lestonnac shone with remarkable brilliance, noble by birth, but even more noble by virtue. From her youthful age, she spared no effort to bring her most beloved mother, who had strayed from

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the bosom of the Cattolicae Church, back to the right path of religion; and although her gentle exhortations were not always able to achieve the desired result, this did nothing to diminish the merit of her virtue. And what she strove to achieve even as a young girl within the confines of her home, "Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."

[*Latin ed. p. 213*]

Acts of Pope Pius XII, 21S, which were most actively manifested throughout the course of his entire life and in a wider field of apostolate. Having been given in marriage at the age of seventeen, although she was drawn to a life of greater perfection, she nevertheless yielded her will to her husband; and she proved to be a most faithful wife, a most virtuous mother, and she led her children to Christian virtue through her words and example. However, when her husband died, and she could have arranged her family affairs and placed her dowry in a safe place, she did nothing more ancient than to enter the Order of Religious Sodalities, and to dedicate herself entirely to divine service. But it was God's will that she herself should found a new Institute, in which those who were admitted would not only live a contemplative life, but also a life of activity, according to the words: "... It is greater to enlighten than to shine alone; ... it is greater to transmit what is contemplated to others, than to contemplate alone." Indeed, guided by a certain divine impulse, and obeying the guide of her own conscience, she established a new Order, whose members would be led to evangelical perfection through prayer and meditation, and would also diligently undertake the cause of the proper education of young girls. This was a most opportune time, as it seemed most fitting to properly instruct and form youth, which was often, either infected with heresy, or falling into the path of vice, and was most miserably separated from the maternal bosom of the Holy Catholic Church. It is not surprising that she was able to gather such abundant and beautiful fruits in this vast field of labor; for we know that she did not labor relying on her own strength, but was supported by divine help, and she sought the intercession of the Virgin Mary, whom she so greatly venerated, imitated, and wished to be the patron and advocate of her Institute. And how ardently she burned with love for God and for her neighbor was then most clearly demonstrated, when, while a most pernicious plague was ravaging the regions of France, she visited the sick.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - The official commentary diligently cared for their illnesses, gently comforting and soothing their minds, and raising them up with the hope of attaining that life which knows no end.

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Therefore, Venerable Brothers and beloved sons, how many and what excellent examples of outstanding virtue do you have in the life of this Saint; which you should present before your very eyes, to be imitated. Young girls can behold in her youthful age the most brilliant purity; wives and mothers of families can admire in her marriage the fidelity, modesty, integrity, and her most diligent care in raising her children. And those who dedicate themselves to the instruction of youth, or to the care of the sick, may learn from her that right and tireless method of acting, by which, with the help of divine grace, they may best serve both of these endeavors. And finally, let all strive – which we fervently desire and implore in prayer – to kindle and constantly increase within themselves that most ardent charity, which overcomes all things, surpasses all things, and which alone can offer a true and effective remedy for so many grievous evils that afflict society. Amen. APOSTOLIC CONSTITUTION CONCERNING MIARINARIVO (TSIROANOMANDIDY) A TERRITORY SEPARATED FROM THE VICARIATE OF MIARINARIVO, WHICH IS ERECTED INTO AN APOSTOLIC PREFECTURE, TO BE CALLED TSIROANOMANDIDY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE GLORY OF CHRIST, it greatly benefits the Kingdom of Christ among nations not yet illuminated by the light of the Gospel, to divide excessively large missionary territories and to establish new missions, entrusting the preaching of the divine word to others. Moved by this counsel, we decree that...

[*Latin ed. p. 215*]

From the Acts of the Popes, 215, XII: With a paternal heart, We have decided to grant the prayers which requested that the territory of the Apostolic Vicariate of Miarinarivo, in the Island of Madagascar, be divided and that a new Apostolic Prefecture be established therefrom. Therefore, supplementing what is necessary, and with the consent of those who may have an interest, and with certain knowledge, after mature deliberation, We, by the fullness of Our apostolic power, separate from the aforementioned Apostolic Vicariate of Miarinarivo the civil district of Tsiroanomandidy and the "canton" of Fenoarivo, and We erect and establish the territory thus separated into a new Apostolic Prefecture, to be called Tsiroanomandidy. We entrust this new Apostolic Prefecture, and its temporary superiors, with all the rights, privileges, honors, and powers which other Apostolic Prefectures throughout the world and their Prefects enjoy by common right, and We likewise subject them to the same burdens and obligations to which others are subject. All of these things, thus arranged and established, We wish and command to be considered valid and effective, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, whether transcribed, excerpted, or printed, shall have the same full force and effect as if they were written out by hand, signed by a public notary,

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and sealed with the seal of some ecclesiastical person of dignity or office, as long as they are accompanied by a transcription or excerpt thereof, signed by a public notary and sealed with the seal of some ecclesiastical person of dignity or office. To no one shall it be permitted to infringe or contradict this division, erection, commission, statute, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-nine, on the thirteenth day of the month of January, in the tenth year of Our pontificate.

For the Holy Roman Church:

F. Card. MARCHETTI SELVAGGIANI, Prefect.

P. Card. F. UM ASONI, -BIONDI, Secretary.

S. E. R.

Alfridus Vitali, Apostolic Protonotary.

Franciscan Hannibal Ferretti, Apostolic Protonotary.

* Loco

© Plumbi Reg. in Conc. Ap., vol. LXXVII, n. 5. - Al. Trussardi.

[*Latin ed. p. 216*]

216 LETTER TO THE MOST REVEREND LORDS, MICHAEL, titular Archbishop of St. Anastasia, Reverend Father Cardinal Faulhaber, Archbishop of Munich and Freising; Joseph, titular Archbishop of St. John Before the Latin Gate, Reverend Father Cardinal Frings, Archbishop of Cologne; Conrad, titular Archbishop of St. Agatha, Reverend Father Cardinal von Preysing, Bishop of Berlin; and to other Archbishops, Bishops, and Ordinary Pastors of Germany: He responds with official letters from the Episcopal College.

PIUS PP. XII. Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

The very moving letters, which you, gathered in pious devotion before the relics of St. Boniface, recently wrote to Us, have deeply affected Us with a pain that is almost unbearable, considering the persistent and grievous condition of your homeland. Yet, it is astonishing how a feeling of profound consolation filled Our heart, because of your steadfast faith in God, your pastoral concern for your flock, and the unwavering bond of your communion with the Apostolic See! Indeed, you are worthy of all praise and should be held up as an example to the entire Catholic family, for you, in this time of such tribulation and distress, have not only maintained, but have strengthened with a greater awareness of your duty and a more fervent zeal, the bonds with the See of Blessed Peter, while the fiercest enemies of God and His works, wherever the tempest of war rages, seek to dissolve the sacred ties of the Church within the Catholic flock and

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to separate its members from their Head, in defiance of both divine and human law, so that, like branches torn from their vine, they may miserably wither away.

This year, we have witnessed splendid evidence of the sacred communion between the Hierarchy and the Roman See, as many of you have come before Us, revealing your sentiments to Us, and as more sacred prelates from foreign nations have convened in Cologne with you, so that our Cardinal Legates, sent from Our side, might bestow a magnificent honor. This, indeed, is a most glorious sign for the one and universal Church. We are aware of the many burdens and anxieties that your homeland is presently enduring, which has not yet attained the peace it desires, and We recall the words of the Lord, spoken through the prophet Jeremiah:

[*Latin ed. p. 217*]

217 "We have heard the voice of terror: 'Fear, and it shall not be peace' (XXX, o). Indeed, no order in the society of names can exist without peace, and we say, neither public nor private, neither civil nor domestic, neither juridical nor economic. How much damage in the workshops and industries, in the commerce and transport businesses, in the fluctuations of money and prices! How much greater are the damages in moral and religious life, especially in the fulfillment of duties of piety towards God, in the bonds of holy matrimony, and in the restoration of Catholic institutions of education and charity! And if the losses are so great, which have flowed so widely and deeply from the madness of nationalism and the consequent unspeakable war, it is certainly not light the dangers that threaten many, arising from other errors concerning the end and purpose of this mortal life and of human culture, of which the principal foundation is often considered to consist of things fleeting and perishable. But there are not lacking in your letters causes of comfort and solace. For the more arduous the labors and anxieties of the German people, the more ardent in you are made the pastoral cares and concerns. We do not doubt, moreover, that the strength and industry of your spirits will be equal to the new difficulties that may arise, which may hinder the defense of faith and morals, so that the salutary plans and projects that you have considered for addressing at the Fulda assembly may have a happy and fortunate outcome. Above all, it seems to us and it urges your charity, and that of the clergy of Germany itself, the necessity of pursuing with all the help and assistance of the sacred ministry, either the refugees among yourselves who dwell in the region of the Diaspora, or foreign refugees, who, often deprived of their families, goods, and homes, are forced to huddle together in groups under tents in the fields, leading a miserable and wretched life. Let all good Germans, especially the sacred ministers and members of the Catholic Action, turn their eyes and hearts to this kind of suffering. Let them remember, in this time of so many difficulties and anxieties, the words of Saint Augustine,

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which recall all consciences: "For why do all labor, unless because we are mortal men, fragile, weak, carrying clay vessels, which cause distress to one another? But if the vessels of the flesh are distressed, let the spaces of charity be enlarged" (Sermon LXIX, also de Verbis Domini, X, n. 1, ML 38, 440-441). Furthermore, we cherish you, beloved sons and venerable brothers.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary, we place our trust in the generous and eager works that all the faithful will offer to your care, so that they may effectively pursue the good of souls and eternal salvation. Therefore, joining our hopes with those of these faithful, and considering the good and prosperity of the people of Germany, especially in religious and moral matters, we gladly add our fervent wishes that a joyful peace may finally arise, which will restore families, so greatly already deprived, and that many thousands of men, still lying in miserable captivity, may be freed; that, we say, peace which may be a sign and an omen for your people, for Europe itself, and for the tranquil concord and fruitful labor of the nations. With these wishes and hopes, as a heavenly pledge and a testimony of our greatest charity, we impart the Apostolic Blessing to each of you, beloved sons and venerable brothers, and also to all the clergy and the groups entrusted to your care, with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of December, in the year 1948, in the tenth year of Our Pontificate. PIUS PP. XII

ADDRESS To the Most Excellent Mr. Ramon Arias Feraud, Envoy Extraordinary and Minister Plenipotentiary of the Republic of PanamÃ¡, presenting public letters to the Supreme Pontiff.

Sir Minister: With great pleasure, we receive at this moment the Credentials, by which the Most Excellent President of the Republic of PanamÃ¡ accredits you as Envoy Extraordinary and Minister Plenipotentiary of that Republic to the Holy See. Your country, Sir Minister, is, fortunately for it, among those that, as Your Excellency has just noted, have never lost faith in the Divinity, love for Our Lord Jesus Christ, and fidelity to His Vicar on earth. Perhaps that is why Our heart retains, and has always retained, a special place for that worthy people, which Your Excellency so brilliantly represents.

* Delivered on May 6, 1949.

[*Latin ed. p. 219*]

Acta PU Pp. XII 219. Non est extensio geographica, nec abundantia rerum, nec vis physica quae valorem intrinsecum nationis constituant; sed hic magis determinatur per virtutes eius, per amorem et reverentiam quae habet erga magnae principes morales et religiosas; per fidem constantem

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ad verbum datum; per res gloriosas quae sunt perpetratae in servitio Dei, Ecclesiae, Patriae, et cuiuslibet causae nobilis; per amorem ad ordinem et ad laborem, per dispositionem fraternam erga omnes, inimicam erga nullum, generosam erga indigentes, semper paratam ad veniam, ad reconciliationem et ad pacem. Magnum eventum in historia Patriae vestrae fuit constructio canalis Panamensis. In eodem loco ubi hispani, in pleno saeculo sexto decimo, iam cogitabant eundem aperire – quae idea tam perspicax et tam audax pro illis temporibus! – saeculum nostrum potuit eundem perficere, cum effortu qui, quamquam cum instrumentis technicorum hodiernis, nunc incomparabiliter novis et perfectioribus, semper demonstrat potentiam et voluntatem humanam. In momento, constructio canalis dedit Patriae vestrae, in ludo virium politicarum et oeconomicarum mundi, locum multo centraliorem et multo plus momenti quam quem antea habebat. Nemo plus quam Nos desiderat et sperat ut nova conditio semper sit pro Patria vestra fons prosperitatis et progressi. Est, autem, paeniter, quod in positione tali, ut vobis, – porta inter duo maria et nexum inter partes duae continentis – sicut ad vos pervenire possunt vestigia et influentiae omnium quae bona sunt in mundo, ita non cessant accusare praesentiam sedimenta et scoria omnium quae non ea sunt. Populus vester, per totam historiam catholicam suam, potuit experiri quae sunt remedia contra haec venena: aequilibrium sociale, cui non deerunt vobis principes boni in eo Codice Laboris quem ipsa Constitutio vestra praeviderat, et, praesertim, integritas matrimonii et familiae christianae; omnia haec permeata a serena instructione religiosa et fide non superficiali, sed profunda, quae dominatur totam vitam. Nos faciemus omnia quae in Nostra potestate sunt ut vita religiosa populi vestri semper se fortificet et producat illas vocationes sacerdotales, quae ei praebeant clerum numerosum et sanctum quem indiget. Cum Vestra Excellentia, in diebus iam remotioribus, cum affectu venerabilem manum Nostri praeceptoris Pii X osculabatur, fortasse non cogitabat quod unum diem haberet ut a Successore suo acciperetur, in occasione tam sollemni et honorifica quam haec. Ex parte Nostra, gaudemus videre in hoc manum Providentiae Divinae.

[*Latin ed. p. 220*]

220 Your Excellency has set forth, as a most noble aim for your exalted mission, the strengthening of the close bonds that already unite Panama with this Apostolic See. Upon receiving you, we declare that this is also our purpose, and for that very reason, we can assure you from this moment that, for its realization, you will always find in Us the most paternal and benevolent welcome. In your own name and in the name of your people, Your Excellency has wished to join your prayers to ours, that finally peace, true freedom, and respect for religion and the rights of the human person may reign in the world. With equal pleasure, we declare that, in the tireless

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work that we are undertaking to achieve this, it is a source of no small satisfaction to us to know that, from this moment forward, we can count on your wise and generous cooperation. Therefore, with all our heart, we wish to bestow a blessing upon you, as you have requested, desiring that this Our blessing may extend to Your Excellency, the Most Reverend President of the Republic, and to all the beloved people of Panama.

[*Latin ed. p. 221*]

The Sacred Congregation of the Council. 221. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE COUNCIL. DECLARATION. Whereas the periodical entitled "Buten, Iniciativnega Sekretariata Duhovnikov Clanov of P. E. I. IOOF Sloveniae," which is published in Ljubljana from the month of November 1948, teaches false doctrines, seeks to undermine ecclesiastical discipline, and defames the Catholic hierarchy (cf. vol. I, November 1948, no. 1; December 2, 1948, no. 2; vol. II, January 4, 1949, no. 1), this Sacred Congregation, entrusted with the discipline of the clergy and the Christian people, declares the aforementioned periodical to be strictly prohibited by law, according to canon 1399, 6, of the Code of Canon Law. Given at Rome, on the 12th day of April, 1949. F. Card. MARMAGGI, Prefect. L. © S. Franciscus Roberti, secretary.

[*Latin ed. p. 222*]

Acts 222 of the Apostolic See - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

I. Cases which were heard in the Sacred Roman Rota in the year 1948, of which the definitive judgment is published only in the dispositive part.

I. MONTREAL - NULLITY based on coercion and fear.

I. Teodori, P. Felici. Alvarez-Menendez. Attorney by mandate of gratuitous legal aid: F. Liuzzi.

Question: "Does a nullity of marriage exist in this case?"

Judgment of January 3rd: "Affirmative."

Rota Session: Bonds II.

A. Canestri, MATRIMONY Defender TAKVISINA - NULLITY

Rota Session: Affirming, S. designated: MATRIMONY

A. Canestri, Substitute for the Bonds Defender: based on coercion and fear.

I. Teodori, H. Caiazzo. Del Corpo.

Affirming, A. R. Romano.

Question: "Should the Rota judgment of May 27th, 1947, be confirmed, or overturned, in this case?"

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Judgment of January 3rd: "To be overturned, or that a nullity of marriage does not exist in this case."

Attorney:

III. and ROME - NULLITY OF MARRIAGE due to impediment, due to coercion and fear.

A. Wynen, Affirming, G. Heard, A. Canestri.

Substitute: I. Stella.

Attorney by mandate of gratuitous legal aid: F. Liuzzi.

Question: "Should the Rota judgment of October 24th, 1946, be confirmed, or overturned, in this case?"

Judgment of January 8th: "To be confirmed, or that a nullity of marriage exists in this case."

Rota Session: Bonds IV.

N. Defender N. - NULLITY OF MARRIAGE

A. Fidecicchi, due to impediment of the bond.

F. Brennan, D. Staffa.

Substitute for the Bonds Defender: I. Stella.

Attorney by mandate of gratuitous legal aid: A. Ferrari.

Question: "Does a nullity of marriage exist in this case?"

Judgment of January 13th: "Negative."

Rota Session: Affirming,

[*Latin ed. p. 223*]

Sacra Consulta Tusculana – Romana. Nullity of Marriage. G. Heard, 223 Rota. Matter of Matrimony, concerning clandestine marriage. A. Canestri, I. Teodori. I. Stella, Substitute Defender of the Bond. Advocate appointed for gratuitous assistance: F. Cartoni. Question: "Whether the Royal Decree of March 29, 1947, should be confirmed or rejected in this case." Decree of January 17: "It is to be confirmed, or it does not appear that the marriage is null in this case." Royal Session: VI. TRIPOLITANA. Regarding the Nullity of Marriage due to the impediment of consanguinity. A. Fidecicchi, F. Brennan, D. Staffa. I. Stella. Advocate appointed for gratuitous assistance: F. Cartoni. Question: "Whether the marriage is null in this case." Decree of January 20: "Negatively." Royal Session: Vinculi VII. and Defender of the Bond, Parisian. Regarding the Nullity of Marriage due to the exclusion of the sacramental blessing of the offspring. A. Wynen. Royal Session: Heard, A. Canestri, Romita. G. deputatus: F. M. D'Alfonso. Question: "Whether the marriage is null in this case." Decree of January 22: "Affirmatively." Defender of the Bond, Advocate: VIII. and NICOTRIEN. and TROPIEN. Regarding the Nullity of Marriage on the grounds of coercion. I. Teodori, P. Felici. Del Corpo. Advocate appointed for gratuitous assistance: G. Felici. Question: "Whether the marriage is null in this case." Decree of January

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23: "Negatively." Royal Session: Vinculi IX. A. Canestri, Defender, FLORENTINA. Regarding the Nullity of Marriage due to the exclusion of the sacramental blessing of the offspring, on the grounds of coercion and fear. A. Jullien, Dean. F. Brennan, Defender deputatus: S. Alvarez-Menendez. Royal Session: Vinculi H. Caiazzo, A. Fidecicchi, F. Brennan. Vinculi Defender deputatus: O. Bejan. Advocates: A. Catelani, R. Romano. Question: "Whether the marriage is null in this case." Decree of January 24: "Affirmatively." Royal Session: Regarding disparity of cult. D. Staffa.

[*Latin ed. p. 224*]

Acts of the Apostolic See - Official Commentary of the Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of January 26th: "Affirmative."

XI. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: G. Heard, Presiding, A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: Th. Ragusa. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of January 31st: "Affirmative."

XII. MILAN - NULLITY OF MARRIAGE due to exclusion from the Sacrament. Royal Court: A. Jullien, Dean, Presiding, A. Wynen, G. Heard. Defender of the Bond: I. Trezzi. Advocates: C. and I. Pacelli, by mandate of gratuitous patronage, for the plaintiff; D. Lazzarato, for the defendant. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 7th: "Negative."

XIII. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: A. Canestri, Presiding, I. Teodori, B. Filipiak. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 7th: "Negative."

XIV. PARIS - NULLITY OF MARRIAGE due to exclusion from the Sacrament. Royal Court: A. Wynen, Presiding, Q. Heard, A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate: F. Fournier. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 14th: "Negative."

XV. NOVARA, or PIEDMONT - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: A. Jullien, Dean, D. Staffa, Presiding, I. Pasquazi. Appointed Defender of the Bond: S. Vitale. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of February 16th: "Affirmative."

XVI. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Royal Court: G. Heard, Presiding, A. Canestri, I. Teodori. Substitute for the

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Defender of the Bond: I. Stella.

[*Latin ed. p. 225*]

The Sacred Roman Rota, 225. Advocate: C. Bernardini. Question: "Whether the judgment of the Rota of August 5, 1940, should be confirmed or annulled in this case." Judgment of February 20: "It is to be confirmed, and therefore it is established that the marriage is null, in this case."

XVII. ROMA - NULLITY OF MARRIAGE due to lack of good faith. Rotal Court: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: R. Bidagor. Advocate: C. Bernardini. Question: "Whether the judgment of the Rota of June 10, 1947, should be confirmed or annulled in this case." Judgment of February 21: "It is to be confirmed, or it is established that the marriage is null, in this case."

XVIII. ROMA - NULLITY OF MARRIAGE on the grounds of force and fear. Rotal Court: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Casoria. Advocate: R. Romano. Question: "Whether it is established that the marriage is null, in this case." Judgment of February 21: "Negative."

XIX. PTOLEMAIDEN. MELCHITES - NULLITY OF MARRIAGE on the grounds of spiritual consanguinity. Rotal Court: A. Jullien, Dean; A. Fidecicchi; F. Brennan, Presiding. Defender of the Bond appointed: P. Palazzini. Advocate by mandate of gratuitous patronage: R. Szenwic. Question: "Whether it is established that the marriage is null, in this case." Judgment of February 23: "Negative."

XX. LANCASTRIAN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: I. Teodori, Presiding; H. Caiazzo; B. Filipiak. Defender of the Bond appointed: P. Palazzini. Advocate by mandate of gratuitous patronage: R. Szenwic. Question: "Whether it is established that the marriage is null, in this case." Judgment of February 28: "Affirmative."

XXI. APUAN. - NULLITY OF MARRIAGE on the grounds of force and fear. Rotal Court: G. Heard, Presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous patronage: R. Romano. Question: "Whether it is established that the marriage is null, in this case." Judgment of February 28: "Affirmative."

16 - ACTA, vol. XVI. n. 6. — 18-5-1948.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary, concerning the condition imposed. Rotal Turn: I. Teodori, Presiding; H. Caiazzo, P. Felici. Substitute for the Defender of the Bond: I. Stella. Advocate: P. A. D'Avack, A. Mittiga. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 1st: "Affirmative."

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XXII. VIGLEVANEN. - NULLITY OF MARRIAGE.

XXIII. PARISIEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Rotal Turn: D. Staffa, Presiding; I. Pasquazi, P. Felici. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Fournier. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 11th: "Negative."

XXIV. ALBA IULIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Turn: A. Canestri, Presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: P. Tocanel. Advocate, by mandate of gratuitous legal aid: G. Felici. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 13th: "Negative."

XXV. PAPIEN. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Turn: G. Heard, Presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: P. Tocanel. Advocate: P. A. D'Avack. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 13th: "Affirmative."

XXVI. IANUEN. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Turn: A. Canestri, Presiding; I. Teodori, B. Filipiak. Defender of the Bond appointed: G. Oesterle. Advocate: M. D'Alfonso. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 20th: "Negative."

XXVII. FLORENTINA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Turn: I. Teodori, Presiding; A. Fidecicchi, F. Brennan. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: I. Bonsignori, B. Romano. Question: "Whether the nullity of the marriage is established, in this case." Sentence of March 22nd: "Negative."

XXVIII. ROMANA - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Turn: A. Wynen, Presiding; G. Heard, A. Canestri. Defender of the Bond appointed: P. Tocanel.

[*Latin ed. p. 227*]

Sacra Romana Rota 227. Advocate: F. Cartoni. Question: "Does it appear that there is a nullity of marriage, in this case?" Sentence of March 24th: "Affirmative, forbidding the woman from entering into other marriages."

XXIX. FLORENTINA - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Turn: G. Heard, presiding; A. Canestri; I. Teodori. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Santoro. Question: "Does it appear that there is a nullity of marriage, in this case?" Sentence of March 31st: "Negative."

XXX. N. N. - NULLITY OF MARRIAGE due to the woman's impotence and a dispensation granted *super rato*. Rotal Turn: A. Jullien, Dean; D. Staffa, presiding; I. Pasquazi. Defender of the Bond appointed: I. Casoria. Advocate: R. Romano. Questions: I. "Does it appear that there is a nullity

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of marriage, in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage already celebrated and not consummated, in this case?" Sentence of April 8th: Regarding I: "Negative." Regarding II: "Affirmative."

XXXI. VERONA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Turn: A. Canestri, presiding; I. Teodori; F. Brennan. Defender of the Bond appointed: G. Oesterle. Advocate, by mandate of gratuitous patronage: L. Iaeobelli. Question: "Does it appear that there is a nullity of marriage, in this case?" Sentence of April 10th: "Affirmative."

XXXII. SANCTI DIDACI - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Turn: A. Jullien, Dean; A. Wynen, presiding; I. Pasquali. Defender of the Bond appointed: F. Romita. Advocate: C. Bernardini. Question: "Does it appear that there is a nullity of marriage, in this case?" Sentence of April 15th: "Negative."

XXXIII. N. N. - NULLITY OF MARRIAGE due to the nullity of the dispensation from the impediment of consanguinity; due to ignorance of the nature of marriage. Rotal Turn: A. Jullien, Dean, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: F. Romita. Advocate: I. Torre. Question: "Does it appear that there is a nullity of marriage, in this case?" Sentence of April 16th: "Negative."

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary, Volume XXXIV.

TERGESTINA - Declaration of the Nullity of Marriage, based on coercion and fear.

Rota Court: A. Jullien, Dean; F. Brennan, Assessor; D. Staffa.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate appointed under the mandate of gratuitous legal aid: F. Cartoni.

Doubt: "Whether the decision of the Rota Court of August 7, 1943, should be confirmed or overturned in this case."

Decision of April 16: "To be affirmed; that is to say, that the marriage is declared null and void in this case."

XXXV. JANUEN - Declaration of the Nullity of Marriage, based on coercion and fear.

Rota Court: G. Heard, Assessor; A. Canestri; I. Teodori.

Appointed Defender of the Bond: O. Bejan.

Advocate appointed under the mandate of gratuitous legal aid: A. Merlo.

Doubt: "Whether the marriage is declared null and void in this case."

Decision of April 17: "Negative."

XXXVI. NEAPOLITANA - Declaration of the Nullity of Marriage, based on coercion and fear.

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Rota Court: H. Caiazzo, Assessor; A. Fidecicchi; F. Brennan.

Appointed Defender of the Bond: G. Oesterle.

Advocate: F. Cartoni.

Doubt: "Whether the marriage is declared null and void in this case."

Decision of April 17: "Negative."

XXXVII. JANUEN - Declaration of the Nullity of Marriage, based on coercion and fear.

Rota Court: A. Canestri, Assessor; I. Teodori; H. Caiazzo.

Appointed Defender of the Bond: G. Oesterle.

Advocate: Th. Ragusa.

Doubt: "Whether the marriage is declared null and void in this case."

Decision of April 23: "Affirmative."

XXXVIII. PLACEXTINA - Declaration of the Nullity of Marriage, based on coercion and fear.

Rota Court: A. Jullien, Dean; F. Brennan; D. Staffa, Assessor.

Substitute for the Defender of the Bond: I. Stella.

Advocate appointed under the mandate of gratuitous legal aid: I. Ojetti.

Doubt: "Whether the decision of the Rota Court of July 17, 1914, should be confirmed or overturned in this case."

Decision of April 23: "To be overturned; therefore, that the marriage is declared null and void in this case."

XXXIX. N. N. - Declaration of the Nullity of Marriage, due to the impotence of the man.

Rota Court: I. Teodori, Assessor; H. Caiazzo; I. Pasquazi.

Appointed Defender of the Bond: G. Oesterle.

Advocate appointed under the mandate of gratuitous legal aid: G. Felici.

Doubt: "Whether the marriage is declared null and void in this case."

Decision of April 26: "Negative."

[*Latin ed. p. 229*]

Sacra Romana Rota 229 XL. WESTMONASTERIEN. – Concerning the nullity of marriage due to the exclusion of indissolubility. Turnus Botalis: A. Wynen, presiding; G. Heard; Â. Canestri. Defender of the Bond appointed: I. Palazzini. Advocates: E. Ruffini, R. Romano. Question: "Whether the judgment of the Rota of January 20, 1947, should be confirmed or rejected in this case." Judgment of April 29: "It is to be rejected, and therefore it does not establish the nullity of the marriage in this case."

XLI. FLORENTINA – Concerning the nullity of marriage based on coercion and fear. Turnus Rotalis: F. Brennan, presiding; D. Staffa; L. Pasquazi. Defender of the Bond appointed: C. Vijverberg. Advocate: R. Romano. Question: "Whether the nullity of the marriage is established in

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this case." Judgment of April 30: "Affirmative."

XLII. ROMA – Concerning the nullity of marriage based on coercion and fear. Turnus Rotalis: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: C. Bernardini, for the plaintiff; F. Bersani, for the ecclesiastical court. Question: "Whether the nullity of the marriage is established in this case." Judgment of April 30: "Negative."

XLIII. Vic. Ap. DE BUKOBA – Concerning the nullity of marriage based on coercion and fear. Turnus Rotalis: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous legal aid: R. Szenwic. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 3: "Affirmative."

XLIV. COLOCEN – Concerning the nullity of marriage based on coercion and fear. Turnus Rotalis: A. Canestri, presiding; I. Teodori; D. Staffa. Defender of the Bond appointed: V. Caselli. Advocate, by mandate of gratuitous legal aid: V. Castiglione Humani. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 7: "Affirmative."

XLV. MONTIS REGALIS IN PEDEMONTE – Concerning the nullity of marriage due to lack of consent. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: A. D'Alessandri. Question: "Whether the nullity of the marriage is established in this case." Judgment of May 8: "Negative."

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis – Official Commentary XLVI. ZAGRABIEN. – CONCERNING SEPARATION. Rotational Panel: G. Heard, Presiding; A. Fidecicchi; F. Brennan. Promoter of Justice: I. Pendola. Advocates appointed under the auspices of free legal aid: I. Pacelli, for the plaintiff; H. Napoleoni, for the defendant. Question: "By what reasons, in what manner, and at whose expense should the separation of spouses be decreed, in this case?" Judgment of May 15th: "A perpetual separation is to be granted, due to the adultery of the husband, who shall bear all expenses." XLVII. FLORENTINA – CONCERNING THE NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Canestri, Presiding; I. Teodori; A. Fidecicchi. Defender of the Bond appointed: G. Oesterle. Advocate: A. Catelani. Question: "Does the nullity of the marriage, in this case, exist?" Judgment of May 15th: "In the negative." XLVIII. ROMANA – CONCERNING THE NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: S. Gomez. Advocate appointed under the auspices of free legal aid: C. Bernardini. Question: "Does the nullity of the marriage, in this case, exist?" Judgment of May 18th: "In the negative." XLIX. ROMANA – CONCERNING THE NULLITY OF MARRIAGE due to coercion and fear,

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and due to the exclusion of the good of the offspring. Rotational Panel: A. Jullien, Dean; A. Wynen; I. Pasquazi, Presiding. Substitute Defender of the Bond: A. Del Corpo. Advocates: M. A. Pacelli; I. Torre. Questions: I. "Is the appeal of the plaintiff legitimate?"; II. "Does the nullity of the marriage, in this case, exist?" Judgment of May 18th: Regarding I: "Affirmative." Regarding II: "In the negative." L. SOUTHWARK. – CONCERNING THE NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of the offspring. Rotational Panel: A. Jullien, Dean; D. Staffa; I. Pasquazi, Presiding. Defender of the Bond appointed: S. Alvarez-Menendez. Advocate: R. Romano. Question: "Does the nullity of the marriage, in this case, exist?" Judgment of May 21st: "Affirmative." LI. TAURINEN. – CONCERNING THE NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotational Panel: A. Jullien, Dean; F. Brennan; D. Staffa; I. Pasquazi, Presiding. Defender of the Bond appointed: P. Palazzini.

[*Latin ed. p. 231*]

The Sacred Roman Rota, 231. Advocates: C. H. Emprin Guardini, R. Romano. Question: ″Does a case exist concerning the nullity of marriage?″ Sentence of May 21st: ″Negative.″

LII. BURDIGALEN. – NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotarian Panel: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: F. Fournier. Question: ″Does a case exist concerning the nullity of marriage?″ Sentence of May 26th: ″Negative.″

LIII. ROMA – NULLITY OF MARRIAGE due to coercion and fear, due to ignorance of the nature of marriage, due to simulated consent. Rotarian Panel: I. Teodori, presiding; H. Caiazzo, B. Filipiak. Appointed Defender of the Bond: C. Vijverberg. Advocate appointed under the mandate of free legal aid: T. Mauro. Question: ″Does a case exist concerning the nullity of marriage?″ Sentence of May 26th: ″Negative.″

LIV. NOVAE AURELIAE – NULLITY OF MARRIAGE based on the grounds of coercion and fear, and due to simulated consent. Rotarian Panel: I. Teodori, presiding; H. Caiazzo, D. Staffa. Appointed Defender of the Bond: O. Bejan. Advocate appointed under the mandate of free legal aid: A. de Luca. Question: ″Does a case exist concerning the nullity of marriage?″ Sentence of May 26th: ″Affirmative.″

LV. ROMA – NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotarian Panel: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: L. Iacobelli. Question: ″Does a case exist concerning the nullity of marriage?″ Sentence of June 3rd: ″Negative.″

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LVI. IANUEN. – NULLITY OF MARRIAGE due to a condition imposed. Rotarian Panel: A. Canestri, presiding; L. Teodori, A. Fidecicchi. Appointed Defender of the Bond: S. Vitale. Advocate appointed under the mandate of free legal aid: R. Costa Albesi. Question: "Does a case exist concerning the nullity of marriage?" Sentence of June 3rd: "Affirmative."

LVII. ROMA – NULLITY OF MARRIAGE due to a condition imposed. Rotarian Panel: I. Teodori, presiding; H. Caiazzo, D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: F. Cartoni.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Official Commentary: Question: "Whether the Royal Decree of June 3, 1944, should be confirmed or rejected in this case." Decree of June 7: "It should be rejected, and therefore it does not establish the nullity of the marriage in this case."

LVIII. NOVARIEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Wynen, F. Brennan, Presiding, D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Attorney appointed for gratuitous assistance: G. Felici. Question: "Whether the nullity of the marriage is established in this case." Decree of June 7: "Negatively."

LIX. LIBURNEN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: A. Canestri, Presiding, I. Teodori, D. Staffa. Substitute for the Defender of the Bond: I. Stella. Attorney: R. Romano. Question: "Whether the nullity of the marriage is established in this case." Decree of June 11: "Negatively."

LX. N. N. - NULLITY OF MARRIAGE due to the exclusion of both the good of the sacrament and the good of the offspring. Royal Tribunal: G. Heard, Presiding, A. Canestri, I. Teodori. Defender of the Bond appointed: S. Gomez. Attorney: F. Cartoni. Question: "Whether the nullity of the marriage is established in this case." Decree of June 12: "Negatively."

LXI. N. N. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: F. Brennan, Presiding, D. Staffa, I. Pasquazi. Defender of the Bond appointed: F. Romita. Attorney: H. Graziani. Question: "Whether the nullity of the marriage is established in this case." Decree of June 14: "Affirmatively."

LXII. N. N. - NULLITY OF MARRIAGE due to the exclusion of both the good of the sacrament and the good of faith. Royal Tribunal: A. Jullien, Dean, A. Wynen, I. Pasquazi, Presiding. Defender of the Bond appointed: C. Vijverberg. Attorney: A. Angelini Rota. Question: "Whether the nullity of the marriage is established in this case." Decree of June 16: "Negatively."

LXIII. TAURINEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: G. Heard, A. Canestri, Presiding, I. Teodori. Substitute

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for the Defender of the Bond: I. Stella.

[*Latin ed. p. 233*]

Sacra Romana Rota 233. Advocates: C. Corsanego, H. Napoleoni. Question: "Does a marriage nullity exist, in this case?" Judgment of June 17: "Negative."

LXIV. ROMA – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Does a marriage nullity exist, in this case?" Judgment of June 17: "Negative."

LXV. AQUEN – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: A. Wynen, Presiding; G. Heard; A. Canestri. Defender of the Bond appointed: O. Bejan. Advocate, by mandate of gratuitous patronage: V. Bellini. Question: "Does a marriage nullity exist, in this case?" Judgment of June 17: "Negative."

LXVI. PISTORIEN, or FLORENTINA – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Question: "Does a marriage nullity exist, in this case?" Judgment of June 22: "Affirmative."

LXVII. NEAPOLITANA – NULLITY OF MARRIAGE based on the grounds of force and fear. Rotal Court: A. Wynen, Presiding; G. Heard; A. Canestri. Defender of the Bond appointed: Hugo Felice. Advocate: I. Torre. Question: "Does a marriage nullity exist, in this case?" Judgment of June 21: "Negative."

LXVIII. N. N. – NULLITY OF MARRIAGE due to simulated consent. Rotal Court: A. Jullien, Dean; D. Staffa, Presiding; I. Pasquazi. Defender of the Bond appointed: I. Casoria. Advocates: C. Bernardini, M. D'Alfonso. Question: "Does a marriage nullity exist, in this case?" Judgment of June 25: "Negative."

LXIX. BAIOCEN and LEXOVIEN – NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: F. Romita. Advocate, by mandate of gratuitous patronage: P. Fedele.

[*Latin ed. p. 234*]

Acts of the Apostolic See - Official Commentary: Question: "Whether the Royal Decree of April 19, 1939, should be confirmed or rejected in this case." Decree of June 26: "It is to be rejected, and therefore it is declared that the marriage is null in this case."

LXX. CLAVAREN, OR JANVEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Jullien, Presiding; I. Teodori,

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Assessor; H. Caiazzo, Assessor. Substitute for the Defender of the Bond: I. Stella. Attorney appointed for gratuitous assistance: R. Szenwic. Question: "Whether the marriage is null in this case." Decree of June 28: "Affirmative."

LXXI. OVETEN. - NULLITY OF MARRIAGE based on clandestine circumstances. Royal Tribunal: F. Brennan, Presiding; D. Staffa, Assessor; I. Pasquazi, Assessor. Appointed Defender of the Bond: S. Gomez. Attorney: I. Torre. Question: "Whether the marriage is null in this case." Decree of June 30: "Affirmative."

LXXII. ROMANA - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: A. Canestri, Presiding; I. Teodori, Assessor; H. Caiazzo, Assessor. Appointed Defender of the Bond: S. Vitale. Attorney: I. Torre. Question: "Whether the marriage is null in this case." Decree of July 1: "Affirmative."

LXXIII. VERONEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: H. Caiazzo, Presiding; A. Fidecicchi, Assessor; F. Brennan, Assessor. Substitute for the Defender of the Bond: I. Stella. Attorney appointed for gratuitous assistance: Y. Trocchi. Question: "Whether the marriage is null in this case." Decree of July 3: "Negative."

LXXIV. TAURINEN. - NULLITY OF MARRIAGE based on coercion and fear. Royal Tribunal: I. Teodori, Presiding; H. Caiazzo, Assessor; A. Fidecicchi, Assessor. Appointed Defender of the Bond: G. Oesterle. Attorney: A. D'Alessandri. Question: "Whether the marriage is null in this case." Decree of July 5: "Affirmative."

LXXV. NEAPOLITANA - NULLITY OF MARRIAGE due to a defect in form. Royal Tribunal: A. Fidecicchi, Presiding; F. Brennan, Assessor; D. Staffa, Assessor. Appointed Defender of the Bond: G. Oesterle. Attorney: I. Torre.

[*Latin ed. p. 235*]

Sacra Romana Rota 236: *Dubium:* "Whether the nullity of the marriage can be declared, in this case." *Sentence* of July 6th: "Affirmative." LXXVI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence. *Rota Panel:* D. Staffa, presiding; I. Pasquazi; B. Filipiak. *Defender of the Bond* appointed: G. Oesterle. *Advocate* appointed by the office of free legal aid: V. Trocclii. *Dubium:* "Whether the nullity of the marriage can be declared, in this case." *Sentence* of July 9th: "Affirmative, but the husband is forbidden from entering into another marriage without the consent of the Apostolic See." LXXVII. PRIVERNEN. - NULLITY OF MARRIAGE based on coercion and fear. *Rota Panel:* A. Canestri, presiding; I. Teodori; F. Brennan. *Substitute Defender of the Bond:* A. Del Corpo. *Advocate* appointed by the office of free legal aid: F. Cartoni. *Dubium:* "Whether the sentence of the Rota Panel of October 27, 1945, should be confirmed or

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overturned, in this case." *Sentence* of July 10th: "It is to be confirmed, or, in other words, the nullity of the marriage cannot be declared, in this case." LXXVIII. N. N. - NULLITY OF MARRIAGE due to lack of consent. *Rota Panel:* G. Heard, presiding; A. Canestri; I. Teodori. *Defender of the Bond* appointed: G. Oesterle. *Advocate:* R. Romano. *Dubia:* I. "Whether the nullity of the marriage can be declared, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation from the marriage, which is valid but not consummated, in this case." *Sentence* of July 10th: "Negative to both." LXXIX. N. N. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. *Rota Panel:* A. Wynen, presiding; G. Heard; A. Canestri. *Defender of the Bond* appointed: S. Vitale. *Advocate:* M. D'Alfonso. *Dubium:* "Whether the nullity of the marriage can be declared, in this case." *Sentence* of July 15th: "Affirmative, but the woman is forbidden from entering into another marriage, unless she promises, under oath before the Ordinary of the place, that she will not exclude the good of procreation or the generation of children in a new marriage." LXXX. VERSALIEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. *Rota Panel:* A. Jullien, Dean; D. Staffa, presiding; I. Pasquazi. *Promoter of Justice:* I. Pendola. *Defender of the Bond* appointed: O. Bejan. *Advocate:* F. Cartoni.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis – Official Commentary. Question: "Does nullity of marriage exist, in this case?" Decision of July 16th: "Negative." LXXXI. N. N. – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: A. Jullien, Dean; A. Wynen; B. Filipiak, Reporting. Defender of the Bond appointed: O. Bejan. Advocate: F. Cartoni. Question: "Does nullity of marriage exist, in this case?" Decision of July 17th: "Affirmative, forbidding the man from entering into another marriage unless, before the Ordinary of the place, under oath, he promises that the matrimonial consent given was in accordance with the norms of the law (canon 1081 § 2)." LXXXII. ANICIBN. – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Fidecicchi, Reporting; F. Brennan; D. Staffa. Defender of the Bond appointed: S. Gomez. Advocate: D. Lazzarato. Question: "Does nullity of marriage exist, in this case?" Decision of July 20th: "Negative." LXXXIII. NICEN. – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: A. Fidecicchi, Reporting; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocates: C. Corsanego; M. Mantovani. Question: "Does nullity of marriage exist, in this case?" Decision of July 20th: "Negative." LXXXIV. TAURINEN. – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: H. Caiazzo, Reporting; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: S. Alvarez Menendez. Advocate: A.

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D'Alessandri. Question: "Does nullity of marriage exist, in this case?" Decision of July 24th: "Affirmative." LXXXV. WAYNE-CASTREN. – NULLITY OF MARRIAGE due to a condition imposed. Rotational Panel: G. Heard, Reporting; A. Canestri; I. Teodori. Defender of the Bond appointed: P. Tocanel. Advocate: I. Torre. Question: "Does nullity of marriage exist, in this case?" Decision of July 24th: "Negative." LXXXVI. ROMANA – NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: F. Brennan, Reporting; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Raco. Advocate, by mandate of gratuitous legal aid: R. Szemvic.

[*Latin ed. p. 237*]

Question: "Does the nullity of the marriage stand, in this case?"

Decision of July 26th: "Negative."

LXXXVII. REGINATEN. – NULLITY OF MARRIAGE due to a condition imposed, and due to force and fear.

Rota Court: H. Caiazzo, A. Fidecicchi, Presiding, F. Brennan.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate appointed by gratuitous legal aid: R. Romano.

Question: "Does the nullity of the marriage stand, in this case?"

Decision of July 27th: "Affirmative."

LXXXVIII. N. N. – NULLITY OF MARRIAGE due to the impotence of the man.

Rota Court: A. Wynen, Presiding, G. Heard, A. Canestri.

Appointed Defender of the Bond: G. Oesterle.

Advocate: F. Cartoni.

Question: "Does the nullity of the marriage stand, in this case?"

Decision of July 29th: "Affirmative, forbidding the man from entering into another marriage."

LXXXIX. BOGOTEN. – NULLITY OF MARRIAGE on the grounds of force and fear.

Rota Court: A. Jullien, Dean, F. Brennan, D. Staffa, Presiding.

Appointed Defender of the Bond: S. Gomez.

Advocate: M. A. Pacelli.

Question: "Does the nullity of the marriage stand, in this case?"

Decision of July 30th: "Negative."

XC. BUCARESTII. – NULLITY OF MARRIAGE on the grounds of force and fear.

Rota Court: A. Wynen, Presiding, F. Brennan, D. Staffa.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate: I. Torre.

Question: "Does the nullity of the marriage stand, in this case?"

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Decision of August 5th: "Affirmative."

XCI. PADERBORNES – NULLITY OF MARRIAGE due to a condition imposed.

Rota Court: G. Heard, Presiding, A. Canestri, I. Teodori.

Substitute for the Defender of the Bond: I. Stella.

Advocate appointed by gratuitous legal aid: L. Iacobelli.

Question: "Does the nullity of the marriage stand, in this case?"

Decision of August 7th: "Negative."

XCII. PLACENTINA – NULLITY OF MARRIAGE due to a condition imposed.

Rota Court: A. Fidecicchi, Presiding, F. Brennan, D. Staffa.

Substitute for the Defender of the Bond: A. Del Corpo.

Advocate: Th. Ragusa.

Question: "Is the decision of the Rota Court of February 16, 1946 to be confirmed, or rejected, in this case?"

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary. Sentence of October 12th: "To be confirmed, and therefore, in this case, the marriage is not declared null." XCIII. N. N. - NULLITY OF MARRIAGE based on coercion and fear, and on the exclusion of the good of the offspring. Rotalian Tribunal: A. Jullien, Dean, Ponens, D. Staffa, I. Pasquazi. Defender of the Bond appointed: F. Romita. Advocate: A. Capalti. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of October 15th: "Affirmative." XCIV. BERGOMEN. - NULLITY OF MARRIAGE based on the exclusion of the good of the sacrament and the good of the offspring. Rotalian Tribunal: A. Jullien, Dean, Ponens, A. Wynen, B. Filipiak. Defender of the Bond appointed: C. Vijverberg. Advocate: C. Bernardini. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of October 16th: "Negative." XCV. VIGLEVANEN. - NULLITY OF MARRIAGE on account of a condition imposed. Rotalian Tribunal: G. Heard, Ponens, A. Canestri, I. Teodori. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous legal aid: F. X. Parisi. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of October 16th: "Negative." XCVI. N. N. - NULLITY OF MARRIAGE based on the exclusion of the good of the offspring. Rotalian Tribunal: I. Pasquazi, Ponens, P. Felici, B. Filipiak. Defender of the Bond appointed: V. Caselli. Advocate: B. Pellegrini. Doubt: "Is the sentence of the Rotalian Tribunal of October 13th, 1947, to be confirmed or rejected in this case?" Sentence of October 19th: "To be confirmed, and therefore, in this case, the marriage is declared null." XCVII. N. N. - NULLITY OF MARRIAGE based on lack of consent and a DISPENSATION REGARDING A RATIALLY CONTRACTED MARRIAGE. Rotalian Tribunal: A. Jullien, Dean, A. Wynen, Ponens, I. Pasquazi.

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Substitute for the Defender of the Bond: I. Stella. Advocate: F. X. Parisi. Doubts: I. "Does the nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage validly contracted but not consummated?" Sentence of October 20th: Regarding I: "Negative." Regarding II: "Affirmative."

[*Latin ed. p. 239*]

The Sacred Roman Rota, 239, XCVIIL, ROMA – Concerning the Nullity of Marriage, based on the grounds of force and fear. Rotal Session: A. Jullien, Dean; A. Wynen; B. Filipiak, presiding. Defender of the Bond appointed: P. Tocanel. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 23rd: "Negative."

XIX. INSULEN – Concerning the Nullity of Marriage due to simulated consent. Rotal Session: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocate: P. Fedele. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 26th: "Negative."

C. LÜNEN, or IANUEN – Concerning the Nullity of Marriage based on the grounds of force and fear. Rotal Session: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous assistance: F. Cartoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 28th: "Affirmative."

CI. O VETEN – Concerning the Nullity of Marriage due to a condition imposed. Rotal Session: A. Wynen; F. Brennan; D. Staffa, presiding. Defender of the Bond appointed: S. Alvarez-Menendez. Advocate: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Judgment of October 29th: "Negative."

CIL VARSAVIEN – Concerning the Nullity of Marriage due to the exclusion of the good of procreation and the good of the sacrament. Rotal Session: A. Jullien, Dean; A. Fidecicchi; F. Brennan, presiding. Defender of the Bond appointed: V. Caselli. Advocate, by mandate of gratuitous assistance: H. Napoleoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of November 8th: "Negative."

CUI. MATRITEN – Concerning the Nullity of Marriage based on the grounds of force and fear. Rotal Session: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: S. Gomez. Advocates: I. Torre; H. Napoleoni. Question: "Whether the Rotal judgment of November 19, 1947, should be confirmed or overturned in this case." Judgment of November 10th: "To be overturned, and therefore, the nullity of the mar-

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riage cannot be established in this case."

[*Latin ed. p. 240*]

24. To the Atta of the Apostolic See – Official Commentary, Volume IV. FLORENCE – Concerning the NULLITY of marriage, based on coercion and fear. Royal Tribunal: G. Heard, A. Canestri, I. Teodori, presiding; H. Caiazzo, F. Brennan. Defender of the Bond appointed: G. Oesterle. Advocates: C. and I. Pacelli, A. Capalti. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of November 15th: "Negative."

CV. TURIN – Concerning the NULLITY of marriage due to the excluded good of the offspring and the good of the sacrament, and regarding a dispensation. Royal Tribunal: A. Fidecicchi, presiding; F. Brennan, I). Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: M. Mantovani. Doubt: "Whether the sentence of the Royal Tribunal of May 29th, 1916, should be confirmed or rejected in this case." Sentence of November 16th: "It is to be confirmed, or it does not appear that either the nullity of the marriage, nor its consummation, can be established in this case."

CVI. TURIN – Concerning the NULLITY of marriage, based on coercion and fear. Royal Tribunal: A. Jullien, Dean; F. Brennan, presiding; D. Staffa. Defender of the Bond appointed: S. Gomez. Advocate: A. D'Alessandri. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of November 16th: "Affirmative."

CVII. ROME – Concerning the NULLITY of marriage, based on coercion and fear. Royal Tribunal: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond appointed: P. Palazzini. Advocate: H. Graziani. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of November 20th: "Affirmative."

CVIII. N. N. – Concerning the NULLITY of marriage due to the impotence of the husband. Royal Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: R. Szenwic. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of November 20th: "Negative."

CIX. PARIS – Concerning the NULLITY of marriage due to the exclusion of the good of the sacrament. Royal Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: E. Ruftini. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of November 25th: "Negative."

[*Latin ed. p. 241*]

The Sacred Roman Rota, 241 GX, ROMA – NULLITY OF MARRIAGE based on coercion and fear. Rotal Session: I. Teodori, Presiding; H. Caiazzo, A. Fidecicchi. Defender of the Bond appointed: C. Vijverberg. Advocate appointed by gratuitous legal aid: F. Cartoni. Question: "Does the nullity of

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the marriage exist, in this case?" Judgment of November 29: "Affirmative."

CXI. N. N. – NULLITY OF MARRIAGE based on the wife's impotence. Rotal Session: A. Jullien, Dean; A. Wynen, B. Filipiak, Presiding. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous legal aid: I. Galassi. Question: "Does the nullity of the marriage exist, in this case?" Judgment of December 1: "Affirmative."

CXII. PATAVINA – NULLITY OF MARRIAGE based on coercion and fear. Rotal Session: A. Canestri, Presiding; I. Teodori, B. Filipiak. Defender of the Bond: I. Trezzi; C. Vijverberg, appointed. Advocate appointed by gratuitous legal aid: F. Bersani. Question: "Should the Rotal judgment of June 28, 1944, be confirmed, or overturned, in this case?" Judgment of December 3: "It is to be confirmed, or the nullity of the marriage does not exist, in this case."

CXIII. N. N. – NULLITY OF MARRIAGE due to the exclusion of a good issue and a valid sacrament. Rotal Session: A. Jullien, Dean; D. Staffa, Presiding; I. Pasquazi. Defender of the Bond appointed: B. M. a Wolfenschiessen. Advocates: A. Capalti, for the plaintiff; R. Szenwic, for the defendant. Question: "Does the nullity of the marriage exist, in this case?" Judgment of December 3: "Negative."

CXIV. MELEVITANA – JURISDICTION. Rotal Session: A. Wynen, Presiding; G. Heard, A. Canestri. Promoter of Justice: I. Pendola. Advocates: A. D'Alessandri, for the plaintiff; G. Felici, ex officio, for the defendant. Questions: I. "To what extent should the foundations established by the Canons of the Borgia Order be maintained, in this case?"; II. "To what extent should the rights and privileges attached to these same foundations be maintained, in this case?" Judgment of December 4: Regarding I: "The foundations established by the Canons of the Borgia Order are to be maintained, except for those that are to be excepted according to the decrees issued by the Most Holy Roman Congregations." Regarding II: "The rights and privileges attached to these same foundations are to be maintained, according to the decrees of the Most Holy Roman Congregations given in this case."

17 - ACTA, vol. XVI, n. 6. – 18-6-1949.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis – Commentary CXLV. N. N. – Concerning the NULLITY of Marriage, officially due to the impotence of the man, and a DISPENSATION regarding a marriage already celebrated. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: H. Raco. Advocate: A. Mittiga. Doubts: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already celebrated

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but not consummated." The judgment of December 6th: Regarding I: "Negative." Regarding II: "Affirmative, but the man is forbidden from entering into other marriages without the prior consultation of the Holy See." CXLVI. FLORENTINA – Concerning the NULLITY of Marriage, based on the grounds of the impotence of the man, and a DISPENSATION regarding a marriage already celebrated. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: S. Vitale. Advocates: A. Cátelani; R. Romano. Doubts: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already celebrated but not consummated, in this case." The judgment of December 14th: Regarding I: "Negative." Regarding II: "Affirmative, but the man is forbidden from entering into other marriages without the prior consultation of the Holy See." CXLVII. FLORENTINA – Concerning the NULLITY of Marriage, based on the grounds of coercion and fear, and also due to a condition contrary to the indissolubility of marriage. Turnus Rotalis: A. Jullien, Dean, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocate: R. Romano. Doubt: "Whether the nullity of the marriage can be established in this case." The judgment of December 16th: "Affirmative." CXLVIII. N. N. – Concerning the NULLITY of Marriage, based on the grounds of coercion and fear, due to a simulated consent, and a DISPENSATION regarding a marriage already celebrated. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: V. Caselli. Advocate: M. D'Alfonso. Doubts: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage already celebrated but not consummated." The judgment of December 16th: Regarding I: "Negative." Regarding II: "Affirmative." CXLIX. N. N. – Concerning the NULLITY of Marriage, based on the grounds of the impotence of the man, and a DISPENSATION regarding a marriage already celebrated. Turnus Rotalis: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: O. Bejan.

[*Latin ed. p. 243*]

Sacred Roman Rota: Advocates: C. Bernardini, F. Bersani. Doubts: I. "Does it appear that there is a nullity of marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Judgment of December 18th: "Negative to both."

XX. N. N. - NULLITY OF MARRIAGE due to the wife's impotence. Rotal Tribunal: A. Wynen, Presiding; G. Heard, Assisting; A. Canestri. Defender of the Bond: I. Trezzi. Advocate: H. Graziani. Doubt: "Does it appear that

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there is a nullity of marriage, in this case?" Judgment of December 18th: "Negative."

CXXI. CHICAGIEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Tribunal: A. Jullien, Dean; F. Brennan, Presiding; D. Staffa. Defender of the Bond, appointed: I. Casoria. Advocate: I. B. Nicola. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Judgment of December 20th: "Negative."

CXXII. IANUEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Tribunal: A. Jullien, Dean; D. Staffa, Presiding; I. Pasquazi. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous assistance: R. Costa Albesi. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Judgment of December 20th: "Negative."

CXXIII. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a DISPENSATION REGARDING A VALID MARRIAGE. Rotal Tribunal: A. Canestri; I. Teodori; H. Caiazzo, Presiding. Defender of the Bond, appointed: G. Oesterle. Advocate by mandate of gratuitous assistance: B. Pellegrini. Doubts: I. "Does it appear that there is a nullity of marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated?" Judgment of December 20th: Regarding I, "Affirmative." Regarding II, "Provisional, based on the first."

CXXIV. ROMANA - NULLITY OF MARRIAGE due to an impediment of age. Rotal Tribunal: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous assistance: F. Bersani. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Judgment of December 20th: "Affirmative."

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis — Official Commentary XXV. N. N. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Session: A. Jullien, Presiding; P. Felici, Assisting; B. Filipiak. Defender of the Bond appointed: O. Bejan. Advocates: A. D'Alessandri, for the plaintiff; I. Lenti, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Judgment of December 23: "Negative." XXV. JANUARY. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Session: G. Heard, Presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of December 23: "Negative." II. Cases which were heard during the same year, 1948, or which, due to particular circumstances, concluded without a final judgment; to which are added Decrees regarding appeals against the rejection of petitions. I. QUEBEC. - Libel and damages, before Reverend Father D. William Heard. After examining the plaintiff's statement

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of claim, and having heard the other party, Reverend Father D. Presiding, by decree of January 2, declared the case closed and ordered the records to be placed in the archive. II. AVIGNON. - Nullity of marriage, due to simulated consent and due to coercion and fear, before Reverend Father D. Arcturus Wynen. Since no procedural action has been initiated for several years, Reverend Father D. Presiding, by decree of January 5, declared the appeal abandoned and ordered the records of the case to be placed in the archive. III. TRIESTE. - Nullity of marriage, due to coercion and fear, before Reverend Father D. Arcturus Wynen. Since, after two negative judgments, no new arguments have been presented, Reverend Father D. Presiding, by decree of January 5, declared that a new presentation of the case could not be admitted and ordered the records to be placed in the archive. IV. ROME. - Nullity of marriage, due to a condition imposed, before Reverend Father D. Arcturus Wynen. Since the plaintiff neglected to pursue her appeal against the judgment of the Vicariate Tribunal of the City for several years, Reverend Father D. Presiding, by decree of January 5, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

[*Latin ed. p. 245*]

I. In the Roman Rota, Case No. 245 from PALERMO – Regarding the nullity of a marriage, due to simulated consent and due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act was filed for a year, the Most Reverend Doctor Ponens, by decree of January 5th, declared the appeal interposed against the judgment of the first instance to be abandoned and ordered the files of the case to be placed in the archive.

II. In HELIOPOLIS – Regarding testamentary matters, before the Most Reverend Doctor Arcturus Wynen. Since the representatives of the plaintiff party did not file any procedural act for several years, the Most Reverend Doctor Ponens, by decree of January 10th, declared the appeal to be abandoned and ordered the files of the case to be placed in the archive.

III. In the Prefecture Apostolic of SHIKOKU – Regarding the nullity of a marriage, due to coercion and fear, and due to lack of consent, before the Most Reverend Doctor Alberto Canestri. Since, within the time prescribed by law, no procedural act was filed, the Most Reverend Doctor Ponens, by decree of January 10th, declared the instance to be abandoned and ordered the files of the case to be placed in the archive.

IV. In PACEN, in BOLIVIA – Regarding the nullity of a marriage, regarding the rejection of the petition, before the Most Reverend Doctor Arcturus Wynen. Since the plaintiff, having been informed of the opinion of the Defender of the Bond, who showed him the way to amend the deficient petition, did not respond further, the Most Reverend Doctor Ponens, by decree of January 12th, declared the recourse to be abandoned and ordered

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the files of the case to be placed in the archive.

V. In TURIN – Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since the plaintiff party did not file any procedural act for several years, the Most Reverend Doctor Ponens, by decree of January 12th, declared the appeal to be abandoned and ordered the files of the case to be placed in the archive.

VI. In AVIGNON – Regarding the nullity of a marriage, due to simulated consent and due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since the attorney appointed by the plaintiff did not file any procedural act for several years, the Most Reverend Doctor Ponens, by decree of January 12th, declared the case to be closed and ordered the files of the case to be placed in the archive.

VII. In GENOA – Regarding the nullity of a marriage, due to the excluded good of posterity, before the Most Reverend Doctor Ioannes Theodori. Since no procedural act was filed, the Most Reverend Doctor Ponens, by decree of January 19th, ordered the files of the Court of Genoa to be sent for the prosecution of the appeal to the Tribunal of Piedmont.

VIII. In LONDON – Regarding rights, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act was filed for several years, the Most Reverend Doctor Ponens, by decree of January 28th, declared the plaintiff's appeal to be abandoned and ordered the files of the case to be placed in the archive.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary XIII. NICEN. - Regarding the nullity of a marriage, due to the exclusion of indissolubility, before the Most Reverend Father John Theodori. Since no procedural act was presented within the time established by law, the Most Reverend Father Ponens, by decree of February 2nd, declared the appeal abandoned, and, at the request of the woman involved, ordered that the records of the case be sent to the Metropolitan Tribunal for the prosecution of the appeal.

XIV. LONDONEN. - Regarding rights, before the Most Reverend Father Arcturus Wynen. Since the advocate for the plaintiff had not presented any procedural act for several years, the Most Reverend Father Ponens, by decree of February 16th, declared the request abandoned and ordered that the records be placed in the archive.

XV. ADIACEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Arcturus Wynen. Since the advocate for the plaintiff, after the restoration of peace, had not presented any procedural act for several years, the Most Reverend Father Ponens, by decree of February 16th, declared the plaintiff's appeal, seeking a new proposal for the case after two negative judgments, to be abandoned, and ordered that the records be placed in the archive.

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XVI. NEO-EBORACEN. - Regarding the nullity of a marriage, due to a condition contrary to the good of the offspring, before the Most Reverend Father Arcturus Wynen. Since the plaintiff had not presented any procedural act for several years, the Most Reverend Father Ponens, by decree of February 21st, declared his appeal abandoned and ordered that the records of the case be placed in the archive.

XVII. DETKOITEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father Arcturus Wynen. Since the plaintiff declared that she did not have any new arguments to obtain, after two negative judgments, a new proposal for the case, the Most Reverend Father Ponens, by decree of February 28th, declared the appeal abandoned and ordered that the records be placed in the archive.

XVIII. SALMANTINA - Regarding the nullity of a marriage, due to the woman's lack of affection, before the Most Reverend Father Arcturus Wynen. Since the plaintiff's party declared that she did not wish to pursue the appeal, the Most Reverend Father Ponens, by decree of February 28th, declared the case closed and ordered that the records be placed in the archive.

XIX. ROMANA - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Father John Theodori. The Reverend Fathers Auditors, considering that nothing new and important had been proposed, by decree of March 1st, decided that a further proposal for the case would not be admitted.

[*Latin ed. p. 247*]

Sacra Romana Acta 247 XX. ROMA - Concerning the nullity of a marriage, due to lack of consent and the impotence of the man, before the Reverend Father Doctor Augusto Fidecicchi. Considering all the circumstances, and also the considerable time that has elapsed, the Reverend Father Ponens, by decree of March 3rd, declared the case to be closed, and ordered that the proceedings be returned to the archives.

XXI. JANUARY - Concerning the restoration of rights, before the Reverend Father Doctor Arcturo Wynen. Since the patron of the party involved had not initiated any legal proceedings for several years, the Reverend Father Ponens, by decree of March 5th, declared the appeal abandoned and ordered that the proceedings of the case be returned to the archives.

XXII. ROMA - Concerning the nullity of a marriage, due to the exclusion of the good of posterity, before the Reverend Father Francis Brennan. Since no legal proceedings had been initiated for a year or more, the Reverend Father Ponens, by decree of March 6th, declared the petition to be abandoned and ordered that the proceedings of the case be returned to the archives.

XXIII. CARTHAGE - Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor John Teodori. Since

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no legal proceedings had been initiated for a year or more, the Reverend Father Ponens, by decree of March 8th, declared the appeal abandoned and ordered that the proceedings of the case be returned to the archives.

XXIV. LIVERNO, or FLORENCE - Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor John Teodori. Since no legal proceedings had been initiated within the time prescribed by law, the Reverend Father Ponens, by decree of March 8th, declared the appeal abandoned and ordered that the proceedings be returned to the archives.

XXV. VERULANA - Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor John Teodori. Since no legal proceedings had been initiated within a year or more, the Reverend Father Ponens, by decree of March 8th, declared the appeal to be abandoned and ordered that the proceedings of the case be returned to the archives.

XXVI. BERYTUS, of the Maronite Rite - Concerning compensation or a pension, before the Reverend Father Doctor John Teodori. Since no legal proceedings had been initiated within the time prescribed by law, the Reverend Father Ponens, by decree of March 8th, declared the petition to be abandoned and ordered that the proceedings be returned to the archives.

XXVII. ROMA - Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor John Teodori. Since no legal proceedings had been initiated within a period of one year or more, the Reverend Father Ponens, by decree of March 8th, declared the appeal abandoned and ordered that the proceedings of the case be returned to the archives.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary XXVIII. OSNABRUGEN. - Regarding the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor John Theodorus. Since no procedural act was presented within the time established by law, the presiding Prelate, by decree of March 8th, declared the appeal abandoned and ordered the files of the case to be placed in the archive.

XXIX. ROMA - Regarding the nullity of marriage, due to coercion and fear, and due to the exclusion of the good of the offspring, before the Reverend Prelate Doctor Arcturus Wynen. Since the plaintiff party had not presented any procedural act for several years, the presiding Prelate, by decree of March 9th, declared the appeal abandoned and ordered the files of the case to be placed in the archive.

XXX. Vic. APOST. ALEPPEN. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Prelate Doctor Arcturus Wynen. The Fathers of Tournon, regarding the question of whether a new proposal

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of the case should be admitted, in accordance with canon 1903, responded by decree of March 11th, that a new proposal of the case should not be admitted.

XXXI. BARCINONEN. - Regarding the separation, before the Reverend Prelate Doctor Arcturus Wynen. Since the plaintiff party had not presented any procedural act for two years, the presiding Prelate, by decree of March 13th, declared the appeal abandoned and ordered the files of the case to be placed in the archive.

XXXII. MEDIOLANEN. - Regarding the nullity of marriage, due to the impotence of the husband, before the Reverend Prelate Doctor Arcturus Wynen. Since the husband, who was summoned, had passed away, the presiding Prelate, by decree of April 3rd, declared the case concluded and ordered the files to be placed in the archive.

XXXIII. BURDIGALEN. - Regarding the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Alberto Canestri. Since, within the time established by law, no procedural act was presented to pursue the appeal, the presiding Prelate, by decree of April 8th, declared the appeal abandoned and ordered the files of the case to be placed in the archive.

XXXIV. PERUSINA - Regarding the nullity of marriage, due to coercion and fear, and due to the hatred of the husband, before the Most Reverend Doctor Alberto Canestri. Since both parties renounced the prosecution of the case, the presiding Prelate, by decree of April 18th, accepted the renunciation and ordered the files to be placed in the archive.

XXXV. BERYTÈN. MARONITARUM - Regarding the nullity of marriage, due to clandestine marriage, before the Reverend Prelate Doctor Joseph Pasquazi. Since the summoned party renounced the appeal, and the plaintiff accepted the same renunciation, the presiding Prelate, by decree of April 26th, declared the case concluded and ordered the files to be placed in the archive.

[*Latin ed. p. 249*]

XXXVI. ANTIOCHEN. OF THE MELCHITES – Concerning the nullity of a marriage, due to a lack of consent, before the Most Reverend Doctor John Theodori. Since the Defender of the Bond has renounced the appeal, the Most Reverend Doctor Ponens, by decree of April 30th, declared the case concluded and ordered the records to be placed in the archive.

XXXVII. CAMPIFONTIS – Concerning the nullity of a marriage, on account of the exclusion of good faith, good issue, and the good of the sacrament, before the Most Reverend Doctor Dino Staffa. Since the Defender of the Bond has renounced the appeal, the Most Reverend Doctor Ponens, by decree of May 7th, declared the case concluded and ordered the records to be placed in the archive.

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XXXVIII. PARIS – Concerning the nullity of a marriage, on account of the exclusion of good faith and the good of the sacrament, before the Most Reverend Doctor Henry Caiazzo. Since no procedural act has been filed for a year, the Most Reverend Doctor Ponens, by decree of June 7th, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XXXIX. ALBA IULIEN – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Francis Brennan. Since the Defender of the Bond has withdrawn from the appeal, the Most Reverend Doctor Ponens, by decree of July 5th, decreed the case concluded and ordered the records of the case to be placed in the archive.

XL. BASILEEN – Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Doctor Arcturo Wynen. Since no procedural act has been filed for several years, the Most Reverend Doctor Ponens, by decree of July 19th, declared the appeal filed by the plaintiff abandoned and ordered the records of the case to be placed in the archive.

XLI. LUGANEN – Concerning the nullity of a marriage, due to the wife's impotence, before the Most Reverend Doctor Boleslao Filipiak. Since the plaintiff has renounced the prosecution of the case and the other party has accepted, the Most Reverend Doctor Ponens, by decree of July 19th, admitted the renunciation and ordered the records to be placed in the archive.

XLII. FLORENTINA – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been filed for a year and more, the Most Reverend Doctor Ponens, by decree of October 2nd, declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XLIII. ROMA – Concerning the nullity of a marriage and a dispensation regarding a prior impediment, concerning the removal of a prohibition, before the Most Reverend Doctor Francis Brennan. Since no procedural act has been filed for a year and more, the Most Reverend Doctor

[*Latin ed. p. 250*]

Acta 260 Apostolicae Sedis - The Official Commentary records that, by decree of October 2nd, the cause was declared concluded, and the proceedings were ordered to be placed in the archives.

Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 2nd, declared the petition concluded and ordered the proceedings of the cause to be placed in the archives.

XLIV. FLORENTINA

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XLV. PARISIEN.

Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 2nd, declared the appeal abandoned and ordered the proceedings of the cause to be placed in the archives.

XLVI. VELITERNA

Regarding the nullity of a marriage, due to the hatred of the husband, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 4th, declared the petition concluded and ordered the proceedings of the cause to be placed in the archives.

Regarding the nullity of a marriage, due to a condition imposed, due to clandestine circumstances, and due to the nullity of a dispensation at the root, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 4th, declared the appeal abandoned and ordered the proceedings of the cause to be placed in the archives.

XLVII. CURIEN.

Regarding the nullity of a marriage, due to a condition contrary to the good of the sacrament, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 4th, declared the appeal abandoned and ordered the proceedings of the cause to be placed in the archives.

XLVIII. PARISIEN.

XLIX. ROMANA

Regarding the nullity of a marriage, due to force and fear, and due to the simulation of consent, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean, by decree of October 4th, declared the appeal abandoned and ordered the proceedings of the cause to be placed in the archives.

Regarding the nullity of a marriage, due to affinity arising from an illicit union, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act was filed for a year or more, the Most Reverend Father Dean,

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by decree of October 4th, declared the appeal abandoned and ordered the proceedings of the cause to be placed in the archives.

L. SIDONIEN. MARONITARUM

[*Latin ed. p. 251*]

Sacra Litterae. BOGOTA. – Case No. 251 concerning the nullity of a marriage, before the Reverend Doctor William Heard. After the Promoter of Justice of the Tribunal of Bogota had presented a complaint concerning the nullity, the Reverend Doctor Ponens, having heard the Promoter of Justice of the Most Holy Roman Rota, declared the case concluded by decree of October 18th, and ordered the records to be placed in the archives.

Sacra Litterae. TRIESTE. – Case concerning the nullity of a marriage, due to the exclusion of the common good of the offspring, before the Reverend Doctor William Heard. Since no procedural act had been taken for more than a year, the Reverend Doctor Ponens, by decree of October 23rd, declared the appeal abandoned and ordered the records to be placed in the archives.

– Case concerning the nullity of a marriage, due to coercion and fear, and due to lack of consent, before the Reverend Doctor William Heard. Since no procedural act had been taken for a year, the Reverend Doctor Ponens, by decree of October 23rd, declared the appeal abandoned and ordered the records of the case to be placed in the archives.

Sacra Litterae. NEWCASTLE.

Sacra Litterae. TRIESTE. – Case concerning the nullity of a marriage, due to coercion and fear, before the Reverend Doctor William Heard. Since no procedural act had been taken for more than a year, the Reverend Doctor Ponens, by decree of October 23rd, declared the appeal abandoned and ordered the records of the case to be placed in the archives.

– Case concerning the nullity of a marriage, due to coercion and fear, before the Reverend Doctor Albert Canestri. Since the plaintiff party renounced the appeal, the Reverend Doctor Ponens, having heard the Defender of the Bond, declared the case concluded by decree of November 10th, and ordered the records to be placed in the archives.

Sacra Litterae. AIBA JULIEN.

Sacra Litterae. KADEN. – Case concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Doctor William Heard. Since no procedural act had been taken for more than a year, and in the present political circumstances there is no hope of pursuing the case in the near future, the Reverend Doctor Ponens, by decree of November 11th, ordered the records of the case to be placed in the archives.

– Case concerning the nullity of a marriage, due to the exclusion of

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the common good of the offspring, before the Reverend Doctor Joseph Pasquazi. Since no procedural act had been taken for a year or more, the Reverend Doctor Ponens, by decree of November 11th, declared the case abandoned and ordered the records to be placed in the archives.

Sacra Litterae. WARSAW.

Sacra Litterae. PARIS. – Case concerning the nullity of a marriage, due to the exclusion of the good of the sacrament, before the Reverend Doctor Boleslaus Filipiak.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Commentarium Officiale.

When, during a year, no procedural act has been presented, the Reverend Prelate, by decree of November 19th, declared the cause abandoned and ordered the records to be placed in the archive.

LIX, CRACOVIA. – Regarding the nullity of a marriage, due to the impotence of the man, before the Reverend Prelate Boleslaus Filipiak. Since the war ended and despite repeated urgent letters, no procedural act has been presented, the Reverend Prelate, by decree of December 3rd, declared the cause abandoned and ordered the records to be placed in the archive.

LX, IANUA. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Prelate Joseph Pasquazi. Since, for a year and more, no procedural act has been presented, the Reverend Prelate, by decree of December 28th, declared the petition abandoned and ordered the records of the cause to be placed in the archive.

LXI, PANORMITANA. – Regarding the nullity of a marriage, concerning the rejection of the petition, before the Reverend Prelate John Teodori. Since, within the time established by law, no procedural act has been presented, the Reverend Prelate, by decree of December 30th, declared the petition abandoned and ordered the records of the cause to be placed in the archive.

LXII, PINNEN. – Regarding the nullity of a marriage, due to the aversion of the woman, before the Reverend Prelate John Teodori. Since, within the time established by law, no procedural act has been presented, the Reverend Prelate, by decree of December 30th, declared the petition abandoned and ordered the records of the cause to be placed in the archive.

LXIII, VENETIARUM. – Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Prelate John Teodori. Since, within the time established by law, no procedural act has been presented, the Reverend Prelate, by decree of December 30th, declared the petition abandoned and ordered the records of the cause to be placed in the archive.

LXIV, OSNABRUGEN. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Prelate John Teodori. Since, within the time established by law, no procedural act has been presented, the

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Reverend Prelate, by decree of December 30th, declared the petition abandoned and ordered the records of the cause to be placed in the archive.

[*Latin ed. p. 253*]

Sacra 253. Roman Edition. Book III. Citation of the Edict concerning the Nullity of Marriage (BELCH, BREEN - KRIBDEMAN). Since the actual place of residence of Mr. Harry Kriedeman, in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria, 1), on the 5th of October, 1949, at the eleventh hour, to resolve the doubt in question, or to subscribe to it, and to set a date for the hearing of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Harry Kriedeman, must, insofar as possible, ensure that he is informed of this edictal citation.

Henry Caiazzo, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 11th of May, 1949. Hugh Felice, Notary.

[*Latin ed. p. 254*]

264 Acta Apostolicae DIARIUM Sedis -• Commentarium ROMANAE Officiale CURIAE. Friday, May 6, 1949, the Holy Father received in a solemn Audience His Excellency, Mr. Ramon Arias Febaud, Extraordinary Envoy and Plenipotentiary Minister of the Republic of Panama, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, February 22, 1949, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the Sacred Congregation of Rites, in general session, was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable Theological Consultors gave their votes:

a) Concerning the process for the canonization of the Blessed:

1. Bartolomea Capitanio, Virgin, foundress of the Sisters of Charity.

2. Maria Giuseppa Rossello, foundress of the Daughters of Our Lady of Mercy.

b) Concerning the virtues of the Servants of God:

1. Giuliano Maunoir, professed priest of the Society of Jesus.

2. Rosa Venerini, foundress of the Pious Teachers "Venerini."

Tuesday, March 8, 1949, in the Vatican Apostolic Palace, the Sacred Congregation of Rites, in ordinary session, was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates Officials discussed the introduction of the cause of the Servants of God:

1. Enrico Battista Stanislao Verius, Bishop of Limira, of the Congregation of the Missionaries of the Sacred Heart of Jesus.

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2. Maria Repetto, religious of the Institute of the Daughters of Our Lady of Refuge.

They also discussed the proper Office and Mass of the Blessed Contardo Ferrini, Confessor, and examined the reports of the revisers concerning the writings of the Servants of God, Giovanni Battista Souzy and his companions, who were, as it is asserted, killed in hatred of the faith.

Tuesday, March 22, 1949, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the Sacred Congregation of Rites, in general session, was held.

[*Latin ed. p. 255*]

From the Roman Curia Diary, number 250, in Naila, where the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultants gave their votes concerning the virtues of the Servants of God: 1. Raphael Chylinski, a professed priest of the Order of Friars Minor Conventual. 2. Raphael Mary of the Sacred Heart of Jesus, foundress of the Handmaids of the Sacred Heart of Jesus.

On Tuesday, March 29, 1949, in the Apostolic Palace at the Vatican, the Holy Congregation for Rites, preparatory in nature, was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultants discussed the heroic virtues of the Servant of God, Sister Bertilla Boscardin, of the Religious of the Most Holy Trinity, Daughters of Saint Dorothy.

On Tuesday, May 3, 1949, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Cardinal Alessandro Verde, Promoter of the Cause of the Servants of God, Joseph Mary Diaz Sanjurjo and his companions, of the Order of Friars Preachers, the Holy Congregation for Rites, antepreparatory in nature, was convened, in which the Reverend Prelates Officials and the Reverend Theological Consultants discussed the martyrdom of the aforementioned Servants of God.

On Tuesday, May 10, 1949, in the Apostolic Palace at the Vatican, the Holy Congregation for Rites, preparatory in nature, was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultants discussed the miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Paola Elizabeth Cerioli, widow Buzecchi Tassis, foundress of the Institute of the Sisters of the Sacred Family.

On Tuesday, May 17, 1949, in the Apostolic Palace at the Vatican, the Holy Congregation for Rites, preparatory in nature, was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultants discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed

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Mary Goretti, Virgin Martyr, and which are proposed for her canonization.

SECRETARY OF STATE APPOINTMENT:

By a letter from the Secretary of State dated May 8, 1949, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Reverend Father Atanasio Miller, of the Order of Saint Benedict, as Secretary of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 256*]

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HONORS

With tickets from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Knighthood of the Order of

Saint Sylvester: January 18, 1949.

To Mr. Jovino Pietro, of the diocese of Nocera dei Pagani.

To Mr. Cassese Pietro, of the diocese of Nola.

To Mr. Masullo Giovanni, of the same diocese.

To Mr. Masullo Luigi, of the same diocese.

To Mr. Scifoni Aldo (Rome).

To Mr. Scorza Giuseppe (Rome).

To Mr. Massini Pio, of the diocese of Sovana and Pitigliano.

To Mr. Cavagna Carletto, of the diocese of Tortona.

To Mr. Coniglio Pietro, of the diocese of Agrigento.

To Mr. Ruggia Giuseppe, of the same diocese.

To Mr. Scalia Giuseppe, of the same diocese.

To Mr. Zordan Ottorino, of the diocese of Alatri.

To Mr. Antonelli Angelo, of the Archdioceses of Bari.

To Mr. Ratti Antonio, of the diocese of Como.

To Mr. Carpentieri Costantino, of the Archdioceses of Conza.

To Mr. De Amicis Angelo, of the Archdioceses of L'Aquila.

To Mr. Castrignano Luigi, of the Archdioceses of Otranto.

To Mr. Cotrino Salvatore, of the same archdiocese.

To Mr. Gatti Giuseppe, of the diocese of Tivoli.

To Mr. Castelli Mario (Rome).

To Mr. Pelaia Ignazio (Rome).

To Mr. Testa Corinto (Rome).

February 3

To Mr. Carfora Alfonso, of the diocese of Acerra.

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To Mr. Saulle Paolo, of the diocese of Sessa Aurunca.

To Mr. Monaco Panfilo, of the diocese of Valva and Sulmona.

To Mr. Gozzetti Mario, of the diocese of Verona.

To Mr. Albanesi Abele, of the diocese of Pesaro.

To Mr. Baviera Vittorio Emanuele, of the same diocese.

To Mr. Mazzucca Gerardo, of the same diocese.

February 11

To Mr. Perrotta Agostino, of the diocese of Cariati.

February 17

To Mr. Appari Efisio, of the Archdioceses of Milan.

To Mr. Sola Ettore, of the same archdiocese.

To Mr. Cabras Andrea, of the Archdioceses of Oristano.

To Mr. Colla Paolo, of the Archdioceses of Turin.

To Mr. Piazza Eugenio, of the Archdioceses of Vercelli.

[*Latin ed. p. 257*]

Acta Apostolicae Sedis, Commentary, Official, Year XXXI, June 6, 1949 (Series I, Volume XVI, No. 7) - N. 7. ACTA OF POPE PIUS XII, CONCERNING THE UNIVERSAL JUBILEE OF THE ONE THOUSAND NINE HUNDRED AND FIFTIETH YEAR. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, TO ALL THE FAITHFUL, GREETINGS AND APOSTOLIC BENEDICTION.

The great Jubilee, which will be celebrated in this venerable City during the course of the coming year, is primarily intended to lead all Christians not only to the remission of sins and the amendment of their lives, but also to the attainment of virtue and holiness, according to the words: "Sanctify yourselves, and be ye holy: because I am the Lord your God" (Leviticus 20:7; cf. 1 Peter 1:16). From this, it is easily understood how useful and how important this ancient institution is. If men should heed the voice of the Church, if they should turn away from earthly and fleeting things and turn to eternal things, and persevere in doing so, then that most desirable renewal of souls will be attained, from which not only private, but also public morals will be conformed to Christian precepts and inspired by the Christian spirit. Indeed, when the right way of living moves and sincerely directs the minds of individuals, it necessarily follows that a certain new force and impetus will reach and pervade the entire human association, leading to a better and happier state of affairs.

[*Latin ed. p. 258*]

Let the foregoing be recalled. However, if ever there was a time when it is necessary to reform all things with the power of the truth of the Gospel, it is especially so now. The efforts of men, although worthy of praise, are

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not sufficient to move those who are swayed by deceptive arguments; only religion, which is supported by divine grace and the help of the Most High, can undertake such a great cause, and, with all striving actively, bring it to a beneficial outcome. Therefore, we earnestly desire that everywhere, the pastors of the sacred flock, together with their clergy, diligently teach to their entrusted flock those things that pertain to the approaching Great Jubilee; and that they urge them to participate in it in the most appropriate way possible, whether they can come to Rome, or whether they remain at home; that they pour forth more fervent prayers to God; that they multiply the works of holy penance and charity; and that they do all other things that We, as those who have already announced the special goals for the Holy Year, have indicated as appropriate. And so, already anticipating the abundant and salutary fruits that We implore from the Divine Redeemer through prayer, following in the footsteps of Our predecessors, the Roman Pontiffs, and with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, We decree, with the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, for the glory of God, for the salvation of souls, and for the growth of the Catholic Church, that a universal and great Jubilee shall be begun in this venerable city from the Nativity of Our Lord Jesus Christ in the year nineteen hundred and forty-nine, and shall end at the Nativity of Our Lord in the year nineteen hundred and fifty—and this in accordance with canon 123—and We proclaim it through these letters, and We will that it be considered as announced and promulgated. Therefore, during the course of this year of penance, to all the faithful of both sexes, who have been duly reconciled through the Sacrament of Penance and refreshed by the sacred Synaxis, whether on the same day, or on different days, in any order, who shall piously visit the Basilicas of Saint John Lateran, Saint Peter's in the Vatican, Saint Paul Outside the Walls, and the Basilica of Saint Liberius in the Esquiline, once, and shall recite three times the prayers: "Our Father, Hail Mary..."

[*Latin ed. p. 259*]

Acta Pii PP. XII 259. "Furthermore, after the 'Gloria,' which is recited once, and after the 'Ave, Father,' and after the 'Credo,' which are recited in every Basilica, We mercifully grant and bestow, in the Lord, the fullest indulgence and remission of all the punishment which they ought to suffer for their sins. But in order that the fullest Jubilee indulgence may be granted to those who, either by illness or by some other legitimate cause, are prevented from visiting the city or are interrupted on their journey, and who have not yet completed the prescribed number of visits, or have not even begun them, We make the following provision: that those, having been duly absolved from their sins and refreshed by the sacred Synaxis, may participate in the indulgence and in the remission of the Jubilee, as if they had truly visited the four Basilicas which We have mentioned. Furthermore, We

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decree that this Jubilee indulgence may be gained by the Christian faithful, both for themselves and for the deceased, as often as the prescribed works are duly performed. But, beloved sons, you are certainly not ignorant of the intentions of the Roman Pontiffs in general; but concerning the particular intention which We have for the next Holy Year, We wish to make it more clearly known to you. This will be most effectively accomplished by offering prayers to God, so that everyone may atone for their sins by praying and repenting, and may strive for the improvement of Christian morals and for Christian virtue, so that this Jubilee may happily and maturely promote the return of all to Christ. And furthermore, it is to be earnestly prayed for that the fidelity, which is due to the Divine Redeemer and to the society founded by Him, may be maintained by all with unwavering and active will; that the most holy rights of the Church may always be preserved, inviolate against the snares, deceptions, and attacks of the enemies; and also that those who are still ignorant of the Catholic truth, those who have strayed from the right path, and even those who are enemies and blasphemers of God, may be illuminated by heavenly light, and moved by a contrite heart to obey the Gospel and the precepts; that rightly ordered and serene tranquility may be established everywhere on earth, and especially in the sacred places of Palestine; and that the order of citizens may be established, with hatreds calmed and discord subdued, and with justice..."

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis – The official acts of the Apostolic See should unite fraternal concord; so that, finally, the multitudes of the needy may obtain from their labor the means to live honorably, and may acquire necessary and opportune assistance through the generosity and charity of those who enjoy greater fortune. May peace, so longed for, return to all hearts, to domestic life, to individual nations, and to the entire community of peoples; may those "who suffer persecution for justice's sake" (Matthew, V, 10) possess that invincible fortitude which has adorned the Church from its very origins with the blood of martyrs; may exiles and captives, those torn far from their own homes, be able to return to their homeland as soon as possible; and may those who are afflicted with sorrow and grief be comforted by heavenly consolations. May Christian youth shine with Christian modesty and flourish with Christian virtue; may advanced and elderly age serve as an example; and may all, finally, enjoy that heavenly grace which may be a foretaste of the eternal beatitude to be attained in heaven.

Now, my beloved sons, there remains nothing else but that I, your father, invite you with paternal will to come together in Rome during the course of this year; to Rome, which is to all Christians of every nation a second homeland, where they can venerate the place where the Prince of the Apostles was buried after his martyrdom, where they can see the sacred catacombs of the martyrs, where they can see the most magnificent temples,

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where they can see the monuments of ancestral faith and ancestral piety, and where they can see their common Father, who, extending his arms to them, eagerly awaits their arrival with a most loving heart.

Indeed, we know that the journeys will not be easy or accessible to all; especially for those who are less fortunate and who live in distant lands. But, when it is a question of the necessities of this earthly life, so much is contended for that it is not unreasonable to hope that immense multitudes from all over the world, sparing no effort and fearing no hardships, will come to this beloved City, in order to obtain heavenly gifts.

However, my beloved sons, such pilgrimages are not of those...

[*Latin ed. p. 261*]

Acts of Pope Pius XII, 261: Those who, for the sake of pleasure, are accustomed to traveling, should be encouraged, with that most pious intention with which, in former times, the faithful of any order and of any nation, often overcoming the difficulties of travel in Asperen, have journeyed to Rome, in order to pour out their tears of penance, and to implore forgiveness and peace from God. Rouse, increase, and instill in others this ancient faith and the ardent zeal of divine charity; and thus, with the help and assistance of God, it will come to pass that the next Jubilee will bring most salutary benefits, both to individuals and to the entire Christian community. In order that these Our Letters may more easily reach the knowledge of all, We wish that, even though printed, copies of them should be provided with the same full faith, being signed by a public notary and sealed with the seal of a person of ecclesiastical standing, as would be the case if they were presented or shown in person. Therefore, no one shall be permitted to infringe this page of Our Indiction, Promulgation, Concession, and Will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, on the twenty-sixth day of the month of May, in the year nineteen hundred and forty-ninth, in the eleventh year of Our Pontificate. PIUS PP. XII. In the year of Our Lord nineteen hundred and forty-ninth, on the twenty-sixth of May, on the feast of the Ascension of Our Lord Jesus Christ, in the eleventh year of the Holy Pontificate of Our Most Holy Father and Lord, Pope Pius XII, these Apostolic Letters were solemnly read and promulgated aloud in the atrium of the most sacred Basilica of the Vatican, in the presence of the College of Apostolic Protonotaries, the Reverend Apostolic Chamber, the officials of the Apostolic Chancery, the Venerable Vatican Chapter, and the assembled people. I, ALPHONSUS CARINCI, Archbishop titular of Seleucia in Isauria, Dean of the College of Apostolic Protonotaries.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary: "DECREE LETTERS

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AWARDING THE HONORS OF SAINTS TO THE BLESSED LOUIS-MARIE GRIGNION DE MONFORT, PRIEST, FOUNDER OF THE SOCIETY OF MISSIONARY PRIESTS OF MARY AND THE INSTITUTE OF THE DAUGHTERS OF WISDOM." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, recalls the prophetic words of Isaiah: "The spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart" (Luke 4:18), which Jesus Christ, the Redeemer of the world, fully claimed for Himself in the synagogue of Nazareth, and which can rightfully and deservedly be applied to all His disciples, who have been divinely chosen to pursue the work of the redemption of the human race until the consummation of the age; especially to those outstanding heralds of the Gospel, who, through their works and words, and above all through the brilliance of their sanctity, dedicate all their strength, both among foreign peoples not yet illuminated by the light of Christianity, and among citizens sometimes corrupted by wickedness and vice, so that they may bring souls to Christ and so that the Catholic religion may experience greater growth. Among these, the illustrious apostles of God, undoubtedly, is Louis-Marie Grignion de Montfort, whom We, inspired by the Divine Holy Spirit, today adorn with the honors of sanctity, who, in France, where, during the reign of King Louis XIV, although all that was temporal shone brightly, everything that concerned eternity was filled with the lust of the flesh and the lust of the eyes and the pride of life, which does not come from the Father, but from the world (John 2:16); and where the plague of Jansenism was spreading widely through the cities, he, completely devoted to the counsel of Divine Wisdom, and supported by the powerful patronage of the most holy Virgin, Queen of the Apostles, worked so strenuously and so fruitfully that he confounded the wisdom of the world through the foolishness of the cross and led the Christian people to a better fruit. He was born of honorable parents, John Baptist Grignion, a lawyer, and Joanna Robert, in the town of Montfort, in the province of Brittany, then within the diocese of Saint Maclou, now the archdiocese of Rennes, on the last day of January, in the year one thousand six hundred and seventy-three, and was baptized the following day in the parish church of Saint John, and the name Louis was given to him; and because of the piety with which, even as a boy, he excelled in devotion to the Virgin Mary, he later wished to add the sweet name of Mary to his own.

[*Latin ed. p. 263*]

Acta Pii PP. XII 263. Being in his fourth year, adorned with angelic purity, he already delighted in speaking of God and the Blessed Virgin Mary, and, having set aside childish trifles, he preferred silence and solitude, and longed to spend long hours in the temples, and to dedicate

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himself to the recitation of the Rosary of Mary and other acts of piety. He attracted his brothers and sisters, and even his young companions, to exercises of piety, and he poured forth prayers before the image of the Blessed Virgin Mary. Even as a boy, while diligently fulfilling his duties as a student, he instilled Christian principles in his companions, thus embracing the office of an apostle. He was excellently instructed by his most pious mother, who, though afflicted, comforted her during the day and encouraged her to patience. He was sent by his father to the college of the Society of Jesus in Rennes, so that he might be instructed in the humanities; and there he earned a reputation for exceptional diligence and piety. As he grew older, he cultivated virtues even more intensely: he helped his needy classmates, even at the cost of his own meager provisions; he wished to be admitted to the Congregation of the Blessed Virgin Mary, and he preferred to visit daily, with pious devotion, a venerable image of Saint Mary, Queen of Peace, in the church of the Carmelites; it was there that he first felt the stirrings of a desire for the priesthood and for the apostolate of Mary. He also diligently participated in spiritual gatherings with the pious priest, Bellier, together with the companions he brought with him; and on Sundays, he went to the hospitals, diligently attending to the sick, providing them with spiritual nourishment, imparting Christian instruction, and caring for their unclean bodies. He who showed such charity to others did not neglect the bonds of love with his own; for he strove to imbue his brothers with knowledge, virtue, and piety. After completing his studies in philosophy in Rennes, in the year 1693, he went to Paris to devote himself to theological studies. Out of love for poverty, he exchanged clothes with a beggar, and, with a rosary in his hands, he made the journey on foot, praying to the Blessed Virgin Mary, repeating the Rosary frequently, not at all deterred by the harshness of the weather or the difficulties of the long journey, but trusting only in the divine providence. He was first received into the home of a pious lady, and then, at the parish of Saint Sulpice, by the Reverend Father de la Barmondière, into a community that he himself had founded for young men preparing for the sacred ministry; he remained there for two years, and during that time he received the minor orders. After the parish priest was taken from this life, the Reverend Father Boucher caused poor Louis Mary great distress; but soon, his strength, already weakened by the labors of study, by nightly vigils, by the mortification of the flesh, by a meager diet, and by the excessively burdensome duties entrusted to him, completely failed him, and the young man was plunged into a very serious illness; therefore,

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis — Official Commentary. Separated from his parents and utterly destitute, he was received into a public hospital, where his patience, cheerful disposition, and other virtues quickly won the admi-

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ration of all. Once recovered from his illness, he was admitted to the small seminary of St. Sulpice, where he remained until the year 1700; during this time, he diligently devoted himself to theological studies for seven years, and simultaneously performed the duties of librarian, sacristan, master of ceremonies, and catechist; but above all, he prepared himself most humbly for the priesthood, trembling with emotion and shedding tears, having previously made a pilgrimage to the shrine of the Blessed Virgin in Carnutes. In that year, on the fifth of June, he was ordained a priest by the hands of the Bishop of Elnensis, commonly known as Perpinian, Jean Hervieu Basan de Flamenville, who had once been his classmate, and he offered the first Holy Sacrifice at the altar of the Blessed Virgin, which he himself had adorned with such love, with a truly wondrous piety and angelic purity. In the same year in which he was raised to the priesthood, prepared for the apostolic ministry, he began to dedicate himself to missionary work, and in September he joined a group of missionaries under the guidance of the pious priest Leveque; with them, he exercised the ministry in the towns of the diocese of Nannetensis until the following February; but he soon discovered that some among his companions were infected with the Jansenist heresy, and he separated himself from their society. After later renouncing his position in the charitable hospital of Pictaviensis, he showed forth extraordinary piety towards the poor; however, he did not remain there for long, because, although he was a benefactor to all, he was disliked by many, and he was forced to leave. Then, returning to Lutetia, he served the poor for some time in the hospital of La Salpêtrière, where he found abundant food for his charity, caring for nearly five thousand people. He remained in that hospital for about five months; but some of the administrators did not take kindly to his methods, and they finally dismissed him rudely. Having left, he, in the manner of the apostles, shook off the dust from his feet, and went to the college of St. Sulpice. At the command of the Bishop of Parisiensis, he presented himself to the hermitage of Montis Valeriani in order to restore the discipline that had collapsed there and to reconcile peace among the inhabitants; who, being attracted by his admonitions and, above all, his virtues, returned to their original harmony and sanctity of life. Later, again requested by the supplications of the poor and the sick, he returned to the hospital of Pictaviensis, to the great joy of many. No one escaped the solicitude of his charity, which embraced each individual with particular care; and he taught everyone to love poverty, and with the most diligent care, he instructed everyone in piety. There, meanwhile, he had in mind the idea of founding a religious order of sisters.

[*Latin ed. p. 265*]

The Acts of Pope Pius XII mention that, for the care of the sick and, subsequently, for the Christian upbringing of children through schools, the foundation was laid for the Congregation of the Daughters of Wisdom. Ap-

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proximately twenty of the most miserable, weak, and infirm young women were chosen from among the poor virgins, to whom the most pious young woman, Mary Lewis Triebet, was later added, whose soul he guided, and to each he gave a habit on the feast of the Purification of the Blessed Virgin Mary in the year 1733; for indeed, Lewis knew that God chooses the weak of the world, that He may confound the mighty (1 Corinthians 1:27); and this is confirmed by the present and evident fact, which shows the flourishing Congregation, to which many thousands of pious young women have joined, to the great benefit of Gaul and other nations, and of the Christian republic. However, in the hospital at Poitiers, he was unable to remain for long on this occasion, being harassed by slander and curses and the envy of some administrators; and so, with a patient spirit, he was forced to abandon the xenodochium forever. Afterwards, he offered his services to the Bishop of Poitiers, carrying out sacred missions in his diocese, which, with remarkable zeal and virtue, he accomplished, along with abundant fruit for the people. During these missions, he first received the Coadjutor Brother, Master Maturin, whom he kept as a companion on his journeys until his death. But even in this apostolic ministry, to which he devoted so much effort, he had to endure many serious affronts and machinations, partly open, partly hidden, until, by order of the Bishop, he was forbidden to continue his priestly ministry in that diocese and was ordered to leave. Then, Lewis, eager for apostolic work, who, having attained the dignity of the priesthood, had already been considering bringing the light of the Gospel to the infidels in their regions, set out, offering to God the Most High, as a holocaust, the labors and hardships of the journey, and, at the beginning of Lent in the year 1756, he arrived in Rome, intending to venerate the tombs of the Apostles, so that the divine will might be revealed to him. During his journey, he visited the sanctuary of Loreto, where he stayed for a few days, and, with remarkable piety, he prayed before the altar of the Virgin Mary, greatly impressing those present. Upon arriving in Rome, he neglected to visit the ancient monuments and the most elegant works of art; rather, he went to the sacred thresholds of the Apostles and devoted all his attention to the hope of being able to appear before and speak with the Vicars of Christ. The most humane Pope Clement XI received him kindly, and, at his most obedient request for permission to carry out missions among the pagan peoples, he, moved by divine inspiration, granted him leave to.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis – He responded that France had been chosen by God, not to care for the salvation of barbarians, but to combat heresy, and he commanded them to vigorously wage war against the Lollian heresy, which was especially prevalent in the country at that time. He also increased the title of the apostolic missionaries under the jurisdiction of the bishops, and granted them the faculty of dispensing certain indulgences.

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Upon returning to France, he strove perfectly to adhere to the mandates of the pontiffs; he first instituted pious pilgrimages to the relics of the Blessed Virgin Mary at Des Ardilliers in the town of Saumur, and to Saint Michael the Archangel on Mont Saint-Michel, and, relying on the blessing and patronage of the Mother of God, whom he loved with all his heart, he devoted himself entirely to the ministry of the word, and undertook sacred missions, beginning in his native diocese of Rennes, and through many dioceses of France, namely Nantes, Luçon, La Rochelle, Poitiers, and others, and in all places, as a true man of God, he pursued the apostolic ministry he had undertaken for ten years until his death, with the spirit and virtue of Elijah, through more than two hundred missions, preaching only love for God, hatred of the world and sin, the mystery of eternal Wisdom and the Crucified Christ, and a noble and holy service to Jesus and Mary, proclaiming the inexhaustible riches of the Holy Rosary, with such success that he led almost countless sinners, even the most lost, to the path of salvation, and many heretics to the fold of Christ; he changed the customs of towns throughout the land, and drove out the Lollian heresy from among the clergy; and he was able to achieve this not only through the inspired word and sacred eloquence, in which he excelled, but above all through the singular brilliance of virtues, through the practice of the most severe penance, through the folly of the Cross, and through the powerful help of the Immaculate Queen of Hearts, to whom he confidently entrusted himself. In order that the abundant fruits, which he had gathered everywhere in the sacred missions mentioned above, would not perish, he wished to provide for the perpetuity of his work. Therefore, he sought out several men, both clerical and lay, whom divine providence had offered to him, to better serve the work of missions, first and foremost the priests Hadrian Vatel and Renatus Mulot, besides Maturin, whom we mentioned earlier; and from this, he established a new congregation called the Society of Priests Missionaries of Mary, also adorned with the name of the Holy Spirit, for the purpose of leading souls to Jesus through Mary, and whose rules he, the Founder, drew up in 1713, in the shade of Saint Eligius in La Rochelle, and which were first approved by the Bishop of La Rochelle, and later confirmed by several other bishops. He also established another useful and salutary congregation of Virgins.

[*Latin ed. p. 267*]

267. She founded an institute, the beginnings of which, like a mustard seed according to the Gospel, we mentioned above; and she gave it the name "Daughters of Wisdom," and she appointed a most pious young woman, Mary Lewis Trichet, as its leader. To this institute, which is entrusted with the care of the poor and the sick, and with the Christian education of girls, she herself wrote suitable and prudent rules; which the Most Reverend Bishop of La Rochelle, recognizing them as being most fitting for

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forming souls for the angelic life, duly approved after careful consideration by distinguished men. Another religious family, flourishing and active, possesses its motherhouse near the tomb of St. Louis, namely, the Institute of the Brothers of Christian Instruction, which was first called after the Holy Spirit, and later named after St. Gabriel. The members of this institute strive to imitate the apostolic zeal of Louis Marie for the instruction of Christian youth, and they hold him in the highest veneration as their beloved father. Furthermore, in order that the fruits of the missions might remain firm in the Christian people, it is scarcely necessary to mention that Louis Marie, besides the two aforementioned religious congregations, founded many pious associations in the parishes, confraternities under the title of the Queen of Hearts, many of which still exist; he built sacred edifices, repaired many churches, and in several places erected venerated crosses, or "calvaries"; he also composed sacred hymns concerning the mysteries of the Catholic religion and in honor of the Blessed Virgin Mary, and he wrote many works, imbued with a spiritual and edifying quality, among which his treatise "On True Devotion to the Blessed Virgin Mary" is particularly esteemed. He also frequently encouraged the renewal of baptismal vows; he engraved in the hearts of the faithful reverence and love for the Apostolic See, bravely fighting against the numerous errors of the Jansenist heresy with the light of Catholic truth. Among so many and such great works for the glory of God, and because of so much and such great effort expended for the salvation of souls, in the later years of his life, the Servant of God began to suffer from poor health; nevertheless, he was unwilling to spare himself any effort in performing sacred duties and in missionary expeditions. But finally, while, as usual, diligently engaged in a mission in the village of St. Lawrence, in order to demonstrate his obedience to the Bishop who had come there, he was seized with a false pleurisy during a most magnificent procession, which he was performing with the entire population of that town, his strength already failing. Nevertheless, he wished to complete his ministry, and, before the countless faithful who were present, he spoke to them in the presence of the Bishop, about the sweetness and gentleness of Jesus, so that he moved everyone to tears. Immediately after the ceremony,

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The Commentary was officially required; but illness, on the seventh day, drove him, a martyr of his own zeal, to death. Whatever the Servant of God did in this final stage of his life, he provided outstanding examples of all virtues. Indeed, the sanctity that adorned his entire life was especially evident then. He displayed a wonderful conformity to divine precepts, a wonderful patience amidst the pains of illness, a wonderful cheerfulness of countenance, a wonderful elevation of mind towards God, and a wonderful constancy against the torments of hell; he also showed a rigorous virtue of penance, so much

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so that he wished to preserve the instruments of the mortification of his body and ordered them to be buried with him. Finally, raising his voice, he sang the missionary hymn: "Let us go, dearest ones, let us go to heaven," – whatever the gain – heaven is better; after receiving the sacraments of the Church, he peacefully fell asleep in the kiss of the Lord, having completed the forty-third year of his age, on the twenty-eighth day of April, in the year one thousand seven hundred and sixty-sixth. Upon the news of his death being spread, an immense multitude of the faithful, not only from the parish of St. Lawrence, but also from neighboring and even distant places, gathered in crowds to see his remains, and all lamented the death of the holy Father; it is said that more than ten thousand people attended the funeral, among whom were many priests and pastors who were there to offer the last offices to him, whose extraordinary virtue and sanctity they had so often witnessed during his life. It is also said that God enriched the solemnity of the funeral with many graces, with which He wished to repay the faith of the faithful in the intercession of His Servant, and to testify to the glory of this man. The fame of the sanctity of the Servant of God, which flourished so much among so many accusations during his life, spread more and more throughout all of France after his death; this was especially the case because miracles were also said to have been worked through his intercession. Therefore, after due process was conducted in the diocese of Luçon, and after these were proven, our Blessed Predecessor Gregory XVI, on the vigil of the Nativity of the Blessed Virgin Mary, in the year one thousand eight hundred and thirty-eight, with his own hand signed the Commission for the Introduction of the Cause of the Servant of God, Louis Marie Grignion. Then, after the necessary letters were sent, Apostolic Processes were instituted in the same diocese of Luçon; and with the validity of these established, according to the approved procedure, the doubt, as is customary, regarding the heroic exercise of the virtues of the Venerable Servant of God was raised before the Congregation of Rites. And after the customary Congregations of Cardinals, entrusted with the sacred rites, had been held, and after all matters had been carefully considered, His Holiness Pope Pius IX, having summoned the Most Reverend Cardinals Constantino Patrizi, Prefect of the Congregation of Rites, and Nicholas Clarelli-Paracciani, Relator of the Cause, in the private chapel of the Vatican Palace, on the twenty-ninth day of September, the feast of St. Michael the Archangel, in the year.

[*Latin ed. p. 269*]

In the year one thousand eight hundred and sixty-nine, in the most noble hall of the same Palace, with the Most Reverend Dominic Bartolini, Secretary of the Congregation of Sacred Rites, and the Most Reverend Peter Minetti, General Promoter of the Faith, present, His Holiness solemnly declared that the virtues, both theological and cardinal, and those attached to

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them, of the Venerable Servant of God, Louis Mary Grignion de Montfort, had reached the heroic degree, so that the examination of four miracles could proceed, in the case and for the purpose under consideration. Among the splendid healings, by which the divine Omnipotence has glorified the tomb of the Venerable Louis Mary, four miracles, obtained through his intercession, were selected for the purpose of obtaining his Beatification; these were examined with customary rigor in the Congregation of Sacred Rites, beginning on the twelfth day of June of the year one thousand eight hundred and seventy-three; and finally, on the twentieth day of February, three years later, our Predecessor, Pope Leo XIII, by a solemn decree, declared: "That it is established that the four proposed miracles, obtained through the intercession of the Venerable Louis Mary Grignion, are genuine, namely: the first, the instantaneous and perfect healing of the young Queen Malle from coxalgia, accompanied by a spontaneous dislocation of the right hip; the second, the instantaneous and perfect healing of the Sister from Saint Linus and of the Daughters of Wisdom, from chronic myelitis; the third, the instantaneous and perfect healing of the Sister from Saint Gabriel, from a lethal pulmonary phthisis, accompanied by a cystic tumor in the abdomen and a cardiac defect; and the fourth, the instantaneous and perfect healing of the Sister, Emmanuel, from spinal hemiplegia. In the same year, on the fifth and twentieth days of May, in a general meeting held before the same Most Holy Predecessor, all the Cardinals present, with unanimous consent, judged that the Venerable Servant of God should be safely reckoned among the Blessed, and finally, the same Predecessor, on the twenty-first day of November, solemnly decreed: "That it is safe to proceed to the solemn Beatification of the Venerable Servant of God, Louis Grignion de Montfort." The ceremonies were celebrated on the twenty-second day of January of the year one thousand eight hundred and eighty-eight, in the upper hall of the Portico of the Vatican Basilica, in the jubilee year of the priesthood of the aforementioned Leo XIII. Afterwards, the veneration granted to Louis Mary increased daily, and the cult and piety of the faithful towards the soon-to-be Blessed grew, especially in many dioceses of France, so that new miracles, worked by God in response to his invocation and intercession, were reported. Therefore, with the insistence of Hubert Maria Gebhard, General Procurator of the Institute of the Missionaries of the Society of Mary and of the Daughters of Wisdom, and diligent Promoter of the Cause, Pope Leo XIII solemnly decreed.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis — Commentarium Officiale. Pope Pius XI, on the fourteenth day of March, in the year nineteen hundred and twenty-eight, deigned to sign with his own hand the decree establishing the Commission, in order to obtain the canonization of the Blessed. Therefore, concerning two healings, which appeared to bear the characteristics

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of miracles, obtained through the intercession of Blessed Louis Mary, processes were established in the episcopal curias of Port-Mouton and Luçon, by apostolic authority; the validity of which was recognized by the Holy Congregation of Rites on the first day of February of the year nineteen hundred and thirty-nine. The brief history of each healing is as follows: Sister Gerarda of Calvary was afflicted with a very serious tuberculous ulcer-caseous peritonitis, with two draining fistulas, as well as bilateral pulmonary disease; this illness had brought her almost to death, so that she had been strengthened with the sacraments of the dying. Medical treatments proving ineffective, the patronage of Blessed Louis Mary was fervently implored. On the eighth day of April of the year nineteen hundred and twenty-seven, the doctor, visiting her in the morning, found her dying, as he testified under oath. However, in the afternoon, she was instantly healed; and after two days, she returned to her previous duties, or even more demanding ones, and persevered in restored health, better than before, as two expert physicians testified three years after the healing. Without hesitation, not only the three experts appointed by the Holy Congregation of Rites recognized the miracle, but also the doctor, who was not a Catholic, under oath, declared it openly. The other remarkable healing occurred as follows: Sister Mary Theresa of the Visitation, Lesage, whose condition was undoubtedly tuberculous, not only because this morbid germ was prevalent in her family, but also because she herself had suffered from tuberculosis since childhood, in the month of June, in the year nineteen hundred and thirty-four, was afflicted with tuberculous meningitis, a diagnosis which was unequivocally pronounced by three physicians, and confirmed by three experts appointed by the Holy Congregation of Rites. All of these were in agreement in establishing a certain and fatal prognosis. Indeed, when no natural hope of healing appeared, fervent prayers were offered to God, that He might grant health to the afflicted sister through the intercession of Blessed Louis Mary. And the prayers of those who prayed were not in vain. For in the evening of the twenty-fourth day of June, the afflicted woman was able to speak clearly, and she showed herself to be lively and active, and she felt perfectly healed within two days. The healing persisted, as expert physicians testified in the following year, in the month of November; at that time, three physicians who had treated her, along with three experts by office, declared that a miracle had intervened.

[*Latin ed. p. 271*]

Acta Pii PP. XII 271. Having observed what ought to be observed, and having considered both of these cases in the threefold seat of judgment, as is customary, We, on the eleventh day of January, in the year nineteen hundred and forty-second, solemnly decreed: That two miracles have occurred, wrought by God through the intercession of the Blessed Louis

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Mary Grignion de Montfort, namely: the instantaneous and perfect healing of Sister Gerard, from bilateral pulmonary tuberculosis and an ulcerated caseous condition of the pelvis and peritoneum, and the healing of Sister Mary Theresa of the Visitation, Lesage, from tuberculous meningitis. In order that it might be authentically established that all that is required by the sacred canons for obtaining solemn canonization had been observed, in the General Congregation of Sacred Rites held before Us, on the seventh and twentieth days of January of the same year, a doubt was proposed by Our beloved son Raphael Charles, Cardinal Rossi, Prefect of the Cause: whether, with the approval of the two miracles mentioned above, it could safely proceed to the solemn canonization of the Blessed Louis Mary. To this doubt, both the Cardinals and the officials and consultants unanimously gave an affirmative answer. We, however, deferred Our judgment, so that, offering prayers to the Holy Divine Spirit, We might be enlightened by Him concerning the judgment to be made. In the year nineteen hundred and forty-fifth, on the twenty-first day of May, We received the aforementioned Cardinal Raphael Charles Rossi, Prefect of the Cause, and the venerable Brother Charles Cardinal Salotti, Prefect of the Congregation of Sacred Rites, as well as Our beloved sons Alphonse Carinci, of the same Sacred Congregation, from the Secretariat, and Salvatore Natucci, General Promoter of the Faith; and, after celebrating the holy sacrifice of the Mass, We decreed: That it can safely proceed to the solemn canonization of the Blessed Louis Mary Grignion. Following the venerable footsteps of Our predecessors, We convened, on the tenth day of March of this year, in a secret Consistory, the Most Reverend Cardinals, having requested their opinion. In this, the Venerable Brother, Most Reverend Cardinal Charles Salotti, Prefect of the Congregation of Sacred Rites, gave a learned discourse on the life, works, and miracles of the Blessed Joseph Cafasso, Louis Mary Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and the Blessed Catherine Labouré, and recounted individually the acts which the Sacred Congregation of Rites, after a prior careful examination, had admitted and approved in the causes of beatification and canonization of the aforementioned Blesseds; and after this account was completed, We inquired of each of the Cardinals present, individually, their votes, which each gave openly and with bowed head. In the secret Consistory, per-

[*Latin ed. p. 272*]

372 The Acts of the Apostolic See – Official Commentary. Following this, we held a public Consistory for the solemn canonization of the aforementioned Blesseds. The esteemed Son, Francis Xavier Parisi, Advocate of the Consistory Hall, delivered a most eloquent discourse on behalf of Blessed Louis Marie Grignion, and, together with the other Advocates of the Consistory Hall, offered prayers that the desired canonizations might

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be brought about more speedily. We, for our part, although we had expressed our strong desire to grant the petitions and prayers offered, nevertheless, in order that all matters might be conducted according to established procedure, we inquired of our infallible judgment, and in a semi-public Consistory, as it is called, we requested that all Cardinals, Archbishops, and Bishops present in Rome might freely express their opinions to us; and meanwhile, all those present were urged to offer prayers to God the Father of lights, that He might grant us greater light in this most important matter. We therefore ordered that accounts of the lives, deeds, and miracles of each of these Blesseds, as well as the records pertaining to their causes, be transmitted to each of the aforementioned Cardinals and prelates, so that each might have the opportunity to examine and understand the facts more easily, before freely and reverently expressing their opinions to us. This semi-public Consistory was held in the customary Hall of the Vatican Apostolic Palace on the seventeenth day of last April; in which our venerable Brothers, the Cardinals of the Holy Roman Church, and all those present, spoke first, and then we inquired of each one individually regarding their opinion; and we were very pleased that all agreed that the highest honors of sanctity should be conferred upon these Blesseds, by our infallible judgment, with God's help. Therefore, we announced that we had decided to perform the solemn rites of canonization in the Basilica of St. Peter in the coming months, and that a time should be set for each ceremony; and we determined that the crown of the saints should be bestowed upon Blessed Louis Marie Grignion de Montfort on this day, namely, the twentieth of July, with God's favor. In the meantime, we requested that all the venerable Brothers present might join their prayers to ours, that those things which we were anticipating might turn out favorably and be beneficial to the Catholic faith. We ordered that these matters be recorded in a legal document, with the assistance of our esteemed sons, the Apostolic Notaries. And so, on the appointed day, we, preceded by a solemn procession of all orders of the secular and regular clergy, and of many prelates and officials of the Roman Curia, and of the Sacred Prelates and Cardinals, entered the Patriarchal Basilica of the Vatican, which is magnificent.

[*Latin ed. p. 273*]

The Acts of Pope Pius XII, page 273, describe a hall adorned with decorations and illuminated by countless lamps, already crowded with a vast multitude of the faithful, especially numerous members of both the Montfortian families, Brothers and Sisters, and a large gathering of French people, with whom we entered in solemn procession. We immediately proceeded to Our Cathedra and took Our seat. Then, as the rite requires, after the obedience due to Us was rendered by Our Venerable Brothers, the Cardinals of the Holy Roman Church, Cardinal Charles Salotti, Prefect of the Congregation for Sacred Rites and entrusted with promoting this canonization,

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together with the esteemed Brother Francis Xavier Parisi, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly requested that We deign to bestow the crown of sanctity upon Blessed Louis Marie Grignion de Montfort. Invoking the light of the Paraclete, We, Jesus Christ's Vicar on earth and Supreme Master of the entire Christian Church, seated in the Chair of Saint Peter, declared as follows: For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the growth of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We decree and define that Blessed Louis Marie Grignion de Montfort, Confessor, is a Saint, and We add him to the Catalogue of Saints, decreeing that his memory should be devoutly observed each year on the anniversary of his birth, that is, on the twenty-eighth of April, by the entire Church. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. After nodding in acknowledgment, We ordered that these Decretal Letters, presented to Us by the aforementioned Promoter of the Canonization, Cardinal Charles Salotti, through the aforementioned Advocate of the Consistorial Hall, be drawn up and dispatched; and We commanded that the Apostolic Notaries be present to draw up a public instrument regarding this solemn canonization. We then, together with the most esteemed clergy and people, offered thanks to God, the Most High, singing the hymn "Te Deum," and We delivered a homily to those present, in which, after briefly recounting the life and works of the Saint, We declared how he was able to bring so great a multitude of people to the Divine Redeemer, to undertake so many tireless journeys, to overcome so many hardships and obstacles, and especially to bring so many hearts, hardened in vice, to repentance and to a virtuous life.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - The official commentary makes it clear that these writings are easily understood if one considers the fervent love he had for Christ, and the burning, solid, and upright piety that is evident in his devotion to the Mother of God. God was everything to him; therefore, nothing was older, nothing sweeter and more delightful, than to see Him in all things, to recognize Him in all things, to yearn for Him; and he desired to dedicate himself entirely to fulfilling His will and increasing His glory. When he preached to the people, the charity that burned within him shone forth, as if with the brilliance of sentences and the splendor of images, so that he drew everyone to himself with a certain force; and he would bring those bound to him from error to truth, from vice to penance, from indifference and boredom with heavenly things to a salutary zeal and a desire to pursue the study of virtue, and in a certain way compel them. Therefore,

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not only those who are attached to the Religious Sodalities founded by him have much to learn and imitate, but all Christians, especially in this time, when the Catholic faith languishes, when morals lie prostrate, and when, to the great detriment of all, discord prevails everywhere; and when, as is fitting, duty does not restrain and contain, nor charity temper, compose, or moderate. May the shining and most beautiful image of this Saint, which has been before the eyes of all and in the minds of all, once again teach men that they are not of the earth but of heaven; and thus may it incite them to follow Christian precepts, to attain fraternal concord, and finally to acquire that virtue with which, with the help of divine grace, they may one day be adorned, and enjoy eternal blessedness in heaven. After this homily, which we pronounced, we impart apostolic blessings and the plenary indulgence to all present, and afterwards we solemnly celebrated the Sacred Pontifical. With this celebration, the rite of canonization happily concluded. Therefore, in honor of St. Louis of Mary Grignion, with these decrees, two copies of which are written, his memory consecrated, after carefully considering all that was to be examined, with certain knowledge, we again confirm, strengthen, and establish all and each of the things mentioned above, by the fullness of our apostolic authority, and we announce them to the entire Catholic Church. We also command that these letters, even if printed, be given the same faith as if they were presented here, provided that they are transcribed by the hand of an apostolic notary and sealed. But if anyone should presume to infringe upon these Our decrees, letters of definition, decree, inscription, mandate, statute, and will, or should dare to attempt it with reckless audacity,

[*Latin ed. p. 275*]

The Acts of Pope Pius XII, page 275, declare that the indignation of Almighty God and of the Blessed Apostles Peter and Paul is known. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the twentieth day of the month of July, in the ninth year of Our Pontificate.

I, PIUS, Bishop of the Catholic Church.

I, FRANCIS, Bishop of Ostia and Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College.

I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI-MASELLA.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, ALEXANDER, Presbyter of the title of St. Mary in Cosmedin, Cardinal VERDE.

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I, ALOISIUS, Presbyter of the title of St. Sylvester in Capite, Cardinal LAVITRANO.

I, PETRUS, Presbyter of the title of St. Cross in Jerusalem, Cardinal FUMASONI BIONDI.

I, FRIDERICUS, Presbyter of the title of St. Mary of Victory, Cardinal TEDESCHINI.

I, FRANCIS, Presbyter of the title of St. Cecilia, Cardinal MARMAGGI.

I, DOMINICUS, Presbyter of the title of St. Apollinaris, Cardinal JORIO.

I, MAXIMUS, Presbyter of the title of St. Mary in Porticu, Cardinal MASSIMI.

I, IACOBUS CAROLUS, Presbyter of the title of St. Mary of the People of Rome, Cardinal Me GUIGAN.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, IOANNES, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, IOSEPH, Cardinal Deacon of Saint Eustachius, BRUNO. For the Holy Roman Church, the Chancellor, Cardinal MARCHETTI SELVAGGIANI; Cardinal MICARA, Dean of the Eighth College, Prefect of the Congregation of Rites. Alfonsus Carinci, Archbishop ad titulo Seleuc, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. Alfridus Liberati, Apostolic Chamberlain, Assistant for Studies. Georgius Stara-Tedde, Apostolic Chamberlain, Assistant for Studies. ^ DISPATCHED on the twenty-eighth day of April, in the eleventh year, by Alfridus Marini, Plumber. A. Marini, Apostolic Secretary of the Congregation, in Ap., vol. LXXIV, n. 27. - Aloisius Trussardi, from the secretariat. APOSTOLIC LETTERS. SAINT ANTHONY OF PADUA, DOCTOR OF THE UNIVERSAL CHURCH, IS CHOSEN AS THE CELESTIAL PATRON OF THE APOSTOLIC PREFECTURE OF SIANGTAN IN CHINA. PIUS P. XII. For the perpetual memory of this event. — Our heart is greatly filled with joy whenever We are able, as far as is pleasing to the Lord, to grant our benevolent approval to the supplications of pious Christians and to graciously grant the wishes of those who request it; and We do this with the greatest willingness when the prayers presented to Us come from beloved sons who, despite being in distant and perilous regions, dedicate themselves to cultivating the Lord's field, amidst dangers and adversities. We are not unaware of the many tribulations that exist in the regions of China, where the blood of martyrs has been profusely shed, many of whom were solemnly declared blessed by Us last year. Nor are We ignorant of the pestilence and devastation brought upon the miserable Chinese people by the recent and terrible war. Therefore, with particular care and paternal concern, We follow the

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missionaries who are working there for the good and salvation of the souls of the indigenous people, and...

[*Latin ed. p. 277*]

The Acts of the Holy See, Volume XII, page 277, do not strongly or zealously advocate for the propagation of the Catholic faith. Considering the utility and advantages of missions, we are accustomed to enriching them with zealous workers devoted to the salvation of souls. Therefore, through Apostolic Letters issued on the feast of Saint Leo the Great in the year nineteen hundred and forty-six, in the eighth year of Our Pontificate, we established an episcopal hierarchy in the vast nation of China.

It was therefore very pleasing to Us to receive the humble petition of Our beloved son, Father Pacific Calzolari, of the Order of the Friars Minor, Apostolic Prefect of Siangtan, who, informing Us of the burdensome and grievous condition of those laboring in the Lord's vineyard, and of the necessity for himself and his helpers of heavenly patronage, earnestly implored Us to deem it fitting to establish this wonder-worker, Saint Anthony of Padua, as the heavenly patron of the aforementioned Prefecture, so that the Saint himself, through his constant intercession, may protect and cherish all the works of the Gospel, both now and in the future. We believe that it is right to readily and willingly grant the wishes of the aforementioned Prefect and clergy and people of Siangtan, being certain that the patronage of Saint Anthony of Padua, whom through similar Our Apostolic Letters on the feast of the Franciscan Proto-martyrs, last year, under the Fisherman's ring, We declared Doctor of the Universal Church, will prosper for the aforementioned meritorious Apostolic Prefect and other missionaries and helpers, as well as for all the faithful entrusted to his care; that it will be a benefit in their labors, a protection in their dangers, and a comfort in their distresses; and that We do not doubt that, day by day, the piety of the people of that region towards Saint Anthony of Padua will increase, and that the missionary endeavors themselves will flourish there.

Having heard Venerable Brother Charles, Our Cardinal Salotti, of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, and having carefully considered all the circumstances of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We declare and establish, by these Letters, forever, Saint Anthony of Padua, Doctor of the Universal Church, as the special patron of the Prefecture of Siangtan before God, with all the liturgical privileges and honors attached, which are proper to the principal heavenly patrons of places. Contrary opinions notwithstanding.

These things We grant, We bestow, We decree, and We declare that these present Letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and shall be, or be able to be,

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for those to whom they pertain, now and in

[*Latin ed. p. 278*]

278. The Acts of the Apostolic See – the Official Commentary – shall be fully and completely followed; and it is to be rightly judged and defined; and anything whatsoever, by anyone, with any authority, knowingly or unknowingly, attempted contrary to these things, shall be declared invalid from now on and void. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirteenth day of the month of June, in the feast of Saint Anthony of Padua, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal DOMINIC SPADA, Prefect of the Secretariate of State, from the Apostolic Briefs. LETTER I TO THE MOST REVEREND FATHER, MONSIGNOR MICHAEL TITULUS, SANCTAE ANASTASIAS, SECRETARY OF STATE OF THE HOLY ROMAN CHURCH, CARDINAL, ARCHBISHOP OF MUNICH AND FREIBERG, HAPPILY COMPLETING HIS EIGHTIETH YEAR. Soon you will, with the joyful participation of your archdiocese, to whom you have been for more than three eventful decades a most exemplary shepherd, surrounded by admiring respect and faithful love, by divine providence, complete your eightieth year of life, enjoying rare physical and mental vigor. We, who have for a long time had the direct opportunity not only to follow the outward development of your work, but also to gain insights into the feelings and aspirations of your truly priestly heart, which is devoted to the honor of the Most High and the salvation of souls, insights denied to outsiders, understand very well how much you resisted making such a commemorative day a widely encompassing external celebration. Your only, deeply humble, and self-controlled desire was to kneel, far from the world and in quiet seclusion, before the face of the Eternal High Priest, and to offer Him, who once called you to the altar and then to the fullness of priestly power, your *gratiarum actio* for the gracious guidance that He has allowed you to experience in the past eight decades.

[*Latin ed. p. 279*]

On the other hand, beloved son, We understand, and perhaps better than others, that the priests and the people of the Archdiocese of Munich-Freising would not wish to miss this opportunity, especially in the present time, which is rich in oppression and poor in true ascensions of the heart, to make such a rare anniversary a spiritual family celebration, where the hearts of shepherd and flock may once again and more strongly become aware of their supernatural communion, which transcends all earthly oppositions and differences, in joyful harmony. We are also deeply pleased that you are heeding the desire of the Catholic faithful heart, which, in a time of lack of love, yearns with increased fervor for the outward expression of its inner sentiments. For We know, from our own experience, with

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what indelible letters your pastoral love and care have been imprinted upon the minds and hearts of those entrusted to your pastoral staff. It is a deep, heartfelt need, born of a compassionate and grateful soul, to be spiritually present among those who wish to testify to their love and reverence for you on the approaching 5th of March, on the occasion of your 80th birthday. On that day, when you, in the solemn Pontifical Mass—amidst the ruins of once so happy and beautiful Munich, and surrounded by representatives of the people and the authorities—sing your song of praise to the Lord, We, in the silence of Our private chapel, in the shadow of the dome of St. Peter's, offer Our paternal prayers for you upon the paten, and, at the *memento* before the Holy Transformation, We implore the Lord for "many years" for you, Our tried and always reliable collaborator, advisor, and helper. He who, eighty years ago, saw you see the light of this world in beautiful Franconia, who, besides the decisive grace of a deeply believing family, gave you wise educators, under whose guidance the calling to the altar became certain to you, who, after pastoral probation, both in your homeland and here in the Eternal City, allowed you to be trained for the academic teaching profession in the service of the holy sciences, who, between your Roman years and the beginning of your first teaching activity, allowed you to experience the contemplative pause of the "Steigerwald pastor," who, at the foot of the Strasbourg Minster, taught your listeners not only the text, but also the incomparable meaning of the Word of God, as a gifted exegete, who later led you to the venerable episcopal see of the imperial city of Speyer, to the metropolis on the Isar—where We,

[*Latin ed. p. 280*]

For 280 days, both burdensome and joyful, working side-by-side and with brotherly trust, until finally, through the special confidence of Our unforgettable predecessor Benedict XV, you were called to the highest Senate of the Holy Church — He, Almighty, knows how fervently Our "May you live many years" prayer ascends to Heaven for you. God's inscrutable providence has permitted that, after a laborious and blessed priestly and episcopal life, your beginning years of retirement coincide with a turning point in the world and in times, which presents your closer and wider homeland, the Bavarian people, and the entire German nation with tasks of such shocking and immeasurable magnitude that even courageous hearts scarcely dare to contemplate them. Fields of ruins hitherto unknown mark the path that a state and societal view possessed by the spirit of violence has trod, violating both divine and human laws. A deeply wounded people seeks a way out of its unimaginable distress, and too easily loses sight of what are the true and lasting remedies, what are the real paths to healing and restoration, and what are merely deceptive ones. You, beloved son, who have lived through two world wars and two post-war periods, and in doing so have learned how easily the judgment of leaders and the led

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can be diverted from the *via, veritas et vita* bestowed upon us in Christ, by resounding but empty slogans of the times, by ambitious but ultimately disastrous mass movements — you stand before the Bavarian and German public as an undaunted and unwavering admonisher and warner, an awakener and guide, whose widely resonant voice and widely effective example mean especially much to German Catholicism in its present tasks and in the growing awareness of its present duties. As a young Bishop of Speyer, you chose the motto, often invoked since then: *Vox temporis, vox Dei*. You yourself later clarified the true meaning of this winged word — partly in rejection of misinterpretations — with unparalleled clarity: "He who is born into a time of need should hear in that fact the call of God: You must, for your part, contribute to alleviating this need. He who is born into a time of division... should read in that fact the will of God: You must, for your part, contribute to the reconciliation of this..."

[*Latin ed. p. 281*]

Acta PP. XII, m. Gegensätze mitarbeiten! Qui in tempus vulnerum posuitur..., ex hoc fato divino, quod ad hoc tempus pertinet, voluntatem Dei cognoscere debet: tu, secundum facultates tuas, quaerentibus finem indicare, interrogantibus responsum dare, dubitantibus consilium praebere, desperationem expellere, fratri cadenti manum auxiliorum porrigere. Sic hoc motto meum intenditur: "Vocatio temporis est vocatio Dei." Si, carissime fili, secundam post bellum tempora, quae Providentia Dei te in eminenti positione experiri et pati facit, in spiritu alto praescriptionis scudis tuis episcopalis contemplaris, tunc via tua in lineis claris delineata est. Tempus angustiae, fracturae, vulnerum te circumdat ut numquam ante. Tempus angustiae, in quo, ad onera iam ingentia restitutionis gradualis archidioecesis tuae ex destructionibus, damnis et paupertate belli, ingens numerus expulsorum et fugitivorum ex Oriente tibi traditus est, quibus tu protector, consolator et fautor esse debes, et quibus in terra Bavariae – cum auxilio auctoritatum publicarum, in spiritu humanae solidaritatis, sed praesertim christiani fraternitatis – vita nova concedi debet, postquam actus violentissimi eos domus et possessiones privaverunt et in viam iacuerunt. Carissime fili, hae sententiae superiores tibi testimonium tangibile esse possunt, cum quam singulari affectu omnia quae te et opera tua cum centro Ecclesiae et cum praesenti possessore supremae potestatis clavium coniungunt, in die natalitia tua octuagesima commemoremus. Addeamus etiam quod nobis summa gaudia esset te hoc anno hic, in Urbe Aeterna, accipere et confirmari posse, quod transitus in nonum decennium vitae tuae tibi nulla subtraxit ex rarissimis virtutibus collaboratoris et consiliarii vocati et illuminati, cui domus Patris Christianitatis semper portis suis aperit cum speciali amore et aestimatione. Invocatione protectionis et gratiae Divinae super pastorem et gregem archidioecesis Monacenses-Frisingenses, tibi, clarissimo capitulo

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cathedrali, cooperatoribus et auxiliariis tuis, fidelibus omnium ordinum et professionum, praesertim pauperibus, infirmis et aliter indigentes, tribuo.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Commentarium Officiale. With steadfast paternal love from the heart, We impart the Apostolic Blessing. From the Vatican, on the Sunday of Sexagesima, February 20, 1949.

PIUS PP. XII

TO THE MOST REVEREND AND ILLUSTRIOUS LORD, RENATUS JOSEPHUS PIÉRARD, BISHOP OF CATALAUNENSIS,

ON ACCOUNT OF THE SACRED SOLEMNITIES HELD TO CELEBRATE THE EIGHT HUNDREDTH ANNIVERSARY FROM THE CONSECRATION OF THE CATHEDRAL CHURCH OF THAT CITY.

We are not surprised that the venerable Church of Châlons desires to celebrate the eight hundredth anniversary of an event, from which it has never ceased to draw pride and spiritual benefit: namely, the consecration of its Cathedral by Our Holy Predecessor, Eugene III, in the year 1147. Although the prolonged ravages of the recent war did not permit the celebration of this jubilee at its exact date, you were eager, as soon as the breaches of that august monument were repaired, to proceed, as you will do in these coming days, with the commemoration of so sovereign an act of worship, in which you rightly see the hallmarks of your Diocese.

Indeed, it was not a matter of indifference that the Vicar of Jesus Christ Himself came in person to perform the consecration of this Cathedral, whose destiny was to be, throughout the centuries, particularly illustrious. It was in already troubled times: the Holy Church was experiencing many trials and anxieties, among which were the sacrilegious threats of Islam. Therefore, it was while stirring up the zeal of Christian princes in favor of a Crusade, so eloquently preached by his former spiritual father, Saint Bernard, that Eugene III, stopping at Châlons, anointed with holy chrism the walls of your Cathedral, making it the consecrated dwelling place of Christ, "who loves the Franks."

Such an event does not fail to contain lofty and salutary lessons, which this jubilee will give you the opportunity to draw forth for the greatest benefit of your people: lessons of unwavering fidelity to so noble a vocation, lessons of fervor in the defense and illustration of Christian values, lessons of affectionate attachment to this See of Peter, from which the present Successor of Eugene III, as deeply united in heart with the French nation, sends to you, and to the Church of Châlons, and to all of Catholic France, as a pledge of peace and spiritual prosperity, the Apostolic Blessing.

From the Vatican, May 14, 1949.

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PIUS PP. XII

[*Latin ed. p. 283*]

Acts of Pope Pius XII, 283, ADDRESSES I, To the Delegates of the Association, which bears the name "International Union of Catholic Employers' Associations," gathered in Rome for their ninth international convention.

With equal solicitude, with equal interest, We see coming to Us, one after another, the workers and the representatives of industrial organizations; both expose to Us, with a confidence that deeply touches Us, their respective concerns. Therefore, welcoming you most heartily, We gladly seize the opportunity that you offer Us to express Our paternal benevolence to you and to praise your zeal in bringing the social doctrine of Christianity into the world of economics.

We have just alluded to the concerns of those who participate in industrial production. Erroneous and disastrous in its consequences is the prejudice, unfortunately too widespread, which sees in them an irreconcilable opposition of divergent interests. The opposition is only apparent. In the economic sphere, there is a community of activity and of interests between employers and workers. To fail to recognize this mutual bond, to work to break it, can only be the act of a blind and unreasonable claim to despotism. Employers and workers are not irreconcilable antagonists. They are cooperators in a common endeavor. They, so to speak, eat at the same table, since, in the final analysis, they live from the net and overall profit of the national economy. Each receives his income, and in this respect, their mutual relations do not in any way place one in the service of the other. To receive one's income is a prerogative of the personal dignity of anyone, in one form or another, who, as employer or as worker, contributes to the productivity of the national economy. In the balance sheet of private industry, the sum of wages can be listed as an expense of the employer. But, in the national economy, it is only a kind of expense, which consists of the natural resources used for national production and which must, therefore, constantly be replenished. It follows that, on both sides, there is an interest in seeing the expenses of national production proportional to its productivity. But from this, *Habita die 7 Maii mensis anno 1949.*

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale: Quod est commune, cur non posset hoc exprimi in una formula? Cur non esset legitimum tribuere operariis justam partem responsabilitatis in constitutione et incremento oeconomiae nationalis? Saeculo nostro praesertim, cum penuria capitalium et difficultas commercii internationalis libertatem operationum oeconomiae nationalis impediunt. Recentes experimenta socializationis nisi quod magis evidentem fecerunt hanc durum rem. Hoc est certum: neque mala voluntas aliorum hanc rem creavit, neque bona

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voluntas aliorum hanc rem auferre poterit. Sed cur, dum tempus manet, non recte disponantur res, plena conscientia communis responsabilitatis, ut alios a suspicionibus iniustis, alios ab illusionibus protegantur, quae mox in periculum sociale vertent? Haec communitas interest et responsabilitatis in opere oeconomiae nationalis, Noster insigne Praedecessor Pius XI, formulam concretam et opportunam suggerit, cum in Encyclica sua "Quadragesimo anno," "ordinationem professionalem" in diversis partibus productionis commendabat. Nihil enim ei videretur aptius ad superandum liberalismus oeconomiae quam statutum iuris publici pro oeconomia sociali, fundatum precise in communitate responsabilitatis inter omnes qui ad productionem participand. Hoc punctum Encyclicae obiectum fuit levationis scutum; alii in hoc concessionem ad currentia politica moderna viderunt, alii reditum ad Medium Aevum. Multo sapientius esset depellere praejudicia vetera et inconsistenta, et de bono animio ad executionem ipsius rei et ad suas multas applicationes practicas tendere. Sed nunc, haec pars Encyclicae videtur paene nobis exemplo illorum occasionum opportunarum, quae, ob defectum temporis, praeteriti sunt. Postea, aliae formae organizationis iuris publici oeconomiae socialis elaborantur, et, pro momento, favor prefertur statizationi et nationalizationi societatum. Non est dubium quin Ecclesia etiam – intra justas limites – statizationem admittat, et iudicat ((quod legitime potest reservari potestatibus publicis certa genera bonorum, illa quae tam magnam vim habent, ut, sine periculo boni communis, relinquenda sint in manibus particularum)). Sed facere statizationem regulam, Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

[*Latin ed. p. 285*]

Acta Pii PP. XII 285: To wrongly assert that the public organization of the economy would overturn the order of things. Indeed, the mission of public law is to serve private law, not to absorb it. The economy – nor, indeed, any other branch of human activity – is, by its very nature, a state institution; rather, it is the living product of the free initiative of individuals and of their freely constituted groups. It would also be incorrect to claim that every particular enterprise is, by its nature, a society, so that the relationships between participants therein are determined by the rules of distributive justice, so that all, indiscriminately – whether owners or not of the means of production – have a right to their share of the property of the whole, or at least of the profits of the enterprise. Such a conception starts from the assumption that every enterprise, by its very nature, falls within the sphere of public law. This assumption is incorrect: whether the enterprise is constituted in the form of a foundation or an association of all workers as co-owners, or whether it is the private property of an individual who signs a work contract with all his workers, in either case, it falls within the private

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legal order of economic life. All that we have said applies to the legal nature of the enterprise as such; but the enterprise may also involve a whole category of other personal relationships between participants, which must also be taken into account, even those of common responsibility. The owner of the means of production, whatever he may be – private owner, association of workers, or foundation – must, always within the limits of public law of the economy, remain master of his economic decisions. It is obvious that his income is higher than that of his collaborators. But it follows that the material prosperity of all members of the people, which is the goal of social economy, imposes upon him, more than upon others, the obligation to contribute, through savings, to the growth of national capital. As it must not be forgotten that it is supremely advantageous to a healthy social economy that this growth of capital should come from as many sources as possible, it is therefore highly desirable that the workers, too, should, from the fruits of their savings, participate in the constitution of national capital. Many men, industrialists like yourselves, both Catholics and non-Catholics, have, on many occasions, expressly declared that the social doctrine of the Church – and it alone – is capable of providing the essential elements for a solution to the social question. Certainly, the implementation and application of this doctrine cannot...

[*Latin ed. p. 286*]

286. This endeavor will be the work of a single day. Its realization demands from all participants a clear-sighted and provident wisdom, a strong dose of common sense and good will. It requires from them, above all, a radical reaction against the temptation to seek each one's own advantage at the expense of the other participants—whatever the nature and form of their participation—and to the detriment of the common good. Finally, it requires a selflessness such that only an authentic Christian virtue, sustained by the help and grace of God, can inspire it. It is to attract this help and this grace upon your Union, upon its internal development and its outward influence, particularly in countries which, although Catholic, still need to open themselves more widely to the social teaching of the Church, that We bestow upon you all, and upon your Association, under the powerful patronage of the Mother of divine love, Our Apostolic Blessing.

II, the Supreme Pontiff, magnifies the sanctity of Joan of Lestonnac, in the presence of the faithful who had come to Rome to celebrate her canonization.

It is God Himself who, after having confirmed, by undeniable miracles, the judgment of men concerning the heroic sanctity of some among His countless elect, arranges events and hearts in order to their solemn glorification by the supreme authority of His representative on earth. Who would dare to scrutinize the mysterious designs of His Providence? To define the reasons for His choice among so many heroes of the triumphant Church?

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The motives for which He determined the time and circumstances of their apotheosis here on earth? Yet, it is permissible and praiseworthy to observe and humbly admire the aspects that give the example and patronage of the new saints a most timely opportunity. It is particularly upon this timeliness of your Mother that We would invite you, dear daughters, to focus your attention today. It has been given to Us, to Our great consolation, to beatify and canonize, during these years, several educators of young women. Some are more recent than she; others are her...

*May 17th of the year 1949.

[*Latin ed. p. 287*]

The Acts of the Popes, volume 287, mentions contemporaries of hers, or those who preceded her, who shared certain common characteristics with her, and who, like her, arose during the so-called Reformation to counteract the contagion of evil and error with a truly Christian and Catholic education; many—and your blessed Mother is among them—sought to be inspired, both in their religious life and in their mission as educators, by the principles and rules of Saint Ignatius of Loyola, desiring to do for young women what he had done for young men. What new thing could Jeanne de Lestonnac bring, and why, under the manifest guidance of Providence, did she come to found, despite her aversion to the title of founder, another Order? She highlights the importance of the intellectual—natural and supernatural—education of women, in view of their role in society, both in normal life and in the struggles of the Church. Our Saint appears at one of the most significant and dramatic moments in moral, social, and religious history. Her time is a time of deep divisions, of ruins and gigantic constructions, of apostasies and miraculous conversions, a time of formidable heresies and sublime sanctity. Two worlds confront each other, realizing, as perhaps never before, the prophetic vision that terrified David: "Why do the nations rage, and the people imagine a vain thing? The kings of the earth rise up, and princes conspire together against the Lord and against his Christ." Rarely has the blasphemy resounded more fiercely: "Let us break their bonds, and cast away their cords from us." But rarely has the cry of the old Mathathias been raised with greater force: "Now it is time for pride and for punishment, a time for ruin and for fierce anger. Now therefore, my sons, show zeal for the law, and give your lives for the covenant of your fathers." (2 Dominant all the clamors, all the hesitations of the heart and mind in the apparent conflict between sacred duties, engraved by the very hand of God, deeply in the flesh of man, resounds, suavely imperiously, the command of Jesus: "I am come to send fire upon the earth... If any man love his father or mother more than me, he is not worthy of me." The alternative stands, concrete, immediate, with no possibility of evasion: For or against Christ and his Church. The struggle is no longer only between regions or

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nations, between schools or

[*Latin ed. p. 288*]

288. Divisions arise, even between families, and they exist within the family itself, making the duty of choosing between God and the deepest affections of nature unavoidable. Jeanne understood that, at all costs, the life and union of minds and hearts must be restored to the domestic sphere, but that this restoration could only be achieved through unity in faith in God, in obedience to the Roman Church, the one and immortal Spouse of Christ, Mother of souls. She understood this because God, in His mysterious designs, made it clear to her through personal experience, preparing her to provide a remedy for this unparalleled misery. Her mission is acutely relevant today. Without the cohesion of unwavering faith among minds, between wills and hearts in absolute conformity to the precepts of morality, disunity reigns in society, in the homeland, and even within the home, where members adhere to the most opposing factions. The family environment in which our Saint was born and raised was the scene of a most distressing domestic drama. Her mother, a woman of great worth and genuine human virtue, was deeply imbued with Calvinist doctrines and principles, and she did everything in her power to shape her daughter's mind and heart according to the same ideas. How profound is the influence of a mother, especially in the early years of her children's formation! This influence is often decisive, not only for the time of their adolescence, but for their entire lives, and if these children possess charm and influence, the impact extends infinitely. She was the sister of the famous writer Michel de Montaigne. He took it upon himself to warn his brother-in-law of the danger that his own sister posed to the young Jeanne, and he easily persuaded her to fulfill her duty of removing the child's education from the pernicious influence of her mother. Let us imagine, if we can, the tragic internal division within that home. People lived side by side under the same roof, ate at the same table, and met at all hours of the day, but a barrier separated the family into two camps. Until then, they loved each other. Afterwards, maternal love gradually transformed into hatred, a hatred that neither the daughter's tenderness nor respect, nor her diligent obedience, could overcome, as long as religion was at stake. And yet, everything – gifts of mind and heart, human virtues, harmony of character – seemed destined to make that house an ideal abode of peace and joy. Everything, yes, except for one thing: unity in true faith.

[*Latin ed. p. 289*]

By the decree of Pope Pius XII, 289: In the eyes of the world, she is deemed unworthy of sacrificing union, joy, pleasure, well-being, or any earthly interest. And yet, how often does she sacrifice them without remorse for the sake of a political or social cause, or to the tyranny of a

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blind and humiliating passion! This is the world, which accuses as narrow-minded and intolerantly rigid anyone who places that which is eternal above that which passes. How much it always needs such examples of firmness and courage! The wound was painful to all; it had saved Jeanne! For doubt had already begun to cloud her soul, touching it only slightly, but certain indulgences, even in her old age, caused her tears to flow, and fueled her apostolic zeal throughout her life. Nothing more; Jeanne was saved and could sing: "Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered." But having become the object of hatred for a beloved mother, who would die obstinate in her error, could she be blamed for exclaiming: "The supreme bitterness has become my salvation." "Ecce, in salutem mutavit mihi amaritudinem." 4 5 Yet, God had other and greater designs for her than merely her personal salvation. He wished to use her for the salvation and sanctification of many souls. Grace acted deeply within her heart, penetrating it with both strength and gentleness, filled with immense pity for this beautiful French society, which was suffering under the influence of Calvin, and with an intense desire to work for its salvation. Her decision is made: she will devote her entire life, within the cloister, to prayer and suffering for the triumph of the Church against heresy. Despite the sincerity and vehemence of her desires, the firmness of her resolution, she is not yet ready; she must pass through the long and arduous school of the world. Her father, who had been, consciously and out of duty, the instrument of her salvation, will now, quite unknowingly, and even through the very obstacles he presents, be the instrument of her vocation. To obey him, she enters into the bonds of marriage: outwardly, this seems like the failure of her plans, the ruin of her holy ambitions; in reality, it is the mysterious working out of God's will. She wishes to save the society of her time, and in particular the milieu to which, by her birth, she belongs. She must know it thoroughly, understand its deep miseries and its beautiful resources, its perilous deficiencies, its inclinations, its sorrows and its joys, the difficulties of the austere duty, the heroic sacrifices that it sometimes demands. m, i. 4 Ps. s Is., 38, 17. fO - ACTA, vol. XVI, ». 7. — &&m.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis — Commentarium Officiale. The period she spent in the world, which was meant to be a trial, had shaped her soul, broadened and matured her experience. The call of God was then heard again, clear and insistent: to withdraw now into the solitude of the cloister, there to save souls through prayer and suffering, more effectively than she could have done through her relationships and direct influence. The death of a beloved husband had loosened the bonds formed by obedience; she had provided for the education and future of her children; now, the call must be followed: she therefore delays nothing. She is torn away from

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cherished children; she will not even allow herself the consolation of joining her two daughters at the Annonciades. This seems, indeed, to be a complete and absolute stripping away. But not yet. Everything seemed to indicate, in the choice she made of the Feuillantines monastery, the fulfillment of the divine will. And it was indeed the divine will that led her there: to spend only a short time there, while she thought she would dedicate her life to it. There was offered to her an existence of extraordinary regularity and austerity, rarely found in convents at that time. Solitude and mortification would purify her nature of the slightest trace left by contact with the world; obedience would free her will from all attachments of the flesh and of self-will; recollection would temper what might still remain too human in her apostolic activity; through contemplation and prayer, she would have, like Teresa of Avila, no conversation but with the angels. It was magnificent! It was too much for her strength; she would inevitably succumb, and no care or remedy could help. A matter of life or death. Her choice is made: she prefers the cloister and death. Once again, the will of God is manifested to His handmaid; He does so through the voice of obedience. With a broken but obedient heart, without hesitation or reservation, she withdraws. The cloister was for her only a stage in her preparation. Now, the preparation is complete; what is the point of prolonging it further? She is ready to work for the great task: to give to the world women who know how to take their place, a place of active service for the maintenance of faith and fidelity to God and the Church in society. Her entire life, which appeared so disjointed, has been nothing but the elaboration of a providentially planned design. The time has come for its realization. The light dawns; there is no longer any doubt. She must found a religious order, which will have this mission to fulfill. Here again, her part is the painful one. Her daughters will have to combine contemplative life with instruction and education; this mixed life, though difficult in some respects, has its attractions. For her, after the labors and anxieties of found-

[*Latin ed. p. 291*]

Acts of the Popes, 291. In the most arduous circumstances, after the drafting, often hindered, of constitutions, after the troubles of installations, her part, within the very family of which she is the mother, will be to be nailed, suffering and humiliated, upon the cross. There she finds light and courage, for, at the height of suffering and humiliation, Jesus saw His Mother and the beloved disciple: "Behold thy son; behold thy mother." This double devotion, dear to the heart of Jeanne since childhood, inspires her. In opposition to the heresy of her time, which is determined to suppress Mary, she wishes to give to Mary children full of love and devotion, and to give these children Mary as their Mother. The new Order will be that of the Daughters of Our Lady, dedicated to her service, to the worship of her Immaculate Conception, and the little girls will be consecrated to Mary in the mystery

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of the Presentation. From then on, the protection of Mary has never been lacking to you, and it will never be lacking to you, as long as you remain faithful to her. Even today, heresy, or even more, irreligion, attacks the Church, undermining the foundations of all society, the bases of the family, the principles of Christian, or simply moral, education. Therefore, raise the youth in unwavering adherence of will, heart, and mind to the Church of Christ, in unalterable, filial, and solid devotion to She who has triumphed and who will always triumph over all errors. It is with this desire that We wish to conclude, by giving, to you, dear Daughters of Our Lady, to you, to all your houses, to all the youth entrusted to your care, Our Apostolic Blessing.

6 III. To the Most Reverend Señor Xaverio Paz Campero, Ordinary outside the Order, presenting to the Supreme Pontiff public letters accrediting him as Extraordinary and Plenipotentiary Ambassador of the Bolivian Republic.

Sir Ambassador:

The solemn presentation of the letters, with which the Lord President of the Republic of Bolivia accredits you as Extraordinary and Plenipotentiary Ambassador to Us, takes on, thanks to the words that Your Excellency has just pronounced, a high spiritual tone, which honors not less Your Excellency, who has pronounced them, than that Bolivian people, whom you represent.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis — Commentarium Officiale. Hoc sunt verba viri, qui, postquam per longos annos, sine lassitate, scientiae dedit, et qui collaborationem suam in organis legislativis et executivis propriae patriae prodigavit, nunc, sub caelo romano et Europaeo, magnitudinem et difficultatem enormium problematum cognoscit, in solutione quorum assidue laborant qui gubernant fatum populorum. Hoc sunt verba Catholici, qui, profunde persuasus missione quae humanitati nostrae, in una ex criticissimis eius phaibus, tribuitur, scit illam esse propriae eius qui, ut Pater et Magister, sacrum habet officium, ut harmonicam concordiam concilient amabilem comprehensionem justarum aspirationum cuiusque populi, et amplam et certam visionem quae sunt res generales communitatis nationum. Ita, cum, per officium apostolicum nostrum, ad consideranda consueta et obnoxia sumus eventibus huius mundi, saepissime turbulentes, "sub specie aeternitatis," cum gaudio observamus quod in deliberationibus hominum, factor insustituibilis, formatus ab magnis causis spiritualibus, moralibus et religiosis, nunc, in multis locis, multo plus consideratur quam in praeterito, quod adhuc prope est. Omnes animi prudentes et praevisores hodie videre possunt quod prima inter causas miseriarum praesentis temporis est exclusio conscius religionis, ut vis civilizans et perficiens, ab aliquibus motibus massis, cuius decadio spiritualis omnibus patet. Ex hoc sequitur

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– si non ubique, certe in multis partibus – beneficus suscitatus sensus responsabilitatis moralis et sensus religiosi, qui originem dat novis impulsiis et novis initiativis in omnibus campis et in omnibus gradibus vitae politicae et socialis. Propterea nobis nunc specialem satisfactionem praebet posse numerare, inter eos qui sentiunt et agunt imbuti huius spiritus, etiam Vostram Excellentiam, qui ab hoc momento est dignus praesens, coram Patre Christianitatis, populi Boliviani, quem cor nostrum tam valde amat. Recentes eventa mundi finiverunt isolationem localem et spiritualem, quae olim continentes separabat, et in gradu tali ut usque ad nuperimum tempus esset inconcepibile. In diebus nostris, magnae motiones spirituales et sociales, quae eas characterizant, cum dynamica potentia sonant turbulenta clamorem suum.

[*Latin ed. p. 293*]

From the Acts of Pope Pius XII, page 293: A vital movement extends even beyond the seas, its echoes resounding both in the Bolivian highlands and in the lofty, snow-capped peaks of your mountains. Thus, at the present time, every people – even if numerically small and geographically distant from the centers that govern major world events – finds itself, whether it wishes to or not, amidst the difficulties and risks of a formidable era, such as ours, filled with tasks and problems whose solution depends on the common happiness and misfortune. Therefore, all have the duty to rekindle the flame of their natural energies, sometimes not properly utilized, and to make them so effective in the economic, social, cultural, and religious spheres, that they not only serve their own well-being, but also allow them to participate, in the most intense way possible, in the global endeavor to achieve the progress and well-being of the entire human family. On this very path towards a better future, the Catholic Religion, which the Bolivian Constitution in its third article recognizes with honor, can offer a safe, expert, and maternal guidance. Where the habits and the spirit of the Catholic idea and life are preserved free and intact, a climate of seriousness and moral integrity is immediately created, along with a sincere and generous disposition to serve the good of the State and the people, together with a beneficial immunity against the errors and spiritual evils that weaken the vigor of modern humanity and prevent it from finally attaining secure peace and just order. The State that recognizes and guarantees freedom of action to the religious energies that the Christian faith carries within it, as an antidote provided by the Lord against error and moral laxity, and that at the same time demonstrates practically that it has understood what is the mission of the Church in the religious education of youth, in the maintenance of the ideal of the Christian family, and in the formation of a clergy worthy of its mission, renders itself the greatest and most important of all services and lays the best foundation for the building of its own future. Therefore, invoking divine protection in favor of the peaceful progress and

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the greatest prosperity of its nation, we wholeheartedly bless, as we have been asked, its Government and its people, all our beloved children of Bolivia, and, especially, Your Excellency, your distinguished family, and all your collaborators.

[*Latin ed. p. 294*]

294 Acta Apostolicae NUNTIUS Sedis - Commentarium Officiale RADIOPHONICUM AD CHRISTIFIDELES OB CONVENTUM EUCHARISTICUM E TOTA PERUVIA IN URBE ((CUZCO)) COADUNATOS. *For the fourth time, within a brief span of a few years, Venerable Brothers and beloved children, the most noble nation of Peru is gathered before the Throne of the Eucharistic King, to renew its profession of faith, its testimony of adoration, and its intentions of Christian renewal; and for the third time, since Divine Providence, without regard for Our unworthiness, has placed Us in this Chair of Peter, We have the consolation of addressing a Peruvian Eucharistic Congress, to offer to the Divine King your adoration and your faith, to exhort you to fulfill your promises, and to bless you paternally. Of these magnificent triumphs, the aristocratic Lima, "the city of kings," was the witness. For the second, the "Rome of Peru," the illustrious Arequipa, was chosen. The third had a fitting setting in Trujillo, "the ancient, the noble, the cradle of liberty." And this fourth time, you have gathered in the imperial Cuzco, the city that was the site of the first Peruvian Eucharistic Congress; the city which, as early as the middle of the sixteenth century—a faithful heir to the Catholic spirit of Mother Spain—celebrated the feasts of Corpus Christi with a grandeur and splendor that rivaled those of another imperial city, the historic Toledo; the city which, through the voices of its finest sons—an Inca Garcilaso, a Juan de Espinosa, the "Demosthenes of India"—knew how to sing or recount, as few others have, the glories of the Eucharist in immortal pages. How many glories and how much history does the very name of Cuzco suggest! Those were happy days, when the entire people professed, felt, and lived the same faith, participated in the same Sacraments, and in this found their firmest bond of internal cohesion. Now, beseech the God hidden beneath the white species, that those times may soon return for this tormented and suffering humanity, which, having lost the unity of its faith, plunged into that process of disintegration, the most acute period of which we are witnessing as the most distressed witnesses! Propose to society, as the foundation of that Christian renewal which you promise, a return to the Eucharist, to the Sacrament of love, without which there is no, cannot be, perfect unity! For, although it is true that *Datus die 15 Maii mensis a. 1949.

[*Latin ed. p. 295*]

Acta PU Pp. 295 XII: Vocación ad fidem communem, ad unum baptismus et ad unum Spiritum, omnes homines ad formandum Corpus vocantur.

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Haec unitas non erit consecrata, nec ultimam perfectionem attinget, nisi in participatione unius panis caelestis. "Omnes qui participamus unius panis," dixit Apostolus Gentium, "et quidem multi, in unum corpus venimus." Dispersio hominis, corrupte ab alienatione ab Deo; dispersio familiae, dissoluta a rebellione filiorum et ab inconstantia amoris inter coniuges; dispersio societatis, gangrenata a antagonismis inter classes; dispersio nationum, inimicae inter se a avaritia immoderata divitiarum et potestatis. In summa, dispersio a defectu caritatis! Bene, septem fontes aperti, – septem Sacramenta –, manant in horto Ecclesiae ad conferendum et augendum gratiam divinam, et consequenter caritatem; sed unus solum, Eucharistia, hoc facit directe et solum. Doctor Angelicus dicit: "Res autem huius sacramenti est caritas, non solum quantum ad habitum, sed etiam quantum ad actum." Effectus huius sacramenti est caritas, non solum habitualis, sed etiam actualis. Currite, carissimi filii, ad hunc fontem inexhaustum, ubi Christus ipse ad nos venit ad sanandum animas nostras ab omnibus inclinationibus contrariis caritati; ad occupandas eas; ad communicandas illis, ad identificandas eas cum Se ipso, et ad faciendas eas repetere veraciter illa verba Sua: "Ego meipsum sanctifico propter eos, ut ipsi sanctificentur in veritate." Illi Incas, potentissimi et sapientes, de cuius splendida cultura hodie adhuc lapides millenarii et imponentes vestri Cuzco, itemque textilia exquisita et ceramica ornata, opera manuum eorum, testificant, habuerunt etiam cultum suum, in quo non est qui non voluerit videre aliquid vestigium remotum revelationis primitivae et usque aliquid praxim humanitariam, quae praeferebat aliquatenus refulgentem caritatem Christianam. Quis scit si propter hoc ipsum non daret Dominus noster illis tam grande prosperitatem materialem et tam magnum splendorem? Quis scit si non fuit multum providentiae in maiestate vestri Cuzco, quod, transiens generose et ferventer ab idolatria ad Christianismum, non solum potuit adferre ad novam et veram religionem modum et sollemnitatem externam ceremoniarum antiquarum,

[*Latin ed. p. 296*]

296 Acià, the *Commentarium Officiale* of the Apostolic See, also encompasses civil order, means of communication, and an entire social system, which facilitated the Christianization of that part of the New World, causing illustrious centers, such as Lima, Quito, Charcas, and Santiago, to become later, not merely branches, but flourishing offshoots of the robust Cuzco trunk? May God grant that, as a consequence of your most solemn Assembly, from that famous city, a repository of centuries and a crossroads of civilizations, this divine fire of charity may spread throughout your country, to purify it first, then to ennoble it, and finally to unite it around that Host, that Altar, as you, beloved sons, are now united. We, with a fervent desire to do you the greatest good possible, ask this of the Author and Giver of all good, through your great Saints, Toribio de Mogrovejo,

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Francis Solano, and Rose of Lima; but above all, we implore it through the most powerful intercession of the Mother of God of Suntur Huasi, your most sweet Queen, a providential figure in your history. May they obtain for you peace, both external and internal, founded on a just social equilibrium; the sanctification of your homes, threatened by attacks against the indissolubility of the matrimonial bond; perseverance in the faith, undermined by the propagators of error; and that number of learned and holy priests, above all, holy!, which is urgently required both for the spread of the Gospel and for the preservation of the Catholic faith in your land. May the Blessing of Almighty God, of which this, which we paternally give to you in His name, is a pledge, descend upon you, upon Our most worthy Legate, upon the Episcopate, clergy, and people present, with their illustrious authorities, and above all, upon beloved Peru.

[*Latin ed. p. 297*]

Roman Registry, 297: Acts of the Tribunals. SACRED ROMAN ROTA. Summons by edict. NULLITY OF MARRIAGE (Printed in Lübeck by A. Potochi). Since the actual place of residence of the spouses, "Drucka Lubecka - Potochi," is unknown, and in view of the matter discussed above, we summon them to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 11, 1949, at the eleventh hour, to discuss and resolve the doubt presented below, and to set a date for the hearing of the case before the Rota. The Doubt: "Does a nullity of marriage exist in this case?" The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned spouses, must take care to ensure that they are informed of this edictal summons.

P. Brennan, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, May 28, 1949. O. Bejan, Notary.

[French Translation, included for context, but not translated]: Etant inconnu le lieu de la demeure actuelle des époux Drucka Lubecka Potochi, défendeurs en cette cause, nous les citons a comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 11 Octobre 1949, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. Conste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connai sance du lieu de la résidence des dits époux devront, dans la mesure du possible, les avertir de la présente citation.

[*Latin ed. p. 298*]

Acts 298 of the Apostolic DIARY of the HOLY See - Official Commentary of the ROMAN CURIA.

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Tuesday, May 24, 1949, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor Paz Campero Javier, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia, for the presentation of his Credentials.

SECRETARY OF STATE

By tickets of the Secretary of State, the Holy Father, happily reigning, deigned to appoint:

May 25, 1949.

The Reverend Father Clemente of Santa Maria in Punta, of the Order of the Friars Minor Capuchin, Consultor of the Holy Congregation of Rites (Section for the causes of beatification and canonization).

30 " "

The Most Eminent and Reverend Cardinal Adeodato Giovanni Piazza, Member of the Holy Congregation of the Council.

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

July 2, 1946.

The Most Eminent and Reverend Cardinal Tisserant Eugenio, Protector of the Sisters of Notre-Dame de la Miséricorde (Laval).

December 10, 1947.

The Most Eminent and Reverend Cardinal Micara Clemente, Protector of the Congregation of No. 8 of the Immaculate Conception of Castres (Albi).

February 11, 1948.

His Excellency, Reverend Monsignor Testa Gustavo, Apostolic Delegate of Jerusalem, Palestine, Transjordan and Cyprus.

March 2 "

The Most Eminent and Reverend Cardinal Tisserant Eugenio, Protector of the Sisters of St. Joseph of Moutiers (Tarantasia).

[*Latin ed. p. 299*]

Diarium Romanae Curiae 290, May 17, 1948. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Society of St. Joseph of Mill Hill for Foreign Missions. May 29th. His Excellency, Professor Langfeld Herbert Sidney, Member of the Pontifical Academy of Sciences. May 29th. His Excellency, Professor Cruz-Coke Edoardo, Member of the same Academy. May 29th. His Excellency, Professor Doisy Edoardo A., Member of the same Academy. May 29th. His Excellency, Professor Albareda y Herrera Giuseppe M., Member of the same Academy. May 29th. His Excellency, Professor De Castro Luigi, Member of the same Academy. May 29th. His Excellency, Professor Appleton Edoardo V., Member of the

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same Academy. July 1st. His Excellency, Reverend Monsignor Kierkels Leone Pietro, Apostolic Delegate in India. July 19th. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Congregation of the Brothers of Our Lady of Mercy of Starrenhof (Belgium). August 7th. His Excellency, Reverend Monsignor Pappalardo Paolo, Apostolic Delegate in Iran. September 28th. His Excellency, Reverend Monsignor Panico Giovanni, Apostolic Nuncio in Peru. October 4th. His Excellency, Reverend Monsignor Tosti Liberato, Apostolic Nuncio in Honduras and Nicaragua. October 23rd. His Excellency, Reverend Monsignor Lefebvre Marcello, Apostolic Delegate in French Mahdia. October 27th. His Excellency, Reverend Monsignor Marella Paolo, Apostolic Delegate in Australia, New Zealand, and Oceania. November 20th. His Excellency, Reverend Monsignor Blanquet du Chayla Armando Stefano M., Apostolic Delegate in Iraq. January 12, 1949. His Excellency, Reverend Monsignor Dellepiane Giovanni, Apostolic Nuncio in Austria. February 20th. The Most Reverend and Illustrious Cardinal Micara Clemente, Protector of the Sisters Hospitallers of the Sacred Heart of Jesus (Madrid). March 9th. His Excellency, Reverend Monsignor Vagnozzi Giles, Apostolic Delegate in the Philippines. March 18th. The Most Reverend and Illustrious Cardinal Aloisi Masella Benedetto, Protector of the Daughters of Our Lady of Mount Calvary (Roma).

[*Latin ed. p. 300*]

300 21 22 29 » » 2 6 7 » » 9 11 12 21 23 Acta Apostolicae Sedis — Commentarium Officiale, March 1949. The Most Reverend and Venerable Monsignor Silvio Romani, Under-Promoter General of the Faith and Assessor of the Sacred Congregation of Rites. » » His Excellency, the Most Reverend Monsignor Massimiliano de Fürstenberg, Apostolic Delegate in Japan. » » The Most Reverend and Venerable Cardinal Federico Tedescumi, Protector of the Pious Rural Catechist Workers (Ardorini Missionaries) (Cosenza). » » The Most Reverend and Venerable Cardinal Nicola Canali, Protector of the Congregation of the Benedictine Vallombrosan Monks (Rome). » » The Most Reverend and Venerable Cardinal Adeodato Piazza G., Protector of the Sisters Adorers of the Most Holy Sacrament (Cremona). April » The Most Reverend and Venerable Cardinal Clemente Micara, Protector of the Pious Institute of the Servants of Mary Most Sorrowful (Florence). » » The Most Reverend and Venerable Cardinal Maurilio Fossati, Protector of the Missionary Sisters of the Immaculate Conception, Queen of Peace (Vigevano). » » The Most Reverend and Venerable Cardinal Federico Tedescumi, Protector of the Shrine of Our Lady of Montallegro (Chiavari). » » The Most Reverend and Venerable Cardinal Clemente Micara, Protector of the Ursuline Sisters of Parma of the Sacred Heart. » » The Most Reverend and Venerable Cardinal Clemente Micara, Protector of the Sisters of the Holy Family (Bergamo). » » The Most Reverend and Venerable Cardi-

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nal Federico Tedeschini, Protector of the Institute of the Crucifix Adorers of Jesus Christ (Naples). » » The Most Reverend and Venerable Cardinal Alfredo Ildefonso Schuster, Protector of the Ursuline Sisters of Gandino (Bergamo). » » The Most Reverend and Venerable Cardinal Adeodato Piazza G., Protector of the Missionary Sisters of Saint Charles Borromeo (São Paulo, Brazil). » » The Most Reverend and Venerable Cardinal Federico Tedeschini, Protector of the Sisters of the Angels (Cerreto Sannita). » » The Most Reverend and Venerable Cardinal Federico Tedeschini,

[*Latin ed. p. 301*]

From the Roman Curial Diary, 301. Protector of the Order of the Regular Clerics, Ministers of the Sick (Rome). April 23, 1949. His Eminence and Reverend Lord Cardinal Adeodato G. Piazza, Protector of the Sisters of Charity of the Immaculate Conception of Ivrea. April 26, 1949. His Eminence and Reverend Lord Cardinal Benedetto Aloisi Masella, Protector of the Sisters of Saint Zita (Oblates of the Holy Spirit) (Lucca). May 14, 1949. His Eminence and Reverend Lord Cardinal Adeodato G. Piazza, Protector of the Little Sisters of the Sacred Family of Castelletto Brenzone (Verona). April 20, 1949. The Most Reverend and Reverend Monsignor Giovanni Miceli, Referendary Prelate of the Supreme Tribunal of the Apostolic Signature. Assistants to the Papal Throne: July 16, 1946. His Excellency, Reverend Monsignor Paolo Remond, Bishop of Nizsa. September 30, 1948. His Excellency, Reverend Monsignor Luca Castillo, Archbishop of Caracas. January 27, 1949. His Excellency, Reverend Monsignor Edwin O'Hara, Bishop of Kansas City. March 1, 1949. His Excellency, Reverend Monsignor Luigi Altamirano y Bulnes, Archbishop of Morelia. April 5, 1949. His Excellency, Reverend Monsignor Giuseppe Placido Mcolini, Bishop of Assisi. April 25, 1949. His Excellency, Reverend Monsignor Aniello Calcara, Archbishop of Cosenza. April 30, 1949. His Excellency, Reverend Monsignor Umberto Ravetta, Bishop of Senigallia. Apostolic Protonotaries "in the manner of those participating": February 28, 1946. Monsignor Eduardo Michele Brennan, of the archdiocese of Toronto. June 10, 1946. Monsignor Pio Emmenegger, of the diocese of Freiburg im Breisgau. January 16, 1947. Monsignor Carlo Kronlachner, of the archdiocese of Salzburg. September 8, 1947. Monsignor Ernesto Lotthé, of the diocese of Lille. October 31, 1947. Monsignor Giuseppe Kuska, of the diocese of Litomerice. December 21, 1947. Monsignor Luigi Gonzaga Rizzo, of the diocese of Santos. January 11, 1948. Monsignor Giuseppe Compère, of the diocese of Amiens. May 25, 1948. Monsignor Tommaso E. Horgan, of the diocese of Sacramento.

[*Latin ed. p. 302*]

At the age of 302, from the Apostolic See – Official Commentary, May 35, 1948.

Monsignor Giacomo P. Murray, of the Archdiocese of Saint Louis.

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July 2: Monsignor Guglielmo Schreck, of the Diocese of Buffalo.

July: Monsignor Francesco Kasprzak, of the same diocese.

July: Monsignor Giuseppe Gambino, of the same diocese.

July 16: Monsignor Antonio Lotowycz, of the Exarchate of the Ruthenians of Galicia in the United States of America.

July 22: Monsignor Ugo Kelly, of the Diocese of Glasgow.

July 25: Monsignor Casimiro Jasenas, of the Diocese of Liepaja.

August 17: Monsignor Giacinto Soto, of the Diocese of Valencia in Venezuela.

October 31: Monsignor Emilio Delbez, of the Diocese of Soissons.

December 13: Monsignor Andrea Jacquemin, of the same diocese.

December 29: Monsignor Michele Sclafani, of the Diocese of Agrigento.

December: Monsignor Carlo Gilmartin, of the Diocese of Belleville.

December: Monsignor Giuseppe Stanislao Pietrasik, of the Diocese of Grand Rapids.

December: Monsignor Guglielmo J. Teurlings, of the Diocese of Lafayette.

January 15, 1949: Monsignor Luciano Pietro Bossens, of the Diocese of Freiburg im Breisgau.

January 29: Monsignor Giuseppe Candelise, of the Archdiocese of Cosenza.

February 22: Monsignor Francesco Alaimo, of the Diocese of Agrigento.

February 24: Monsignor Oscar Auber, of the Diocese of Martinica.

March 15: Monsignor Vincenzo Janniello, of the Archdiocese of Naples.

March 25: Monsignor Lorenzo Morin, of the Archdiocese of Montreal.

March: Monsignor Nicola Giuliano, of the Diocese of Avellino.

March: Monsignor Vincenzo Stramigioli, of the Diocese of Pesaro.

Domestic Prelate of His Holiness: February 24, 1946.

Monsignor Giovanni Figari Stagno, of the Archdiocese of the Most Holy Conception.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has graciously deigned to bestow:

The Order of the Holy Sepulchre, with Plaque: January 20, 1949, upon Mr. Aroldo H. Tittmann (United States of America).

April 6: Upon Mr. Giovanni Bourdeillette (France).

The Plaque of the Order of the Holy Sepulchre: March 12, 1949, upon Count Giovanni Battista Pecci, Lieutenant in the 2nd Company of the Pon-

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tifical Noble Guard.

[*Latin ed. p. 303*]

Diarium Romanae Curiae 303. The Order of the Plain: March 12, 1949. To Mr. Datti, Alessandro, Count of Guardiagrele, Noble Pontifical. The Grand Cross of the Order of Saint Gregory the Great, civil class: December 5, 1947. To Mr. Tiberghien, Eugenio, Viscount, of the diocese of Lille. May 29, 1948. To Mr. Rivera, Luigi, of the House of Dukes, (Rome). June 29. To His Excellency, Mr. Medina, Tommaso Francesco, Extraordinary Envoy and Minister Plenipotentiary of Nicaragua to the Holy See. May 26, 1949. To His Excellency, Mr. Amado Burgos, Miguel, Extraordinary Envoy and Minister Plenipotentiary of Panama to the Holy See. The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 16, 1946. To Mr. van der Cruyssen, Carlo, of the diocese of Namur. March 20, 1947. To His Excellency, Mr. Renard Valenzuela, Luigi (Chile). October 16. To Mr. Fourmond, Emilio, of the archdiocese of Paris. July, 1948. To Mr. Deman, Robert, of the archdiocese of Malines. May 20, 1949. To Mr. Andreoli, Doctor, Giorgio (Rome). The Cross of the Order of Saint Gregory the Great, civil class: January 25, 1948. To Mr. Minoret, Commissioner, Giorgio, of the archdiocese of Paris. March 5. To Mr. Jordanow, Commissioner, Alessandro (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: June 24, 1946. To Mr. Campagna, Carlo, of the diocese of San Marco and Bisignano. July 1. To Mr. Salviucci, Doctor, Pietro (Rome). The Grand Cross of the Order of Saint Sylvester the Pope: October 16, 1947. To Mr. Zamanski, Giuseppe, of the archdiocese of Paris. January 18, 1949. To Mr. Negri da Oleggio, Count, Vincenzo, of the archdiocese of Milan. May 20. To Mr. Rebecchini, Doctor, Engineer, Salvatore (Rome). The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: December 15, 1947. To Mr. Pereira da Cámara, Professor, Armando, of the diocese of Porto Alegre. April 30, 1949. To Mr. Severini, Professor, Ugo (Rome).

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale

The Commendation of the Order of Saint Sylvester the Pope:

• 2 » » » » » June 1946.

To the Most Reverend Mr. Espildora Luque, Professor Cristoforo, of the Archdiocese of Santiago del Cile.

To the Most Reverend Mr. Moreno Echavarria, Professor Raffaele, of the same Archdiocese.

To the Most Reverend Mr. Fernandez Larrain Sergio, of the same Archdiocese.

To the Most Reverend Mr. Zamorano Stanislao, of the same Archdiocese.

To the Most Reverend Mr. Varas Contreras, Professor Guglielmo, of the

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same Archdiocese.

To the Most Reverend Mr. Madrid Osorio Emilio, of the same Archdiocese.

NECROLOGY

March 4, 1949.

Most Reverend Monsignor Giovanni Battista Sproll, Bishop of Rottemburgo.

March 20.

Most Reverend Monsignor Francesco Giovanni Maria Serrand, Bishop of Saint-Brieuc.

March 23.

Most Reverend Monsignor Giovanni Sastre y Riutort, titular Bishop of Germaniciana, Apostolic Vicar of San Pedro Sala.

April 10.

Most Reverend Monsignor Francesco Caverò y Tormo, Bishop of Corbridge.

March 20.

Most Reverend Monsignor Ladislao Bánáss, Bishop of Veszprimia.

March 27.

Most Reverend Monsignor Patrizio Lyons, Bishop of Kilmore.

March 29.

Most Reverend Monsignor Dionisio Habib Naassani, Archbishop of Aleppo of the Syrians.

May 2.

Most Reverend Monsignor Giuseppe Angelucci, Bishop of Città della Pieve.

March 8.

Most Reverend Monsignor Giovanni Carroll, Bishop of Lismore.

March 9.

Most Reverend Monsignor Vittorio D'Alessi, Bishop of Concordia.

March 11.

Most Reverend Monsignor Massimino Ruiz, titular Bishop of Derbe.

March 30.

His Eminence, Cardinal EMANUELE CELESTINO SUHARD, of the title of Saint Onofrio, Archbishop of Paris.

March 31.

Most Reverend Monsignor Giovanni Toner, Bishop of Dunkeld.

[*Latin ed. p. 305*]

July 2, 1919. Year and Volume XXXXI (Series I, Volume XVI) - No. 8.

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ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. The Acts of Pope Pius XII concerning the solemn canonization of Blessed Mary Joseph Rossello, Virgin, which took place on the eleventh day of the month of June, in the year 1949, in the Basilica of the Vatican.

Before the Supreme Pontiff pronounced the decree by which Blessed Mary Joseph Rossello was adorned with the honors of sanctity, the Reverend Father D. Anthony Bacci, Prefect of the Briefs to Princes, in the name of His Holiness, spoke these words: "The solemn moment has arrived when, through the oracle of Peter speaking through Pius, we shall proclaim. Just as the Basilica of the Vatican, formed with countless shining lights, reflects the image of a starry sky, so may the minds of all, even those darkened by error, shine with that heavenly light by which Blessed Joseph Rossello shone as an example."

Then, the Most Holy [Pope] solemnly pronounced from the chair: "For the honor of the Holy and undivided Trinity, for the strengthening of the Catholic Faith, and for the increase of the Christian Religion, - by the authority of Our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City, we declare and define that Blessed Mary Joseph Rossello, virgin, is a Saint, and we place her in the Catalogue of the Saints."

[*Latin ed. p. 306*]

306 We decree, establishing it by Church law, that the memory of her should be observed each year, on the anniversary of her birth, namely on the seventh of December, among the Holy Virgins, with pious devotion. In the name of the Father, and the Son, and the Holy Spirit. HOMILY TO OUR MOST HOLY LORD, VENERABLE BROTHERS, BELOVED SONS: What Saint Cyprian wrote about virgins: "The Church, the mother, gloriously flourishes through them and in them with abundant fruitfulness; and the more pious virgins increase in number, the greater is the joy of the mother," can most certainly be affirmed of Mary Joseph Rossello, whom We have had the privilege of honoring with the splendor of sanctity, justly and deservedly. For she not only devoted the flower of her youth to the altar of God, joyfully betrothed to the heavenly Spouse, but also, having joined the sacred society of virgins, through herself and through her companions, she drew in a multitude almost beyond counting to embrace the salutary precepts of Jesus Christ, whether it was the young girls whom she rightly instructed and led to solid virtue, or people of every kind, whose bodily illnesses were cured, and whose mental infirmities, or even the most grievous ones, were soothed, so that they were often drawn to the integrity of morals. 1. This, Venerable Brothers and beloved sons, was the characteristic and, as it were, special sign of this saint, and the rule of her conduct: namely,

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that tireless hands worked, while minds and spirits constantly ascended to God. From this, it is easily understood why a humble woman, devoid of human resources and human power, could accomplish such remarkable deeds, which contributed so greatly to the glory of God and the salvation of men; because, while she worked diligently and without sparing herself any inconvenience, she did not trust in her own strength, but solely in God, whom, through the intercession of the Virgin Mary,

[*Latin ed. p. 307*]

In the time of Pope Pius XII, she diligently offered prayers, invoking the most powerful patronage of the most chaste Spouse. She never undertook anything without consulting and seeking the favor of God; and she entrusted her cares and her anxieties to Him, asking only that, with His heavenly grace inspiring and assisting her, she might always strive diligently for the advancement of the Church and the good of souls. How many hours did she spend praying sweetly before the altar of the Holy Sacrament; how many sweet tears did she shed before the image of the Virgin Mary, entrusting herself and all her affairs to her most present protection! And thus, strengthened by the difficulties that arose, and always enjoying heavenly tranquility, she diligently pursued her daily duties, from which abundant and salutary fruits arose. Although she was the guiding mother of all the members of the community, she was so humble that she wished to be considered the least among them; and whatever praise shone forth from her abundant virtue, whatever benefit arose, she attributed not to herself, but to the divine generosity bestowed upon her. It is to be noted, Venerable Brothers and beloved sons, that no one among mortals can truly be great in the eyes of God, unless he considers himself to be small and insignificant. For the eternal God does not need our works, but rather, at every moment, we need His grace and His help; for "Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God." This was deeply understood by Saint Joseph Rossello, especially when she was entrusted with the most important task of properly establishing and guiding the youth, and when she also tempered her ardent charity with prudence in caring for the sick in the infirmary; and thus, through her tireless work, strengthened and enriched by divine grace, she was able to achieve such a salutary progress, and to share it with others. Therefore, the sacred virgins who are part of the Institute founded by Saint Joseph Rossello have a most excellent example of sanctity to imitate, especially from 2 Corinthians 3:5.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentary: They should learn this, so that, while they are daily involved in numerous cares and labors, they may turn their mind and soul towards Heaven, as if to reach the one reward of

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their life and the goal of their mortal pilgrimage. All Christians, who observe and contemplate the events recounted therein, should be amazed at such extraordinary and varied virtues, and diligently strive to acquire those that are suitable for their particular condition, and to desire them with all their heart. May God grant this, we earnestly pray, O heavenly Queen; so that many, whether blinded by error, or wandering and deceived from the right path, or lukewarm and negligent, may be happily restored to the spirit of Christians and to the fervor of virtue. Amen. CONSTITUTIONES APOSTOLICAE I ICENSIS: CANONICAL CHAPTER ESTABLISHED IN THE CATHEDRAL CHURCH OF ICENSIS. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY. Cathedral Chapters, that is, assemblies of clerics, distinguished by doctrine, virtue, and piety, are established or to be established in each diocese, primarily for this purpose: not only to offer more solemn worship to Almighty God in the temples, but also so that the Canons may be ready with counsel and assistance to the Sacred Ministers, according to the sacred canons, and, in the absence of a bishop, may fill their place in the administration of the diocese. However, the institution, innovation, or suppression thereof is reserved to the Roman Pontiff alone. Now, since a Cathedral Chapter is to be established in the diocese of Icensi, which was erected by Us through Apostolic Letters sealed with lead, addressed to the Most Reverend, dated August 10th, in the year 1946, We command that the venerable Brother Francis Ruben Berroa y Bernedo,

[*Latin ed. p. 309*]

Acta Pii Pp. XII 809 of that diocese, we have deemed it fitting to receive the petitions offered to Us for this purpose. Therefore, with the favor of the Most Reverend Father Aloysius Arrigoni, titular Archbishop of Apamea in Syria, Apostolic Nuncio in the Republic of Peru, and by the secret counsel of Our Sacred Congregation Consistorial, and with the necessary supplements, so that the work may be accomplished, with the consent of those who are present or who may presume to have an interest, by the fullness of Our Apostolic power, We erect and establish a Chapter in the Church of St. Jerome, commonly called La Merced, which is the cathedral of the diocese of Ica, consisting of a single dignity, namely the Dean, and three Canons, of whom one shall be assigned to the office of Theology, another to the office of Penitentiaries, and the third to the processing of legal matters. The canonical endowment and the endowment for each benefice shall be constituted by a sum of money which shall be provided by the Government of the Republic of Peru. Considering, however, the scarcity of resources, due to which priests who are to be elected as Canons must be free for other ecclesiastical duties or must hold other benefices, which We grant to them in these present Letters, We permit that, as long as these circumstances endure, the choral service be fulfilled by the recitation of the Hours and

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the celebration of the conventual Mass, with the application of a Mass by the Canon each week, only on more solemn days, as established in the chapter statutes. Furthermore, the Canons are obliged to assist and serve in the cathedral church when the Bishop is solemnly celebrating Mass or performing other pontifical functions, for the processing of legal matters. We also decree that the dignity and the canonry shall be conferred according to the norms established in the Apostolic Letters *Praeclara inter beneficia*, issued by Our Predecessor, the Blessed Pope Pius Ninth, on the fifth of March in the year one thousand eight hundred and seventy-five, but with the firm obligation of making a profession of faith and taking an oath against the errors of the Modernists. Furthermore, since it is fitting that those who are admitted to the Bishop's council and senate should be adorned with certain insignia and privileges, We grant that the Dean and the Canons, within the limits of their own diocese and in chapter functions, may wear a rochet with black trimmings, a violet mozzetta, and a black biretta with a violet fiocco of the same color; on Sundays of Advent and Lent, they shall wear a black zucchetto, and during the functions of the Greater Week, they shall wear a black zucchetto with a tail. Finally, We command that, as soon as the chapter statutes are completed, which, after being approved by the Bishop, We order to be religiously observed by the Dean and the Canons, all other prescriptions of common law shall be strictly observed. For all of the above, and for the execution of what has been disposed and established, We appoint the Most Reverend Father, mentioned above, the Apostolic Nuncio in the Republic of Peru, to whom We grant the necessary and appropriate powers.

[*Latin ed. p. 310*]

From the Acts of the Apostolic See, 310, the Official Commentary states: "To ensure the effect of what is being done, any man established in ecclesiastical dignity, and to whom this is delegated, is obligated to transmit the authentic copy of the completed execution to the Most Holy Congregation of the Consistory. These present Letters shall be firm, valid, and efficacious, and must be inviolably observed by all to whom they pertain; and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we will and declare it to be entirely null and void, notwithstanding any contrary provisions, even those worthy of special mention. To any transcriptions or excerpts, even those handwritten by a public notary, and signed and sealed by a man established in ecclesiastical dignity, the same faith shall be given as would be given to these present Letters. To no one is it permitted to infringe upon or contradict this page of our erection, constitution, statute, concession, derogation, commission, and will. If anyone, with reckless audacity, should attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and

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forty-eight, on the tenth day of the month of January, in the ninth year of Our Pontificate. For His Holiness, the Chancellor, F. Card. MARCHETTI SELVAGGI, Prefect of the Sacred College. ANI Fr. R. O. Card. ROSSI, Secretary of the Consistory. Alfonsus Carinci, Archbishop Tit. Selene, Prelate Protonotary Apostolic. Arthuros Mazzoni, Prelate Protonotary Apostolic. Loco 83 Plumbi Reg. in Cane. Ap., vol. LX.XV, n. 6 - Al^Trussardi."

[*Latin ed. p. 311*]

Acta Pii Pp. XII 311 II. FROM THE ARCHDIOCESE OF OLINDA AND RECIFE, TERRITORIES ARE TAKEN, FROM WHICH THE NEW DIOCESE OF CARUARU IS ESTABLISHED.

PIUS XII, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THAT WHICH, for the greater spiritual good of the faithful and for the easier attainment of their advantages, the Apostolic See diligently strives to achieve, by dividing dioceses that are too extensive in territory, and by establishing others, so that, with an increase in the number of pastors, the Lord's flock may be cared for with greater diligence and zeal. Indeed, since the Archdiocese of Olinda and Recife extends over a very large territory, the venerable Brother Michael de Lima Valverde, its Archbishop, opportunely requested us to establish a new diocese there, by detaching parts of its territory, either from his own archdiocese or from the neighboring dioceses of Nazareth and Pesqueira, which are its suffragan sees. We, with the favorable opinion of the venerable Brother Charles Chiarlo, titular Archbishop of Amiden and Apostolic Nuncio in the Republic of Brazil, and with the advice of our venerable Brothers, the Cardinals who preside over the Consistorial Affairs of the Holy Roman Church, after mature deliberation and consideration of the matter, and after obtaining the consent of those whose interests are involved or who may presume to have an interest, with full certainty and by the fullness of our apostolic authority, we detach territory from the Archdiocese of Olinda and Recife, comprising eleven parishes, which are commonly known as: Nossa Senhora das Dores de Garuarú, Nossa Senhora do Rosario de Garuará, Sao Gaetano, Santo Antonio de Cachoeirinha, Nossa Senhora do O de Altinho, Santo Antonio de Behedouro, Sao Joaquim, Nossa Senhora da Conceição do Bonito, Sao Felix de Gamocim, Sao José dos Bezerros, Sao Miguel dos Bezerros; we detach the parish of Santa Cruz from the Diocese of Nazareth, and a part of the parish of Riacho das Almas from the Diocese of Pesqueira. From all of these territories, we establish and constitute a new diocese, which shall be called the Diocese of Caruaru. We establish the episcopal see of this new diocese in the city of Garuarú, from which the diocese itself derives its name, and therefore we raise the city to

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the ecclesiastical grade of a bishopric, with all its rights.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary and privileges pertaining to episcopal sees; We establish the episcopal see in the church dedicated to God in honor of the Blessed Virgin Mary, Sorrowful, located in that same city, and therefore we elevate it to the dignity and honor of a cathedral church; and we grant to the bishops of Caruaru, for the time being, all rights, honors, insignia, privileges, favors, and graces, with which other cathedrals and their bishops commonly enjoy and partake, and we likewise subject them to the same burdens and obligations with which others are burdened. We constitute this cathedral church as a suffragan of the metropolitan church of Olinda and Recife, and we subject its bishops, for the time being, to the jurisdiction of the Archbishop of Olinda and Recife. Furthermore, we decree that until a Chapter of Canons can be established, in accordance with the law, diocesan consultors shall be chosen and appointed provisionally. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the sacred canons and the norms established by the Holy Congregation for Seminaries and Universities; and also that the new diocese of Caruaru send two chosen young men, or at least one, to the Pontifical Seminary of the city without interruption, so that they may be formed under our watchful eye for the good of the Church. As for the governance and administration of this diocese, we command that the election of the Capitular Vicar or Administrator, in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters are demanded for execution, the clergy of that church shall be considered to be assigned to it, in the territory in which they legitimately reside. We also decree that the episcopal fund of the new diocese shall be constituted from the revenues and offerings of the Curia, which are customarily provided by the faithful, for whose benefit the diocese itself was established, in addition to those that have already been collected for this purpose. Finally, we desire that all documents and records pertaining to the new diocese and its clergy and faithful, as soon as it is permissible, be delivered by the Chancellors of the archdioceses of Olinda and Recife, and of the dioceses of Nazareth and Pesqueira, to the Chancery of the new diocese, so that they may be religiously preserved in this archive. For all of the above matters, as established and decreed, we entrust the execution to the venerable Brother Charles Chiarlo, Apostolic Nuncio to the Brazilian Republic, or to whomever may be presiding over the execution of these matters for that Nunciature, and we grant him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, to carry out the aforementioned

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purpose.

[*Latin ed. p. 313*]

Acts of the Popes, 313; Furthermore, We impose the obligation to transmit to the Sacred Congregation of the Consistory, first of all, an authentic copy of the acts of the completed execution. These present Letters, and everything contained therein, even concerning those who are present, or who may presume to have an interest, even if they are worthy of specific and individual mention, shall never, at any time, be considered subject to a flaw of surreptition or deception, or of nullity, or of any intention of Ours, or of any other, even substantial and unforeseen, defect, but they shall always be considered valid and efficacious, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them in any way, We will and decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, in general or special Constitutions and Apostolic Ordinances, and in any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary provisions, even those worthy of special mention, to all of which We derogate by these presents. We wish that to the transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the very same faith be attributed as would be given to these Letters if they themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with audacious temerity to attempt such a thing, let him know that the indignation of the Almighty God and of the blessed Apostles Peter and Paul will fall upon him. Given from the Palace of Gandolfo, in the year of Our Lord one thousand nine hundred and forty-eight, on the seventh day of the month of August, in the tenth year of Our Pontificate. For His Holiness, the Cardinal Prefect, Marchetti Selvaggi. For the Sacred Congregation of the Consistory, the Secretary, Ani. The Dean of the College, Cardinal Micara. The Bishop of Velletri. Franciscus Hannibal Ferretti, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. In the Registry of the Apostolic Palace, Volume LXXVI, number 72. – Al. Trussardi...

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis — Official Commentary III D CONCERNING TALI (TALIANA) The Apostolic Prefecture of Tali in China is erected into a Diocese, to be called the Diocese of Talian. PIUS, Bishop, Servant of the Servants of God, desiring to gradually perfect the work of the episcopal

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hierarchy in China, and striving to elevate Prefectures or Apostolic Vicariates to the rank and dignity of dioceses, in which the work of proclaiming the Gospel has resulted in a notable increase in the Catholic faith. Therefore, with a willing heart, and after consultation with the venerable Fathers, Our Most Reverend Brethren, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and with the favorable opinion of the venerable Father Anthony Riberi, Titular Archbishop of Dara, Apostolic Delegate in China, we have received the petitions of Our beloved son, the Superior General of the Society of Priests of the Most Sacred Heart of Jesus of Bêtharram, who requested that the Apostolic Prefecture of Tali, entrusted to the care of his Society, in which, through the tireless work and constant zeal of the missionaries, and through the multiplication of missionary works, the Catholic religion has achieved a remarkable increase, be erected into a diocese. Therefore, we also wish to give testimony of deserved praise to those missionaries, so that their spirit may be further encouraged to undertake new and ever greater labors for the Kingdom of Christ, and we have, after mature deliberation and with full knowledge, and with the fullness of Our Apostolic authority, erected and established the Apostolic Prefecture of Tali, with its territory remaining as it is, into a diocese, to be called the Diocese of Talian, and we make it a suffragan of the Metropolitan Church of Coenmen, and for the time being, we subject its bishops to the metropolitan jurisdiction of the Archbishop of Coenmen. Furthermore, we establish the seat of this new diocese in the city of Tali, from which the diocese derives its name; to which we grant all the rights and privileges enjoyed by other episcopal sees; and we elevate the church located there, dedicated to the Most Sacred Heart of Jesus, to the rank and dignity of a cathedral, and we also grant to it, and to the bishops of Talian for the time being, all rights, honors, insignia, privileges, and graces, as are customary.

[*Latin ed. p. 315*]

The Acts of Pope Pius XII, page 315: The cathedral church and its clergy enjoy common rights; and we impose the same obligations upon them as upon the others. Concerning the governance and administration of the diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, and the rights and obligations of the clergy, we command that the sacred canons be observed most strictly. Since the circumstances of the present time do not permit the establishment of a cathedral chapter in this diocese, we decree that, in its place, diocesan consultants be chosen and appointed according to the established legal procedure. We also command that, as soon as possible, a seminary be established for students who will nourish the hope of the Church, and that the stability and well-being of the diocese be securely and firmly promoted. Furthermore, the Episcopal table, in addition to the goods that until now belong to the Prefecture of Tali, shall consist of the revenues and offerings of the Episcopal Curia, which

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are customarily provided by the faithful, for whose benefit the diocese was established. For all of these matters, so arranged and established, we entrust the execution to the venerable Brother, the Apostolic Delegate mentioned above, in China, or to the one who presides over the Nunciature at the time of execution, and we grant him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office or position, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit a certified copy of the acts of execution to the Sacred Congregation for the Propagation of the Faith as soon as possible. Moreover, these letters and everything contained within them, even if anyone, whether those who are concerned or who presume to have an interest, even if they are worthy of specific and individual consideration, have not been heard or have not agreed to the foregoing, shall never, at any time, be deemed to be subject to a flaw of deception or fraud, or nullity, or of our intention, or by any other means, whether substantial or unforeseen, to be noted, impugned, or brought into controversy, but that these, as having been made and issued with full knowledge and authority, shall always remain valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if anyone, with or without knowledge, should attempt to alter them in any way, we will and order that it be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special apostolic constitutions and ordinances, and any other dispositions of the Roman Pontiffs, our predecessors, which may be contrary to the foregoing, to all of which we hereby derogate. Finally, we wish that copies or excerpts, even printed ones, of these letters be made.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary: Documents signed by a notary public, and sealed with the seal of a person holding ecclesiastical dignity or office, shall be accorded the same faith as if they were personally presented. However, no one shall be permitted to infringe upon or contradict this document, whether it concerns an eviction, an erection, a constitution, a concession, a subjection, a statute, a mandate, a decree, a delegation, a derogation, or Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the ninth day of December, in the tenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Prefect, P. Card. MARCHETTI SELVAGGIANI, 8. The Dean of the College, P. Card. FÜMASQNI BIONDI, 8. Prefect of the Congregation for the Propagation of the Faith, Ludovicus Kaas, Apostolic Protonotary, Bernardus De Felicis, Apostolic Protonotary, in place. © Plumbi Reg. in Cane. Ap., vol. LXXVI, n. 96. - Al. Trussardi. IV

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OF YAOUNDE (from DOUMÉ): APOSTOLIC VICARIATE OF YAOUNDE – DIVISION AND ERECTION OF A NEW VICARIATE NAMED DOUMÉ. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: In order that the work of evangelization may proceed more easily within the boundaries of the Apostolic Vicariate of Yaounde, prayers have been presented to this Apostolic See, requesting that the eastern part of that Vicariate be erected into a new Apostolic Vicariate. We, who desire nothing more than that the Catholic faith may be spread more and more throughout the world, have gladly agreed to these prayers. Therefore, with the counsel of Our Venerable Brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, and by the fullness of Our Apostolic authority, we hereby…

[*Latin ed. p. 317*]

317 The acts of Pope Pius XII are completed, so that this work may be accomplished, with the consent of those who are present, or of those who are presumed to have an interest, after mature deliberation and certain knowledge, we separate from the territory of the Apostolic Vicariate of Yaoundé two civil districts, commonly known as Suat Nyong and Lom, and Kadei, and from these we erect and establish a new Apostolic Vicariate, to be called Doiimé. We entrust this new Apostolic Vicariate to the care of chosen sons of the Congregation of the Holy Spirit, who have long been laboring in that region for the propagation of the Gospel, for our pleasure and that of the Apostolic See. To this new Apostolic Vicariate of Doumé and to its temporary prelates, we grant all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their vicars enjoy, according to common law, and we likewise subject them to the same burdens and obligations to which others are subjected. We will and command that all these things be arranged and established, ratified and valid, notwithstanding any contrary things. And we will that these letters be held to have the same validity as if they were transcribed and excerpted, but signed by the hand of a public notary and sealed with the seal of some ecclesiastical person constituted in dignity or office. To no one shall it be permitted to infringe this page of division, erection, commission, statute, and our will, or to contradict it. If anyone should presume to attempt such a thing with rash audacity, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the third day of March, in the tenth year of Our pontificate. For the Holy Roman Church, the Cardinal Secretary of State, Franciscus Card. Marchetti Selvaggiani, Prefect of the Sacred Congregation of the Propagation of the Faith, Paul Card. Pumasoni Biondi. By the hand of Alphonse Carinci, Archbishop in title of Seleucia, Apostolic Protonotary. By the hand of Louis Kaas, Apostolic Protonotary. Registered at Plumbi, in the Registry of the Apostolic See,

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Volume LXXVI, number 51. - Al. Trussardi.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER I B. MARY VIRGIN, declared the Principal Celestial Patron of the entire Republic of Venezuela. PIUS PP. XII. For the perpetual memory of this event. — All peoples, wherever on earth they have come to the light of Christian truth, have experienced the maternal protection of the Blessed Virgin Mary, and they raise up a fervent and solemn hymn of thanksgiving "from every tribe and tongue and people and nation" for the benefits received from Her. Likewise, among the Christians, both indigenous and European, who come from all parts of the Republic of Venezuela to the sanctuary dedicated to God in honor of the Mother of God, commonly called "de Coromoto," located in the place called "de Guanare de los Cospes," many devoutly gather. This Marian piety truly illuminated the minds of the indigenous people, raised their hearts to heavenly things, and brought solace in public and private sorrows, so that, as is said, the Mother of God herself appeared in the place where a temple was later built, which quickly became a throne of Divine mercy and grace. Therefore, the faith in Christ the Lord, which the Spaniards, especially brothers from the Order of Preachers of Saint Dominic, brought there in the sixteenth century, and which the Roman Pontiffs, intent on extending the Kingdom of Christ, diligently fostered by then canonically establishing the sacred hierarchy and the first Episcopal See, has, above all, been fueled and preserved by the devotion to the Blessed Virgin Mary "de Coromoto," which grows more and more intensely. For this reason, all the Bishops of the jurisdiction of Venezuela, under the leadership of the Venerable Brother Luca Castillo, Archbishop titular of Rhizaena and Coadjutor of Caracas, and also in the name of all the priests and faithful, declared the Blessed Virgin "de Coromoto" as the Patron of the entire Republic in the year 1942, and afterwards they earnestly requested that We benignly confirm and ratify this. Now, it is most pleasing to Our paternal heart, following the example of Our predecessors, to grant assent to the wishes and prayers of these Bishops, of both the clergy, of the nobility, and of the entire Venezuelan people, so that Marian piety may increase ever more for the good of the spiritual life and for the greater glory of God. Therefore, giving thanks to the aforementioned prelates, and having also heard the Venerable Brother Our Charles...

[*Latin ed. p. 319*]

319 The Acts of Pope Pius XII, to the Cardinal Salotti, Prefect of the Sacred Congregation of Rites, Bishop of Praeneste, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these letters and in perpetuity, We confirm, establish, and declare the Most Blessed Virgin Mary, under the title "of Coromoto," in

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the place commonly called "de Guanare de los Cospes," as the Principal Celestial Patron of the entire Republic of Venezuela, with all and singular liturgical privileges pertaining to the principal patrons of places. Contrary things notwithstanding. We decree and establish these things, ordaining that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully suffice and will suffice for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that, from this moment, whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of the month of October, in the year 1934, the sixth of Our pontificate. By special command of the Most Holy Father, for the Lord Cardinal of State Secrets, DOMINICUS from the Briefs, SPADA. Apostolic. II. THE MOST BLESSED VIRGIN MARY, COMMONLY KNOWN AS THE "MADONNA DI TIRANO," IN THE DIOCESE OF COMENSI, IS DECLARED THE CELESTIAL PATRON OF THE ENTIRE VALTELLINA REGION. PIUS PP. XII. For the perpetual memory of the matter. — God has openly and splendidly revealed throughout the ages that the Most Blessed Virgin Mary, the Mother of God, is the one who alone has destroyed all heresies, and thus, rightly and deservedly, the Holy Church sings of her in the present time. Near the borders of Italy, in the diocese of Comensi, there exists a sanctuary dedicated to God, a most famous witness of piety and faith, and also a most celebrated historical monument of the struggle against the Lutheran heretics. For only a few years before the great Lutheran heresy, which came from Switzerland in the sixteenth century, spread into Italy and especially into the Valtellina region,

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis — Official Commentary. The most loving Mother of God herself, appearing benevolently to the most blessed Mary of Homodeis near the place commonly called "Tirano," ordered that a temple be built there in her honor, so that it might be a pillar and safeguard of the Christian faith among the inhabitants of the mountains. Thus, through the intercession of the same Virgin Mary, the ancient religion of the Fathers was preserved, and those peoples, having overcome the heresies and the heretics, remained continually in obedience and reverence to the Roman Pontiffs.

In like manner, the Blessed Virgin has shown her protection to her faithful throughout the ages, either by freeing them from a deadly plague, or by warding off many other calamities and misfortunes, such as earthquakes, floods, and locusts. This has caused frequent gatherings, over the centuries, to the Shrine of Tirano, either to give thanks for the benefits received from the Mother of God, or to implore new favors and gifts from her maternal

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heart, from all of Cisalpine Gaul, not only the humble inhabitants of villages, but also the nobles and leading citizens of cities, and also very important and highly influential men; among whom it is pleasing to remember the Catholic Governors of Milan and Spain, and especially that most pious and venerable Cardinal Archbishop of Milan, Saint Charles Borromeo.

Therefore, we consider the humble petition presented to Us by the Prior General of the Order of Servites of Mary to be just and legitimate, in which he asks that the Blessed Virgin Mary, called "of Tirano," be declared the principal celestial Patron of the entire Valtellina region, and we are willing to grant it.

With these prayers, supported by the ample recommendation of the Venerable Brother Alexander Macchi, Bishop of Como, and having also heard the Venerable Brother Charles, our Cardinal Salotti, Bishop of Palestrina, and Prefect of the Sacred Congregation of Rites, by the authority of the present documents, and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, we freely and willingly confirm, establish, and declare the Mother of God, the Virgin Mary, who is venerated with the greatest piety under the title commonly known as "Madonna di Tirano," in the diocese of Como, as the principal celestial Patron of the entire Valtellina region; with all and each of the liturgical privileges attached, which rightly belong to the principal Patrons of the place.

Notwithstanding any contrary provisions.

These things we grant benevolently, decreeing that these present documents shall remain forever firm, valid, and effective, and shall have and obtain their full and complete effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and forever; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if.

[*Latin ed. p. 321*]

Acta of Pope Pius XII, 321, which, conversely, concerning these matters, has been attempted by anyone, with any authority whatsoever, knowingly or unknowingly; Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of June, in the year one thousand nine hundred and thirty-six, in the eighth year of Our Pontificate. Concerning a special mandate from the Most Holy Office for the Most Reverend Cardinal DOMINICUS SPADA, Prefect of the Apostolic Briefs, from the Briefs Apostolic. III BEATA MARIA VIRGO, under the title (C DOMINA NOSTRA DE CALLE), is confirmed as the principal Patroness of the Celestial City of Palencia. PIUS PP. XII For the perpetual memory of the matter. — "Show me, O Lord, the way," is the voice of the psalmist imploring. "I am the way," is the voice of Jesus evangelizing. But to Jesus through Mary. Therefore, Mary is the way to Christ, who is "the way, the truth, and the life." Therefore, it is not surprising that the Blessed Virgin Mary is widely

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invoked under the titles of the Way, the Refuge, the Street. For who would not wish, with hidden hand, with eyes open or closed, to follow the Mother on the way? Thus, we recently received with joy from the Venerable Father Francisco Xaverio Lauzurica y Torralba, Bishop of Palencia, that in the city of his Diocese, the citizens have, from ancient times, always shown filial piety to the Blessed Virgin Mary under the title of "Our Lady of the Street," commonly known as "Nuestra Señora de la Calle"; that the maternal image is venerated with great devotion by generation after generation, and that at all times, and especially in times of necessity, all have been compelled or have turned to Her faith, seeking help or salvation; and that in the presence of all the ecclesiastical authorities, both civil and military, provincial and urban of Palencia, as well as the Colleges of Physicians, those who plead their cases in court, merchants, and the advisors of the Catholic Action and the Confraternities, have piously expressed their wishes and, as it were, offered their support for prayers to be presented to Us, so that the Most Blessed Virgin Mary "Our Lady of the Street," whom the entire people of Palencia have always considered and celebrated as their Patroness, may be confirmed or declared by Our authority as the Celestial Patroness of the city of Palencia, and that each year the feast day of the second day of the month of February may be observed.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary. After prayers, having heard the deliberations of the Cathedral Chapter, the Archbishop presented this proposal, which We, with paternal affection, deemed worthy of acceptance. We also implored the most loving Mother [Mary] to prepare a safe path for the entire people of Palencia, "that, seeing Jesus, we may always be united with Him." Therefore, having heard the Most Reverend Father, Our Cardinal Charles of the Holy Roman Church, Salotti, Bishop of Praeneste, and Prefect of the Congregation for Divine Worship, and having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We confirm and declare, and establish in perpetuity, the Most Blessed Virgin Mary, under the title of "Nuestra Señora de la Calle," commonly known as "Nuestra Señora de la Calle," as the Principal Patroness of the city of Palencia, before God, with all the liturgical honors and privileges that rightfully belong to the principal patrons of the place. Furthermore, in commemoration of this patronage, We grant an annual feast day on the second day of February, notwithstanding any contrary provisions. We decree that these present documents shall always remain valid and effective; that they shall produce and obtain their full and complete effects; and that they shall fully and completely benefit those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that the established order shall be observed from

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now on, if anything contrary to these matters should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the second day of April, in the ninth year of Our Pontificate, 1947. By special mandate of the Most Holy Father, for the Cardinal Prefect of the Secretariat of State: DOMINICUS SPADA, Secretary for Briefs Apostolic. IV. THE APOSTOLIC DELEGATION FOR PALESTINE, TRANSJORDAN, AND THE ISLAND OF CYPRI IS ESTABLISHED. PIUS PP. XII. For the perpetual memory of this matter. — The office of the Supreme Pastor, which We, though undeserving, fulfill, requires, among many other things, that, in order to always, everywhere, and in every way, to defend the rights of Christ and His Holy Church, we...

[*Latin ed. p. 323*]

From the Acts of Pope Pius XII, 323, because, with equal care, the salvation of souls must be promoted even in places distant from this center of Catholic unity, we decree to erect, multiply, or modify, as circumstances require, Apostolic Legations in various regions of the world. Now, since, between this Apostolic See and the Kingdom of Egypt, relations have happily been established through public means, and through similar Apostolic Letters, given on the twentieth day of the month of August of the preceding year, we erected an Apostolic Nunciature in Cairo, and in order to better arrange ecclesiastical affairs in the Holy Land of Palestine, in Transjordan, and on the island of Cyprus, these regions, which Our Predecessor, of blessed memory, Pope Pius XI, had, in his Letters with the seal, dated the eleventh day of the month of March, in the year 1919, detached from the Apostolic Delegation of Syria, and had placed under the jurisdiction of the Apostolic Delegate in Egypt, We deem it fitting to entrust and subject to Our Delegate, whom We establish in the Holy City of Jerusalem, with the care and authority over these matters. Therefore, having carefully considered all the circumstances with diligent study, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the tenor of these Letters, We establish an Apostolic Delegation in the city of Jerusalem, and We place Palestine, Transjordan, and the island of Cyprus under its jurisdiction. These things We have decided, decreeing that these present Letters shall always remain valid and effective; and shall have and obtain their full and complete effect; and that they shall fully operate and be of full force for those to whom they pertain, or may pertain; and that they shall be rightly judged and defined; and that they shall be null and void from now on if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding all contrary things. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of the month of February, in the ninth year of Our

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Pontificate. PIUS PP. XII.

[*Latin ed. p. 324*]

324^ V Acta: Apostolicae Sedis -r- Commentarium Officiale EPISTULAE AD RERUM D. IOSEPHUM CARDIJN: VICESIMOQUINTO ANNO ADVENIENTE A SODALITATE CONDITA, CUI NOMEN ((JEUNESSE OUVRIÈRE CHRÉTIENNE)). Among the joys that Providence seems to wish to reserve for Us on the occasion of the approaching Holy Year, there will be one particularly pleasing to Our heart – which is, moreover, afflicted by all sorts of pains and anxieties – that the coincidence of this great Jubilee of all Christendom with that by which Our sons and daughters of the Christian Workers' Youth will celebrate the twenty-fifth anniversary of their beloved and glorious movement. Who could have foreseen, when you laid the first foundations of this edifice in Belgium, a quarter of a century ago, amidst countless difficulties and contradictions, that it would, in a few years, reach such vast proportions and would soon extend not only to Belgium and a large number of nations in Europe, but also to the distant America and almost to the entire world? It was that it came at its appointed time in the plan of Providence, to help in the solution of a problem that is not specific to a region or a continent: that which is posed today before the Christian conscience by the fate of so many workers threatened in the most precious of their goods: faith in God, supernatural life, and the eternal salvation of their souls. To give them, or to restore them, to Christ and to the Church, beginning with the young, was the ideal that animated you from the beginning, and which you have succeeded in instilling in thousands of upright and generous hearts. We have before Our eyes the results: these are the admirable ranks of militants, both men and women, of whom the Church is rightfully proud, seeing in them a promise and a guarantee for the re-Christianization of the world of work. It was fitting that the fruits of the intense and often hidden devotion of these disciples of Christ should be revealed and manifested in broad daylight, as they will be on the occasion of this Jubilee Congress. But even more than its expansion in space – of which the recent Study Week in Montreal already bore such brilliant witness, with its delegates from 42 nations – what the J.O.C. will show to the world in this memorable gathering, and what constitutes its true greatness, is the profound Christian formation, the apostolic zeal and conquering spirit that it has been able to instill in its members, placing as...

[*Latin ed. p. 325*]

Acta Pii PP. XII 325: "As the leaven in the dough, these young heralds of the good cause, who fearlessly confess their faith in the face of those who no longer possess it, who despise it, or combat it. We greatly appreciate the merits of these young workers, men and women, who, without regard for mockery or derision, persevere with steadfastness in their work of con-

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quest, and we cannot but bestow upon them here the praise to which they are entitled. Let them continue, let them not slow their momentum. The conditions of the moment, at this decisive turning point in history, demand more urgently than ever their apostolate. Indeed, it is too evident that if every social class has an important role to play in a transformation of the world such as the one that is taking place today, the working class, for its part, is called upon today to assume responsibilities that it has never known in the past. And it is no less evident that many of its members, seduced by a false ideal of human redemption, claim to find in the erroneous theories of atheistic materialism the only adequate solution to the agonizing problems of the world of work. However, it is not by opposing a negative and purely defensive attitude to the bad shepherds that these problems can be hoped to be resolved. It is through the active presence, within factories and construction sites, of pioneers fully aware of their double vocation – Christian and worker – determined to fully assume their responsibilities and to know neither truce nor rest until they have transformed their living environments according to the demands of the Gospel. It is through this positive, constructive work that the Church will be able to extend its vivifying action to millions of souls that it surrounds with such ardent and maternal solicitude; and it is to this sublime task that the young Christian worker leaders, trained by the J.O.C., are called to contribute: They will find the strength to accomplish this labor, which might seem superhuman, in the practice of a sacramental and eucharistic life that is ever more intense, in a union at all times with the Master of all purity, of all love, of all apostolate: the Savior Jesus, in filial devotion to his Mother, the Most Holy Virgin Mary. They will also find it in a loyal and generous adherence to the directives of the Hierarchy, and especially to the social doctrine of the Church, and in a fraternal and joyful collaboration with the other movements of Catholic Action, for the sake of the Kingdom of God over all society. We know that it is in this sense that the personal efforts of all – militants, J.O.C. members, chaplains – are oriented."

[*Latin ed. p. 326*]

326th, they are now methodically proceeding with the celebration of the 25th Anniversary of their movement. This, too, We are intimately convinced, is the guarantee of an effective and lasting action of this Jubilee Congress, which, far from aiming only at an external and ephemeral success, seeks to be an opportunity for a deepening and renewal of the spirit, methods, and influence of the J.O.C. in the world. Therefore, We now call upon the graces of On High in abundance upon this preparation, upon those who initiated it, and upon those who will carry it out. And in order to give you a new testimony of the constant benevolence with which We have followed, accompanied by Our wishes and Our prayers, the developments of the J.O.C. and the impressive work that the upcoming celebrations will

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dedicate, We send to you, dear Son, both to yourself and to all the Jocists of the world, and especially to those who, on behalf of their distant brethren, will, around their founder and father, offer such a magnificent tribute during those days, Our affectionate and paternal Apostolic Blessing. From the Vatican, March 21, 1949.

PIUS P. P. XII

TO THE REVEREND THOMAS, TITULAR BISHOP OF THE FOUR CROWNS, CARDINAL GILROY, ARCHBISHOP OF SYDNEY, WHOM WE SEND AS OUR LEGATE TO THE CELEBRATIONS TO BE HELD IN NAGASAKI AT THE END OF THIS QUARTER OF A CENTURY, FROM THE TIME WHEN SAINT FRANCIS XAVIER ARRIVED IN THE ISLANDS OF JAPAN.

PIUS P. P. XII

Beloved Son, greetings and Apostolic Blessing. — Having been divinely granted supreme and diligent power over the entire Church, there is nothing more pleasing, nor more desirable, in this anxious and uncertain course of human affairs, than that the light of the Catholic faith may be widely and deeply spread among scattered and cultivated peoples, and that they may be granted true prosperity and greater dignity along with the doctrine of the Divine Master. Therefore, We recently received with great joy the news that the most solemn celebrations are being prepared in the Lappish nation, at the end of this quarter of a century, from the time when Saint Francis Xavier, following in the footsteps of the first Apostles, with his companions, intrepid—

[*Latin ed. p. 327*]

The Acts of Pope Pius XII, page 327, state that heralds of the true faith, after a long voyage through unknown and unexplored lands, having endured many perils, arrived at the shores of the islands of Lapland. What could be more beneficial to the illustrious Japanese people than to embark upon the path of salvation, as demonstrated by that valiant Apostle and his followers, especially since they have recently experienced so many calamities of war and ruin, and with renewed vigor, may they approach the peaceful works of industry and virtue, their souls uplifted by divine grace, in order to attain happiness in heaven? Indeed, if in past times there were many causes that greatly hindered the spread of the Catholic name, now a firm hope shines forth that, with the increasing cooperation of all good people, and with more frequent and rapid journeys and exchanges of letters among men, the preaching of the divine word and the care of souls may be carried out more and more quickly each day, so that not only Christian wisdom, but also the true praise of humanity may be

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spread among the Japanese people. Therefore, we approve of the upcoming four hundredth anniversary celebration and, in a certain sense, desire to be present. Therefore, beloved Son, who, fulfilling your pastoral duties in the noble metropolitan see of Sydney and shining with the splendor of the Roman purple, we choose and appoint you as our Legate, so that, bearing our person, you may preside over the solemnities that will be held next month in May to commemorate the glorious arrival of Saint Francis Xavier in the islands of Lapland. We freely grant you the faculty, on the appointed day, after the sacred pontifical rite has been performed, in the presence of the faithful, to bestow blessings in our name and with our authority, offering plenary indulgences to them for the benefit of the Church. Finally, we implore God, in his mercy, that with the establishment of his peaceful kingdom in that illustrious nation of Lapland, a new order of ages may be born, full of Christian praise and prosperity. May this Apostolic Blessing, a sign of heavenly protection and a witness of our special charity, be given to you, beloved Son, and to all those who participate in the sacred ceremonies, in the Lord. Given in Rome, at Saint Peter's, on the seventeenth day of the month of April, on the Sunday of the Resurrection of the Lord, in the year 1949, in the eleventh year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary

TO THE MOST EXCELLENT FATHER EFREM FORNI, ARCHBISHOP TITULAR OF DARNITANUM AND APOSTOLIC NUNCIUS IN ECUADOR, WHOM WE CHOOSE AS OUR LEGATE TO THE EUCHARISTIC CONVENTION TO BE CELEBRATED IN THE CITY OF QUITO, CAPITAL OF THE REPUBLIC OF ECUADOR, FROM THE ENTIRE NATION.

PIUS PP. XII

Venerable Brother, greetings and Apostolic Benediction.

With great joy, We have learned that a solemn Eucharistic Convention, attended by the entire nation, is to be celebrated in Quito, the illustrious city and capital of the Republic of Ecuador, in the middle of next June. It is fitting that such a sacred Congress should be held in the year marking the fiftieth anniversary since this noble Republic was solemnly consecrated to the Most Sacred Heart of Jesus. Indeed, what greater honor can be offered to the divine Heart than to recall the praises and benefits derived from the Sacrament of love itself, and to draw new graces from it? Therefore, the faithful of Ecuador, encouraged and exhorted by their pastors, have long and diligently been invited to foster devotion and charity towards the Holy Eucharist, and are eagerly preparing to attend the upcoming Eucharistic Convention in Quito with piety and great numbers.

We, for whom it is most dear that the observance of the August Sacra-

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ment be promoted ever more, and that the progress of the Christian people be fostered day by day with such powerful heavenly assistance, desire to enhance the upcoming Eucharistic celebration with Our authority, and We decree that Our Legate shall be present and preside over it.

Therefore, Venerable Brother, who, adorned with the dignity of Archbishop, already fulfills the office of Apostolic Nuncio in the Republic of Ecuador, representing Our person, We hereby choose and appoint you as Our Legate, through these Letters, to preside over the Eucharistic Convention from the entire nation of Quito, in the month of June, in Our name and with Our authority.

We have no doubt that you, with your outstanding piety and virtue, and with the cooperation and support of the sacred and civil authorities, and with the favorable efforts and spirits of all classes of citizens, will successfully and happily fulfill this honorable mission.

Indeed, Our Savior and Redeemer calls all who are working and sorrowing in the present hardships to Himself, and to the inexhaustible treasures of His love, that, fleeing to His Heart, they may enjoy the refreshment and consolation they desire. Among the fruits of this heavenly grace,

[*Latin ed. p. 329*]

In the time of Pope Pius PP. 329, may the Apostolic Blessing, which is a sign of unity and of gifts, and a particular witness to Our charity, be bestowed upon you, Venerable Brother, prudent Archbishop of Quito, and upon the other Bishops of the Republic of Ecuador, and upon all those who participate in the solemn Eucharistic celebrations, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of April, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII.

MESSAGE FROM THE POPE TO THE FAITHFUL OF THE ENTIRE REPUBLIC OF ECUADOR ON THE OCCASION OF THE SECOND NATIONAL EUCHARISTIC CONGRESS HELD IN QUITO.

"May the Most Holy Sacrament of the Altar be forever blessed and praised! Glory, honor, and reparation to the Most Sacred Heart of Jesus! Immense gratitude also, Venerable Brothers and beloved sons of the Ecuadorian Congress, to the Almighty God, who, after so many delays and postponements, has finally granted you the great gift of this Second National Eucharistic Congress, so full of hope as it is desired! 'I will sing praises to You, and bless Your name.' I will sing praises to You and bless the name of the Lord.

A double sacred debt weighed upon you: to commemorate the first centenary of that historic Archdiocese of Quito, and to remember the seventy-five years of a date that has made your nation famous throughout the world: on that 25th of March, 1874, when, through the strong voice of one of its

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most illustrious sons, it was consecrated—the first on the New Continent and one of the first in the entire universe—to the adorable Heart of our Redeemer.

The debt is now paid. Your impressive number, your ardent fervor, and your uncontainable enthusiasm bear witness to it. And truly, it was fitting to give thanks for that consecration, to which, without a doubt, is due the safety of your faith amidst so many obstacles and attacks. It was opportune to dedicate a remembrance to that faithful son of the Church, a preeminent leader, an impeccable knight, and an upright Christian, who, with the same zeal, descended into the crater of a volcano that..."

*Given on the 19th of June, in the year 1949. 1 Eccli. 51, 17.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale, laboriously undertaken for the implantation of that ideal Christian Republic, so ardently desired by him, without retreating even before the very sacrifice of blood, generously foreseen. It was even reasonable for you to desire to have, today, in the midst of your Assembly, a legacy from Us, and to have Us, in a certain way, through these words which we entrust to the fidelity and agility of the ethereal waves. Therefore, we are here, most beloved congressmen, as a father among his children; we are here to admire once again your faith, to exhort you anew to charity, and to offer to God, hidden under the white species, your act of reparation. Indeed, every Eucharistic Congress is an act of faith in the "mysterium fidei," but of a faith that we would call collective and social, a faith that overflows from the hearts, filling streets and squares, gladdening heaven, and edifying men. In your beautiful and Cattolica country, after the mournful year of 1875, public religious manifestations retreated into the shadows of the churches, as if civil society wished to forget what it owed in all respects to the Cattolica Religion and its ministers. Does this Congress, so long awaited, signify that the night is now passing, to make way first for the dawn, and then for the full day? Every Eucharistic Congress is also an exaltation of charity, but of that charity, of that mutual love that is capable of uniting before the holy ciborium the hearts of all, kneading and melting them like pieces of wax struck by the rays of the sun. Blessed union and blessed fusion, an indispensable foundation of all happiness! May you not, beloved children, have any experience of the tragic consequences that mutual discord and fraternal struggles bring to peoples! May heaven make you repeat now, truthfully, what one of the princes of your beautiful language so expressively said: "Blessed is he, my God, who loves Thee; - in Thee, the friend with honest faith - and the enemy for love of Thee." 2 Finally, every Eucharistic Congress is in itself a solemn act of reparation, where the honors publicly and solemnly paid to the God made man also have the purpose of erasing and compensating for the offenses that may have been inflicted upon Him. It is not Our intention to make

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history, because, in the end, before the infinite Divine Majesty, "nullus... per se innocens est" (no one... is innocent in himself). But this does not prevent, beloved children, that in this solemn 3 2 LOPE DE VEGA, Poesías religiosas, soneto « Dios mio, sin amor ¿quién pasará? ». * Ex. 34, 7.

[*Latin ed. p. 331*]

Acts of Pope Pius XII, 331. At this moment in your history, we exhort you to raise your hearts, clean and pure, before the Lord, offering them upon the altar of this sacred place, for the insults and the contempt that have been offered to Him, and, alas, are still offered. This, if we are not mistaken, should be the generous and heartfelt purpose of your beautiful assembly. But there is also another coincidence within it, which, despite how much it pleases Us, we would not wish to pass over in silence. We refer to the happy union, in a single act of devotion, of the Most Holy Sacrament of the Altar and of the Most Sacred Heart of Jesus. Neither in their object, nor in their motive, nor in their end, nor in their origin, could these two saving devotions be confused. But, on the contrary, how many happy coincidences! Both present to our eyes the same Lord, infinitely loving: one honoring His love under the natural symbol of His Heart; the other adoring that Body and that Blood, in which this love is entirely given to us. Both enjoy the privilege of stirring the most sensitive fibers of the human soul, of exalting the same sentiments, since they both spring from the same and identical charity. Love the Most Sacred Heart of Jesus, and you will necessarily feel compelled to seek Him where He is, which is in the Eucharist! Kneel before the God of the tabernacle, and you will be forcibly pierced by those darts that will draw you to the Divine Heart, to return love for love! Has there ever been a lover of the Most Sacred Heart who was not also a lover of the Eucharist? Or, better said, was it not precisely in the Sacrament of the Altar where the apostles of the Divine Heart kindled their desires and satisfied all their longings? Two desires consumed the great apostle of that devotion, Saint Margaret Mary, as affirmed by one who knew the secrets of her soul: the Holy Communion and the desire for suffering, for contempt, and for annihilation. In Quito, a city devoted to the Eucharist and the scene of your unforgettable consecration; in Quito, the "very noble and very loyal" city, still fragrant with the aroma of that sweetest "Lily," you have gathered today, justifiably proud of your beautiful capital, which, nestled at the foot of the irascible Pichincha and reflected in the crystalline waters of the Machángara, seems to reign majestically over the two slopes that, far away, flow into the remote shores of the Atlantic and the Pacific. Against the backdrop of its transparent blue sky, a white Host is raised at this very moment, as the center of your nation, upon which...

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale.

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Nostri oculos adhibemus ad illam suavissimam imaginem Redemptoris, quae vobis tam familiari est, in qua cor ardentem conspicimus, quorum radii mundum illuminant, suaviter sustentatum a sinistra manu eius, et auream cetram, quae a dextra eius, cum paternali cura, regitur, et, prae omnis, illud divinum vultum, ubi videtur nihil aliud esse quam oculos elevatos ad alta, in fervida et mansueta oratione.

"Genua, congressus Aequatorienses! Genua prostrata coram hac imagine, ut cum fervore dicatis: O, Cor Eucaristicum Jesu! Nos, ut fructum huius congressus, tibi offerimus maiorem sanctitatem privatam, vitam Christianam plus fervorem in sinu familiam nostrarum, plus religionis in vita publica, plus iustitiae socialis, et caritatem maximam, unionemque quam maxime possibilis intra populum nostrum.

"Da nobis, autem, tuum amorem, fidem certam beatitudinis et pacis. Et ut hoc vere sit, Nos, vos felicitantes pro successu Assembleae vestrae, benedictionem nostram cum affectu maximo omnibus et singulis praesentibus impartimus: Nostro Legato, Fratribus nostris in Episcopatu cum clero eorum, auctoritatibus et populo, amantissimo Aequatori et omnibus nationibus repraesentatis."

[*Latin ed. p. 333*]

The Most Holy Sacred Congregation of the Holy Office:

DECREE CONDEMNING THE SCHISMATIC ("CATHOLIC ACTION") IN CZECHOSLOVAKIA.

At this late hour, the enemies of the Catholic Church in Czechoslovakia have deceitfully instigated a false organization called "Catholic Action," with which they attempt to lead the Catholics of that Republic to defect from the Catholic Church and to withdraw from obedience to the legitimate pastors of the Church. This action is all the more unjust because its instigators have not hesitated to force many, by force or deceit, to give their names to it; indeed, they have gone so far as to dare to list and announce among its adherents many priests and lay Catholics who have never adhered to it, and who have even manifested contrary sentiments.

Therefore, the Most Holy Sacred Congregation of the Holy Office, exercising its function of safeguarding the integrity of faith and morals, in the name and with the authority of the Most Holy Lord Pope Pius XII, condemns the aforementioned action, falsely called "Catholic Action," as schismatic, and declares that all and each, clerics and laics, who knowingly and willingly have already adhered to it or will adhere to it in the future, and in particular its authors and promoters, incur, by this very act, excommunication reserved in a special manner to the Apostolic See, according to canon 2314, together with all other sanctions of Canon Law, which will be applied to them subsequently, if (may God avert it) they obstinately

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persevere in their defiance.

Given at Rome, from the offices of the Holy Office, on the 20th day of June in the year 1949.

L. Eg S. Petrus Vigorita,

Superintendent of the Most Holy Sacred Congregation of the Holy Office, Notary.

[*Latin ed. p. 334*]

334 Acts of the Apostolic See - Official Commentary II.

The following questions were posed to this Supreme Sacred Congregation:

1. Whether it is permissible for parts of the communist movement to be given a name, or to show favor to them;

2. Whether it is permissible to publish, propagate, or read books, periodicals, newspapers, or pamphlets that support the doctrines or actions of the communists, or to write in them;

3. Whether the faithful who, knowingly and freely, commit acts concerning which the above points (1 and 2) refer, may be admitted to the Sacraments;

4. Whether the faithful who profess the materialistic and anti-Christian doctrine of the communists, and especially those who defend or propagate it, incur, by this very fact, as apostates from the Catholic faith, excommunication reserved in a special manner to the Apostolic See.

The Eminent and Reverend Fathers, entrusted with the safeguarding of the faith and morals, after the vote of the Most Reverend Consultors, decreed in a plenary session on the feast of the Holy Trinity (Section IV), on June 28, 1949, that the following answers should be given:

1. Negatively: for communism is materialistic and anti-Christian; and although the leaders of the communists sometimes profess with words that they do not oppose religion, in reality, whether by doctrine or by action, they show themselves to be opposed to the true God and true religion, and to the Church of Christ;

2. Negatively: for they are prohibited by law itself (cf. canon 1399 of the Code of Canon Law);

3. Negatively, according to the ordinary principles regarding the denial of the Sacraments to those who are not disposed;

4. Affirmatively.

And on the following Thursday, June 30 of the same month and year, the Most Holy Pope Pius XII, by divine Providence, in his usual audience granted to the Eminent and Reverend Prefect and Officials of the Holy Office, approved the resolution presented to Him by the Eminent Fathers and ordered that it be promulgated in the Official Commentary of the Acts

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of the Apostolic See.

Given in Rome, on July 1, 1949.

L.S.

Petrus Vigorita,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

[*Latin ed. p. 335*]

335 THE SACRED CONSISTORY CONGREGATION: DECREES CONCERNING CHURCHES. The Most Holy Pope Pius XII, by the divine Providence, and through successive decrees of the Sacred Consistory Congregation, has deigned to provide the following churches with new pastors, namely: on April 23, 19JI$. — To the titular archbishopric of the Church of Sebastopol in Abasgia, he appointed His Excellency, the Most Reverend Henry Dutoit, formerly the titular Bishop of Letopolis. on April 30th. — To the titular archbishopric of the Church of Pompeiopolis in Paphlagonia, he appointed His Excellency, the Most Reverend Andrea Taccone, formerly the Bishop of Ruvo and Bituntum. on May 7th. — To the titular bishopric of the Church of Marida, he appointed the Reverend Tullio Botero Salazar, of the Congregation of the Missions, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Joseph Ignatius López, Archbishop of Cartagena in Colombia. — To the titular bishopric of the Church of Vatarba, he appointed the Reverend Arthur Duque Villegas, a parish priest of "Sonsón" in the archdiocese of Medellin, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Peter M. Rodríguez Andrade, Bishop of Ibagué. — To the titular bishopric of the Church of Aniyzon, he appointed the Reverend Balthasar Alvarez Restrepo, Rector of the College of Our Lady of the Most Holy Rosary, in the diocese of Manizales, whom he appointed as an Auxiliary to His Excellency, the Most Reverend Aloysius Concha, Bishop of Manizales. on May 11th. — To the cathedral church of Saint Ferdinand, newly erected, he appointed His Excellency, the Most Reverend Caesar M. Guerrero, formerly the titular Bishop of Limisen. — To the cathedral church of Clifton, he appointed the Reverend Joseph Rudderham, administrator of the cathedral of Northampton. — To the titular bishopric of the Church of Nephelis, he appointed the Reverend Leon Lommel, professor of the Seminary of Luxembourg, whom he appointed as a Coadjutor with the right of succession to His Excellency, the Most Reverend Joseph Philippe, Bishop of Luxembourg. — To the titular bishopric of the Church of Zelitena, he appointed the Reverend Alexander Olalia.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - An official record from the archdiocese of Manila, wherein Most Reverend Constantius Jürgens, Bishop of Tuguegarao, established Bernard Thomas Pearson as his Coadjutor with the right of succession. — To the titular bishopric of the Church of Sinda, Most Rev-

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erend Thomas Bernard Pearson, pastor of the Church of Saint Cuthbert in the city of Blackpool, in the diocese of Lancaster, whom Most Reverend Thomas Edward Flynn, Bishop of Lancaster, appointed as his Auxiliary. On May 16th. — To the titular bishopric of the Church of Syene, Reverend John B. Grellinger, professor of philosophy in the seminary of the archdiocese of Milwaukee, whom Most Reverend Stanislaus V. Bona, Bishop of Green Bay, appointed as his Auxiliary. On May 18th. — To the cathedral church of Sarsina, Reverend Augustine Biancheri, the Urban Antistite, a canon theologian of the cathedral chapter of Ventimiglia, and rector of the diocesan seminary. On May 19th. — To the cathedral churches of Feltre and Belluno, also united in principalship, Reverend Joachim Muccin, pastor of the Church of Saint Mark in the city of Pordenone, in the diocese of Concordia. On May 28th. — To the cathedral church of Limburg, Reverend William Kempf, pastor of the Church of the Holy Spirit in the city of Frankfurt. On May 30th. — To the cathedral church of Lublin, Reverend Peter Kalwa, professor of canon law at the Catholic University of Lublin. On June 1st. — To the metropolitan church of Santiago de Compostela, Most Reverend Ferdinand Quiroga y Palacios, formerly Bishop of Mondoñedo. On June 10th. — To the titular bishopric of the Church of Jericho, Reverend Tarcisius of the Most Holy Sacrament, of the Order of the Discalced Carmelites, in secular life Vincent Benedetti, pastor of Saint Theresa in the City, whom Most Eminent Adeodatus John S. R. E. Cardinal Piazza, Bishop of Sabina and Poggio Mirteto, appointed as his Auxiliary. On June 22nd. — To the titular bishopric of the Church of Fata, Reverend Francis Zauner, rector of the theological seminary of Linz, whom Most Reverend Joseph Calasanctius Fließer, Bishop of Linz, established as his Coadjutor with the right of succession. II APPOINTMENT FOR THE SECOND APPEALS TRIBUNAL The Archbishop of Washington has designated, once and for all, the Bishop of Cleveland for appeals from his Ordinary Tribunal; which designation Most Holy Our Lord deigned to approve by a decree of the Sacred Consistory on June 18, 1949.

[*Latin ed. p. 337*]

August 16, 1949, Year and Volume XXXXI (Series I, Volume XVI) - No. 9

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

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I. INDULGENCES AND PRIVILEGES ARE GRANTED FOR THE YEAR OF THE GREAT JUBILEE OF 1949.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY,

We are confident that the next Great Jubilee, which We have recently decreed, will bring abundant benefits to both the faithful and to human society. For We expect to see – as We hope – immense crowds of Christians flocking to Rome from all nations, to venerate the Seat of the Catholic Church and the Vicar of Jesus Christ, to devoutly visit the illustrious monuments of religion, to nourish and strengthen their faith, and finally, to expiate their sins and to strive together for the restoration of virtue and the improvement of morals.

And We also hope that this wondrous spectacle of fraternal unity and charity – while a few men are lamentably divided and agitated by hatred – will not fail to touch and move even those who are not considered Catholics.

In order that as many as possible, seeking the gifts of divine grace, may come to this venerable City during the course of the Holy Year, as Our Predecessor Sixtus IV decreed in the year 1473, We hereby...

[*Latin ed. p. 338*]

338 The Acts of the Apostolic See - Official Commentary, we deem it fitting to establish these decrees, with prudent moderation and in the manner which we shall indicate below: that is to say, we command that the Jubilee indulgence, already promulgated and applied to the matter, and all other relaxations of penalties, whether granted or to be granted, as well as all faculties granted to anyone, outside the City, in the name and authority of the Apostolic See, for dispensing and absolving in both forums, shall cease and be suspended for the entire year of penance. Therefore, by Our apostolic authority, having considered the established practices for indulgences for the living, as Our predecessors decreed in a similar case, We likewise decree that throughout the entire course of the Holy Year, everywhere – even in the Eastern Church – all indulgences shall be suspended and discontinued; likewise, all faculties exercised in Our name outside the City shall be discontinued and suspended, except for those matters which We shall enumerate shortly! For, of the indulgences granted to the living, We wish the following to remain entire and unchanged: I. Indulgences to be gained at the hour of death. II. That one, by which it is permitted to all who, at the first light of dawn, at midday, or at evening, or as soon as they are able afterwards, have recited the prayer "Angelus Domini," or,

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according to the time of May, "Regina caeli," or, if neither can be done, five times the Salutation of the Angel "Ave Maria." III. Indulgences granted to those who have piously visited the temples where the august Sacrament is to be adored for a period of forty hours. IV. Indulgences, which it has been decreed that those shall gain who accompany the august Sacrament when it is brought to the sick, or who send a candle or taper to be carried by others on that occasion. V. Indulgences, granted as often as they may be gained, to those who, for the sake of piety, have visited the chapel of the Porziuncola in the church of Saint Mary at Angelorum, near Assisi. VI. Indulgences granted to those who have recited the prayer composed by Ourselves for the Holy Year of 1900. VII. Indulgences which the Cardinals of the Holy Roman Church, Apostolic Nuncios, or Delegates, as well as Archbishops, Bishops, Abbots, or Prelates of no rank, Vicars, and Apostolic Prefects, are accustomed to grant in the exercise of their pontifical functions or by imparting a blessing or other customary form. We decree that all other plenary and partial indulgences, either directly granted by the Apostolic See, or granted by others in any way, and those to be granted by virtue of the law itself or a special dispensation granted to them, shall, throughout the entire Holy Year, be of no benefit to the living, anywhere on earth.

[*Latin ed. p. 339*]

The acts of Pope Pius XII, page 339, but only concerning matters that have already occurred. Meanwhile, by the authority of these letters, We command and decree that, besides the indulgences of the Jubilee and those which We have individually excepted above, no other indulgences whatsoever shall be publicly proclaimed, under penalty of excommunication incurred by the very act, and other penalties to be imposed at the discretion of the Ordinaries. For the same purpose for which the granting of indulgences is suspended, We also suspend the faculties and permissions to absolve from sins reserved to Us and the Apostolic See, to relax censures, to dispense from vows and to change them, and to dispense from irregularities and impediments, which have been granted to anyone in any way, outside the City and its suburb, during the course of the Great Jubilee, and We will not allow anyone to exercise them. However, We decree the following exceptions: I. All faculties granted by the Code of Canon Law in any way shall remain in force. II. Also, the firm and valid faculties granted by the Apostolic See, both to Nuncios, Internuncios and Apostolic Delegates, and to Ordinaries of places, Superiors of religious Orders, and Major Superiors of religious Congregations, which have been granted in any way to their subjects, shall remain in force. III. Finally, those faculties which Our Holy Penitentiary customarily grants to Ordinaries or confessors for the internal forum, We do not suspend even outside the City, but so that they are exercised only with regard to those who, at the time they make their confession, are not able, without serious inconvenience, to come to

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the City, according to the judgment of the Ordinary or confessor. All that is contained in these letters We wish and command to be stable, valid, and in force, notwithstanding anything to the contrary. Furthermore, We wish that copies or excerpts, even printed ones, signed by the hand of any public notary and sealed with the seal of someone constituted in ecclesiastical dignity, shall have the same validity as if the present letters were exhibited or shown. Therefore, no one shall be permitted to infringe this page of Our suspension, declaration, and will, or to dare to act against it with reckless audacity; but let anyone who should presume to attempt this know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the tenth day of the month of July, in the year of Our Lord nineteen hundred and forty-ninth, in the eleventh year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary II. TO THE CONFESSORS IN THE CITY AND ELSEWHERE, CERTAIN FACULTIES ARE GRANTED FOR THE YEAR DURING WHICH THE GENERAL AND MOST GREAT JUBILEE OF THE YEAR ONE THOUSAND NINE HUNDRED AND FIFTY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, desiring, for the perpetual memory of Our Predecessors, to follow in their footsteps, and wishing to make the return to good and to Christian virtue easier for those burdened by more grievous sins, who are far from the embrace of the Divine Redeemer, We, doing this, know that We are acting according to the will of Jesus Christ, who, as the most loving Shepherd, desires nothing more than to bring back to the fold those who are lost and wounded, and to heal their wounds gently, using suitable remedies. Therefore, We consider it very opportune to increase and augment the power of the confessors in the City during the course of this holy year. And so, by Our own authority, with certain knowledge and by the fullness of Our apostolic power, We prescribe and decree the following concerning the confessors in the City and its suburbs, during the year of the Jubilee: We entrust and command to Our beloved son, the Most Eminent Cardinal Penitentiary, that, besides those who are now, four confessors minor, ordinary and extraordinary, of the Basilicas of the Lateran, the Vatican, Ostia, and St. Mary Major, both in the aforementioned four Basilicas, and also in the other churches, both secular and regular, and especially in the churches of various nations throughout the City, he appoint and abundantly multiply new confessors likewise for the entire Holy Year. To these confessors minor, whether ordinary or extraordinary, whether already existing or chosen by Our beloved son, the Most Eminent Cardinal Penitentiary, as mentioned above, We grant that, during the Holy Year, they may, for the sake of conscience and in the act of sacramental confession, and by themselves alone, absolve any penitents not only from

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any censures and sins reserved to the Roman Pontiff or Ordinary by law, but also from censures imposed by a human authority. However, this absolution from a human censure is not valid in the external forum.

[*Latin ed. p. 341*]

Acts of Pope Pius XII: With these most extensive faculties, let them not act except with due observance of the norms and exceptions that follow:

I. Let them not absolve, except in cases and according to the prescriptions of canon 2254 of the Code of Canon Law, those who have been subjected to a censure, either personally against the Roman Pontiff, or in a special manner reserved to the Apostolic See. Let them likewise not absolve those who have incurred a censure which, according to canon 2388, § 1, has been reserved to the Holy See, in accordance with the Decree "Lex sacri coelibatus" promulgated by the Sacred Penitentiary Apostolic on April 18, 1936 (cf. Acta Ap. Sedis, vol. XXVIII, p. 242), and also in accordance with the Declaration issued by the same Sacred Penitentiary on May 4, 1937 (cf. Acta Ap. Sedis, vol. XXIX, p. 283). Furthermore, with regard to the aforementioned Decree and Declaration, this censure is reserved in a special manner to the Sacred Penitentiary, so that no one, except in the case of mortal danger, can absolve from it, not even by virtue of canon 2254.

II. Similarly, let them not absolve, except according to the prescription of canon 2254, prelates of the secular clergy who are endowed with ordinary jurisdiction in the external forum, and superiors of exempt religious orders, who have publicly incurred an excommunication reserved in a special manner to the Holy See.

III. Let them not absolve heretics or schismatics who have publicly professed heresy or schism, unless they have, at least before the confessor himself, abjured the heresy or schism, and have, as is fitting, already repaired the scandal, or have promised, as is fitting, to repair it effectively. With regard to those born in heresy, if there is doubt about the fact or validity of the baptism conferred in that sect, such non-Catholics, before absolution, shall be referred to Our beloved son, the Cardinal Vicar in Urbe. Let them furthermore not absolve those who are involved in matters concerning which the Supreme Sacred Congregation of the Holy Office promulgated a Decree on July 1, 1949, concerning communism (cf. Acta Apost. Sedis, vol. XXXXI, p. 334), unless they have sincerely and effectively repented.

IV. Likewise, let them not absolve those who have given the names of forbidden sects, such as Masonic sects, or other similar names, even if they are hidden, unless they have, at least before the confessor himself, abjured the sect, have repaired the scandal, and have ceased from any active cooperation or favor towards that sect; unless they have denounced to the Holy See, according to canon 2336 § 2, ecclesiastical and religious persons whom they know to be members of the sect; unless they have delivered to the confessor, for immediate transmission to the Holy Office, all books, manuscripts, and

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signs which pertain to that sect, which they still possess; or, at least—for just and weighty reasons—have destroyed them themselves. Otherwise, let them sincerely promise to fulfill the aforementioned conditions.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale: They shall, as soon as possible, fulfill [their penances]; furthermore, they shall be assigned, according to the nature of the offenses, a salutary and grave penance, and frequent sacramental confession. V. Those who have acquired ecclesiastical goods or rights without permission shall not be absolved unless they have either restored them, or have made a composition which is requested by the Ordinary or by the Apostolic See as soon as possible, or have at least sincerely promised to request such a composition; unless the matter concerns places in which the Apostolic See has already otherwise provided. VI. These penitents may, for a just cause, change all and each of the private vows, even those reserved to the Apostolic See, as well as those sworn, into other pious works. However, the vow of perfect and perpetual chastity, although publicly emitted from the beginning in religious profession, whether simple or solemn, nevertheless, with the other vows of this profession dispensed, shall remain firm and complete; and they may, for a grave reason, change it into other pious works. However, they shall not dispense those who, by the law of the sacred Order, are bound to the law of celibacy, even if they have been returned to the lay state. Furthermore, they shall abstain from changing vows with prejudice to a third party, unless the one whose interests are involved has freely and expressly consented. Finally, they shall not change the vow not to sin, or other penal vows, unless it is to a work which, no less than the vow itself, restrains and prevents sin. VII. They may grant, in the forum of conscience and sacramentally only, a dispensation from any irregularity arising from a fault that was entirely hidden; also from an irregularity concerning which reference is made in canon 985, 4°; but only for this purpose, that the penitent may exercise the Orders already received without danger of infamy or scandal. VIII. They may also grant, for the forum of conscience and sacramentally only, a dispensation from a hidden impediment of consanguinity in the third or second collateral degree, even if it reaches the first, which originates from an illicit generation, only in order to validate a marriage, not to contract it. IX. Whether the matter concerns a marriage already contracted or one to be contracted, they may grant a dispensation from a hidden impediment of crime, but to neither party; in the first case, with the condition of a private renewal of consent, according to canon 1135; in both cases, with a salutary, grave, and lasting penance. X. As for the visitations of the four Basilicas, the penitentiaries, for each one who, for a just reason, cannot fulfill them according to the prescribed manner, have the faculty of granting a dispensation from the

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visitation of one Basilica, by changing it, if possible, into a visitation of another church; and also of adding the number of visitations.

[*Latin ed. p. 343*]

Acta Pii PP. XII 343. Concerning those, however, who, being detained by illness or another legitimate impediment, are unable to visit the aforementioned Basilicas, let the prescribed visitations be commuted to other pious works which they may fulfill. However, let the confessors know that they will burden their conscience if, without consultation and without just cause, they exempt the faithful from such visitations. But to those whom they rightly exempt from the visitations, let them not grant indulgences, so that they may not omit prayers according to Our intention, which indeed can be separated from the visitation; but it is permissible to grant them even to the sick.

X. Let no one be absolved from the obligation of the prescribed confession, which, to fulfill it, neither a confession for infirmity nor an annual confession according to the precept suffices, not even him who lacks the necessary matter.

XI. As for Holy Communion, it is forbidden to change this prescription in other pious works, unless it concerns the sick who are completely prevented from receiving it. However, We wish that, for the sake of the Jubilee, that which is administered as viaticum suffice; but not that which is prescribed to be performed at Easter. But he who has, through misfortune, neglected the Paschal precept, may then satisfy both obligations with a single Communion.

XII. We wish that these faculties, which We have mentioned, be granted not only to the confessors, of whom We spoke at the beginning of these Letters, but also to the Most Holy Penitentiary Prelates; also to all officials of the same Most Holy Penitentiary who are habitually approved in the city to hear the confessions of the faithful; to individual parish priests of the city and its suburbs; to rectors and confessors approved by the Vicariate of national churches, and also to certain confessors designated for the principal and more solemn churches of the city, of all of whom a table shall be affixed to the confessional, on which the words are inscribed: "PENITENTIARY OF THE HOLY JUBILEE." Furthermore, in order to better serve the benefit of religious men, We grant the same faculties to some of the confessors, for Orders and Congregations exempt, whom the Superiors have approved only for their subjects, according to the form of canon 518 and according to the extension described in canon 514 § 1; it will be the duty of the Superior to designate one or two in each house: but these, by this designation alone, will not be able to use the faculties, of which We have spoken above, towards the faithful who are outside the house and the religious community.

XIV. The confessors, as designated above, know that they can use these prescribed faculties with all the faithful of the Church, both Western and

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Eastern, who come to confess before them with such intention and will, sincere indeed and firm, that they may obtain the Jubilee indulgence.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis — Official Commentary. However, they shall not be empowered to absolve from sins and ecclesiastical censures, nor to grant dispensations from irregularities, to the same penitent, except once only, when the penitent first obtains the Indulgence. All other faculties—including even those pertaining to the imposition or commutation of penances according to the established norm under no. X—they shall always be able to exercise in favor of the same penitent. XV. They shall also be able to exercise these faculties outside the church to which they belong, if it should happen that they are called to administer the sacrament of Penance elsewhere, provided that canons 908-910 are observed, and with the consent of the pastors of the churches. However, they must be careful—lest they greatly burden their conscience—not to neglect their own church, in order to serve others. Furthermore, since, in order to obtain greater spiritual benefits this year of salutary expiation, it is necessary to increase the number of confessors, we grant the following extraordinary faculties to all approved confessors for the year, by the Most Reverend Father, our Cardinal Vicar General for spiritual affairs, as well as to all other regular confessors whom the Superior has approved solely for the members of the Religious Order and all others residing in the religious house, day and night, within the limits of time, place, and persons designated in the grant of approval: 1. They may, by themselves alone, and only in the forum of conscience and in the sacrament, absolve those who confess to them from any sins and censures, even those reserved in a special manner to the Holy See, or to the Ordinary, provided that the censures are not public, but with the imposition of salutary penances and other penalties prescribed by law, and always observing the norms and exceptions prescribed above, under nos. I-V, for minor confessors. 2. They may dispense, in the forum of conscience and in the sacrament alone, with all and each private vows, even those made under oath, by substituting them for other pious works, for a just cause, except for those private vows which canon 1309 reserves to the Apostolic See, and also except for vows publicly made upon entering the sacred Order or upon making religious profession, whether solemn or simple, and those for which dispensation would be detrimental to a third party, or the commutation would be less conducive to avoiding sin than the vow itself. 3. They may grant dispensations from irregularities in the same manner as is granted to confessors under no. VII. 4. They may grant dispensations, in the forum of conscience and in the sacrament alone, concerning visitations to the four Basilicas, and they may also commute such visitations in the same manner as is granted to confessors under no.

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X.

[*Latin ed. p. 345*]

Acta Pontificii Provinciales, XLII, 3, 5. Si autem aliquas facultates ab Apostolica Sede per Sacram Penitentiam aut alio legitimo modo impetraverint, aut per Annus Sanctus impetrabunt, eae firmae atque immutatae sunt. 6. De usu facultatum, quas supra sub numeris 1-4 concessimus, ea valeant ac serventur, quae pro paenitentiariis minoribus sub numero XIV constitimus. Nihil reliquum est, nisi ut paenitentiarios et confessarios, quibus extraordinarias facultates istas de Apostolica benignitate largiti sumus, vehementer moneamus ut patienti animo caritatisque pleno eos omnes accipiant, qui Domino reconciliari cupiant et caelestibus fruantur thesauris, quos Sancta Mater Ecclesia per totum Iubilaei annum cuivis reserat. Praesentes autem Litteras volumus firmas exsistere et fore, earumque exemplis atque excerptis, manu tamen alicuius notarii publici subscriptis ac sigillo viri in ecclesiastica dignitate constituti munitis, eandem adhiberi fidem, quae his Litteris adhiberetur, si exhibitae forent vel ostensae. Contrariis non obstantibus quibuslibet. Nulli igitur liceat paginam hanc Nostrae concessionis, declarationis et voluntatis infringere vel ei, ausu temerario, contra ire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum. Datum Romae apud Sanctum Petrum, die decima mensis Iulii, anno Domini millesimo nongentesimo quadragesimo nono, Pontificatus Nostri undecimo.

PIUS PP. XII

III

INDULGENTIAE ANNI SANCTI

MDCCCCL

CONCEDUNTUR MONIALIBUS ALIISQUE STABILI IMPEDIMENTO DETENTIS

CUM OPPORTUNIS FACULTATIBUS CIRCA ABSOLUTIONES ET VOTORUM COMMUTATIONES.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

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Iam promulgato maximo generalique Iubilaeo, quod qui ad almam hanc Urbem convenerint participare poterunt, paternus animus Noster ad eos se convertit, qui, gravi praepediti impedimento, prohibentur quominus Romanam suscipiant peregrinationem. Hi sunt non modo qui vitam contemplationi deditam in claustralibus saeptis traducunt.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary, but also those who, due to old age, or infirm health, cannot endure the hardships of travel; those who are detained in exile, in captivity, in public custody, or for other reasons, do not enjoy the freedom to come; and finally, those who are so afflicted by misfortune that they are unable to provide for their necessary expenses. We also desire that these may not lack the opportunity to receive the heavenly benefits which are offered through the proximate penitential year; thus, that the divine graces may be more abundantly bestowed upon the entire Christian community. And we trust that the prayers of those who, through their chosen way of life, maintain virginal innocence, and the penances and expiations of those who are in grievous and miserable circumstances, will obtain more prosperous times, not only for themselves, but also for the Church, and for all of human society, from the most merciful God. However, only those who follow will participate in this concession of Ours:

I. Firstly, all nuns who reside in monasteries under the rule of a perpetual order; also, those who are in those same monasteries either for probation and admission, or who are undergoing their novitiate, or for the purpose of education or other legitimate reasons, even if only for a portion of the year. We do not wish to include the female companions of these, who go outside the religious enclosure for the purpose of serving or collecting alms.

II. All religious sisters, that is, those of simple vows, who belong to a Congregation of either pontifical, diocesan, or other legal standing, together with their novices, those being prepared for religious life, and girls being educated – also semi-boarders, as they are called, but not external ones – and all others who share meals, or a dwelling, or quasi-dwelling, with them.

III. Likewise, Oblates, or pious women, who are joined to a religious community, even if they do not take vows, but whose Institutes have been approved by ecclesiastical authority, or have been established by a stable reason, or are being tested, together with their novices, those being prepared for religious life, girls being educated, and all others who share a dwelling or quasi-dwelling with them, as we said in n. II concerning religious Congregations.

IV. All women who belong to any Third Regular Order, who live together under one and the same roof, with ecclesiastical approval, and also, as above, all their companions.

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V. Girls and women residing in convents or institutions, even though they are not nuns, religious sisters, or members of the Third Order.

[*Latin ed. p. 347*]

Acta Pii PP. XII 347 VI. Hermits and Recluses, not those who, whether living in community or solitarily, are subject to the governance of their superiors and observe certain laws, and are bound by the laws of enclosure; but rather those who dedicate their lives to contemplation in continuous – although not entirely perpetual – enclosure and solitude, and who profess a monastic or regular Order, such as the Reformed Order of Our Lady of Trapp, the Camaldolese Hermits, and the Carthusians. VII. The faithful of both sexes who are held captive in the power of the enemy, or who are detained in prison, or who are undergoing the penalty of exile or deportation, or who are found in penal institutions, or finally, who are in houses of correction; also, ecclesiastics or religious men who are detained in monasteries or other houses for the purpose of amendment. VIII. The faithful of both sexes who reside in those nations in which, due to particular circumstances, it is not permitted to undertake a pilgrimage to Rome. IX. The faithful of both sexes who are prevented by illness or infirmity from entering the city of Rome or from performing the prescribed visits to the Patriarchal Basilicas within the Jubilee year, those who, whether brought or of their own accord, are present in hospitals, those who are in charge of the correction and amendment of others, and also those workers who, by daily labor, earn their livelihood and cannot abstain from it for so many hours; and finally, the elderly who have exceeded the seventieth year of their age. We exhort and encourage all of these, and each one individually, to examine the state of their souls, to cleanse them through the Sacrament of Penance, and to strive with renewed spirit towards the goal of a more perfect life; then, may they be refreshed with due piety in Angelorum, and may they draw strength from there to faithfully carry out the holy purposes they have undertaken; and finally, let them not neglect to pray, according to Our intention – that is, for the growth of the Catholic Church, for the eradication of errors, for the concord of princes, and for the tranquility and peace of all human society. To these same, for matters of religion, piety, and charity, let those things suffice which the Ordinary himself, or prudent confessors, shall prescribe for each individual, according to their condition and health, and according to the circumstances of the place and time. Therefore, trusting in the mercy of Almighty God and by the authority of the blessed Apostles Peter and Paul, we grant these things to all those mentioned above, who are truly penitent and who have been duly confessed within the Holy Year.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary and with the sacred

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synaxis having deliberated, and God, as We have said above, being invoked in prayer according to Our intention, We finally grant, to those who diligently perform all the other works prescribed for the purpose of indulgences, and, even if they have only begun those same works, and are oppressed by a dangerous illness, the fullest remission of all the punishment which they ought to suffer for their sins, properly obtained through the Sacrament of Penance with absolution and forgiveness, as if they had fully fulfilled all that is prescribed for all others; and We grant this with the liberality and amplitude of the Apostolic See; and those who receive this indulgence may enjoy it as many times as they repeat the prescribed works during the course of the Holy Year. Furthermore, it is permitted for each of those mentioned above to choose a confessor from their Ordinary, approved according to the prescriptions of the Code, to whom, by virtue of this Constitution, We grant, solely for the purpose of receiving the Jubilee, the power, without prejudice to any other faculties which they may possess, to absolve the aforementioned persons only in the sacramental forum from any censures and sins, even those specially reserved to the Apostolic See, or reserved to the Ordinary, except in the case of formal heresy and excommunication. Moreover, We grant to the confessor chosen by the religious the power to dispense from any private vows which they themselves have declared after their solemn profession, and which are not contrary to regular observance. Furthermore, We wish that the aforementioned confessors may also be able to change all private vows, even those sworn, to which the Sisters in the Congregation of Vows of Simplicity, the Oblates, the Regular tertiaries, girls and women living in common houses, have bound themselves, except for those vows reserved to the Apostolic See, and those for which a dispensation would be detrimental to a third party, or a change would be less conducive to avoiding sin than the vow itself. We exhort the venerable brothers, Bishops and other Ordinaries of places, that, following the example of Our Apostolic benevolence, they should not refuse to grant to those chosen as confessors the faculty of dispensing from cases reserved by themselves. In the meantime, We decree that these decrees and instructions are valid and shall be observed in all places, notwithstanding any contrary provisions. Finally, We wish that to copies or extracts, even printed, of these documents, when delivered, the same faith be attached as would be given if the original documents were presented or shown, provided that they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity.

[*Latin ed. p. 349*]

Acta Pii Pp. Xll 349 Therefore, no human being may infringe this page of Our declaration, concession, derogation, and will, nor dare to act presumptuously against it; but if anyone should presume to attempt this, let him know that he will incur the indignation of Almighty God and of the blessed

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Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the tenth day of the month of July, in the year of Our Lord nineteen hundred and forty-ninth, in the eleventh year of Our pontificate. PIUS PP. XII. APOSTOLIC LETTER TO SANCTA ADELAIDES, IMPERATRIX, WIDOW, DECLARED PRINCIPAL PATRONESS OF THE TOWN OF (SELTZ) IN THE DIOCESE OF ARGENTORATENSI. PIUS P. P. XII. For the perpetual memory of the matter. — Within the boundaries of the diocese of Argentorates, there exists a town commonly called "Seltz," small indeed, but renowned, both because of its antiquity and because for a long time it preserved the tomb of a certain handmaid of God, which was later, along with her remains, completely destroyed by the heretical innovators. For many centuries, the citizens of this small town venerated with the greatest reverence the sacred body of Saint Adelaides, Empress, who, after enduring many and grievous calamities, attained the summit of sanctity and departed this life piously in the town of "Seltz." As she was held in such high regard by the inhabitants, and as she was spontaneously venerated as a patroness before God, this brought about a great spiritual benefit to all the faithful. Moreover, as devotion to the aforementioned handmaid of God, Adelaides, increased day by day, and especially during the recent and raging war, her image, having escaped unharmed from the ruins of the Church of Saint Stephen, where it was kept, prompted the parish priest and the entire clergy, as well as the people, to offer prayers to Us, supported by the recommendation of the Venerable Brother John Julian Weber, Bishop of Argentorates, so that We might confirm and ratify the ancient patronage of Saint Adelaides over the aforementioned town. We, so that such brilliant faith should not lack its reward, were pleased to grant assent to these wishes and prayers. Having heard, therefore, Our beloved son Clement of the Holy...

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis — Official Commentary of the Roman Church. To Cardinal Micara, Bishop of Veliterno, Prefect of the Congregation for Sacred Rites, these letters are presented, in perpetuity, with certain knowledge and mature deliberation, concerning the fullness of Apostolic power. We confirm, constitute, and declare that Saint Adelaide, the Widow, of the city commonly called "Seltz," located within the boundaries of the Archdiocese of Strasbourg, who departed this life piously and is venerated by the faithful with great devotion, is hereby established as the Principal and Primary Celestial Patron, to all and each with all liturgical privileges pertaining to the principal patrons of places. We furthermore command that the feast of this same Saint be celebrated each year on the tenth day of the month of December, under a double rite of the first class, with a common octave. Contrary things notwithstanding. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect;

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and that those to whom they pertain, or may pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void from this time forward.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of February, in the ninth year of Our Pontificate, 1948.

By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, DOMINIC SPAM, from Apostolic Briefs.

II. THE CATHEDRAL CHURCH, DEDICATED TO THE BLESSED VIRGIN MARY, ANNOUNCER OF THE LORD, SHALL BE ILLUMINATED IN HONOR OF GOD. PIUS XII. For the perpetual memory of this matter. — The glorious temples of God, which, whether by their antiquity and works of art, or by the devotion and religious observance of the faithful, excel others, We are accustomed, according to the custom and practice of the Roman Pontiffs, to adorn with special privileges, as well as with titles of honor. Among these, that sacred edifice deserves to be particularly mentioned, which was completed in the year 1544 in the same place where it already existed.

[*Latin ed. p. 351*]

The Acts of Pope Pius XII, page 351, mentions a certain chapel in the ancient city of Sicily, which, due to a nearby river, was originally called "Aci," and with the passage of time, the names "Aquilea" or "Aquilia" were added, after the Roman consul Aquilius, and later "regalis," hence the Italian name "Acireale," and the palace is called the Royal Palace. The temple itself, frequently damaged by earthquakes, suffered great and severe damage when, in the year 1693, all of Sicily was shaken by a tremendous earthquake, in which many towns were completely destroyed and a large number of citizens perished. The aforementioned sacred building, dedicated to God in honor of the Blessed Virgin Mary, the Annunciate, also collapsed, but among the ruins, only the small chapel of Saint Venera, a Christian martyr and citizen of Acireale, remained standing, so that the people of Acireale were not in doubt that the safety of themselves and the city was due to the popular intercession of the Saint with the Lord. Therefore, they presented to the same Saint a work woven with gold and adorned with letters, as a testimony of their gratitude. Later, there was no lack of the steadfast will of all the citizens to restore and enrich the aforementioned temple with new works, and with the care of various renowned artists, who were called the "Padri a Studio," so that in the year 1798 it appeared perfect, a conspicuous and lasting monument to the faith of the people of Acireale. Therefore, it is not surprising that when our predecessor, the blessed and remembered Pope Gregory XVI, in the year 1844, established the new dio-

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cese of Acireale, he called the aforementioned church, which was already a parish and collegiate church, "well-constructed, sufficiently spacious, and endowed with sacred furnishings" in his Apostolic Letters dated to the fifth day before the Kalends of July, and therefore he judged it worthy to be raised to the rank and dignity of a Cathedral Church. Now, since this is the one hundred and fiftieth anniversary since the aforementioned temple was completely restored and decorated, the Most Reverend Brother Salvator Russo, the current Bishop of Acireale, expressing the wishes of his clergy and people, earnestly requested that, in order to make the celebration of this auspicious anniversary more solemn and joyful, and to join ourselves in some way with the diocese of Acireale in all due gratitude for the benefits received from God, the Most High, and from His most Blessed Mother, the Annunciate, and from the invincible martyr Venera, we would enhance the Cathedral Church, which we have mentioned, with new honors. These requests, conveyed to us by the Most Reverend Father Clemente, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, having graciously agreed to them, and with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of the present Letters, and forever, we raise the Cathedral Church, dedicated to God in honor of the most Blessed Virgin Mary, the Annunciate, in the city of

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary: We elevate the diocese of Iaciensi to the dignity and honor of a Minor Basilica, with all the privileges that pertain to that title. Contrary provisions notwithstanding. These things we decree, establishing, ordering, and declaring that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and shall fully support and be applicable to those to whom they pertain, or may pertain, now and in the future; and shall be duly judged and defined; and shall be rendered null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulph, under the Seal of the Fisherman, on the twenty-seventh day of the month of November, in the year 1948, the tenth of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of the Secretariat of State, DOMINICUS SPADA, from Apostolic Briefs. III. THE ECCLESIA ABBATIALIS OF SAINT-MAURICE OF AGAUNUM, IN HELVETIA, IS ERECTED AS A MINOR BASILICA, NOT UNDER ANY DIOCESE. PIUS PP. XII. For the perpetual memory of this event. — For, as Aurelius Prudentius says, "The place chosen by Christ is where proven hearts are raised to heaven by blood," this land, irrigated by the blood of martyrs, and containing their sacred relics, has not only been accustomed to yield abundant fruit to Christians, but also to produce

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magnificent temples, perfect in every respect, and monasteries, dedicated as havens of sanctity and learning, and sometimes, to create and bring forth new towns in a certain unique fertility, where before there was nothing. Truly, such is the place they call "Agaunum," formerly a field in the narrow valley of the Rhone, in the territory of the Helvetii, where Saint Mauritius and his companions, from the Legion which Saint Eucherius, Bishop of Lugdunensis, calls "Thebaeam," and whom Venantius Fortunatus celebrates in verse as "the blessed Agaunensis," were martyred for Christ, and whose bodies are buried not far from there, and where the greatest honor and reverence began to be shown. Indeed, Saint Theodorus, Bishop of Octodurensis, having discovered their sacred bones, in the fourth century, built an oratory there, and adjoining it...

[*Latin ed. p. 353*]

The Acts of Pope Pius XII, page 353, mentions a "diversorium." Saint Sigismund, King of the Burgundians, at the beginning of the sixth century, built a large church, distinguished by Roman customs, which, amidst the vicissitudes of time and events, has been plundered, devastated, or completely destroyed several times, but has always been restored with unwavering piety, and brought back to a better state. In this regard, it is worth mentioning the magnificent temple, curved on both sides of the apse, which Abbot Willibard restored from its foundations in the eighth century. This church in Agaunum was not only frequented by large crowds of the faithful, but was also visited by Supreme Pontiffs, Emperors, Kings, Cardinals, and venerable Bishops. It is therefore pleasing to remember that our Predecessor, Pope Eugene III, solemnly consecrated this church, which had been destroyed by fire and rebuilt, on May 25, 1448. Therefore, this Church of Saint Mauricius should be honored among the oldest sacred places in the Alpine regions, and is considered the source from which the Christian faith spread to the western Helvetians. This very church, having been partially destroyed by the collapse of the mountain that overlooks Agaunum in 1942, is now, as we have learned, being rebuilt at great expense and effort, with a very large nave, several altars, and the addition of a chapel dedicated to the martyrs of Agaunum, and a treasury in which, among other precious and valuable items, are safely kept a thorn from the crown with which the Savior was redeemed, a golden vessel, decorated with encaustic, which is said to have been given by Emperor Charles the Great, and two silver chests, adorned with gems, in which the relics of Saint Mauricius and Saint Sigismund were formerly kept. Furthermore, this church, formerly a "collegiate" church, has rarely maintained a life of "regular" observance from ancient times to our own age. Religious men, like the guardians of the holy martyrs, were subject to the small chapel founded by Saint Theodore; the abbey of monks, greatly enriched by the generosity of Saint Sigismund, was established in the year 65, and

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its first Abbot, Hymnodus, introduced that admirable custom, which was continued for many centuries, by which frequent choirs sang the praises of God and the Saints alternately, day and night without interruption, hence the name "Laus perennis"; this pious manner of singing was encouraged by Saint Avitus, Bishop of Vienna, during a sermon given in Agaunum. In the ninth century, canons replaced the monks, and this same monastery, having suffered somewhat from the injustices of the times, was entrusted to the Regular Canons of Saint Augustine by Saint Hugh and Count Amadeus III of Savoy in the year 1128, who restored this illustrious church of Agaunum to its former glory and still diligently guard it. Having considered all of these things, Venerable Brother Ludovic

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary. The Reverend Haller, titular Bishop of Bethlehem, and the Ordinary Abbot of Saint Mauritius in Agaunum, along with the Canons of the Regular Congregation of Saint Augustine of Switzerland at Saint Mauritius, have presented to Us petitions, so that We might deem it fitting to adorn the abbatial church of Saint Mauritius in Agaunum with the dignity and privileges of a Minor Basilica. We have, moreover, considered it most pleasing to receive such petitions, so that We might publicly demonstrate Our favorable disposition towards this monument of history, art, and piety, which may also serve to foster and increase the faith of the Christian faithful. Therefore, having heard the Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation concerning the fullness of Our Apostolic power, by the force of these present letters and perpetually, We elevate the abbatial church, which belongs to no diocese, dedicated to Saint Mauritius for the glory of God, and situated within the territory of Switzerland, to the dignity of a Minor Basilica, with all the honors and privileges that properly belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely observe them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of November, in the year 1948, in the tenth year of Our pontificate. By special mandate of the Most Holy [Father], for the Lord Cardinal from

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the Secretariat of State, John Baptist Montini, Substitute Secretary of State.

[*Latin ed. p. 355*]

Acta Pii PP. XII 355 IV. THE PAROCHIAL CHURCH OF SAINT MARY VIRGIN, IN THE CITY OF ((IGUALADA)), WITHIN THE TERRITORY OF THE DIOCESE OF VIC, IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII. For the perpetual memory of this matter. — We are accustomed to adorn with special titles and privileges the most outstanding temples of the Catholic world, which, either by their size, their artistic monuments, or by the relics of Saints and the ancient piety of the faithful, follow in the footsteps of Our Predecessors, the Roman Pontiffs. Among these, as has been reported to Us, the sacred parochial church dedicated to God in honor of the Most Holy Virgin Mary, in the city commonly called ((Igualada)), within the territory of the Diocese of Vic, in Spain, erected in the year one thousand five hundred and ninety-nine, and rebuilt and expanded in subsequent years, so that a large multitude can now be comfortably accommodated within its walls, may rightly be included. Built in the Greek-Roman style, as they say, this temple is praised for its solidity and excels in beauty, so that it surpasses all other sacred buildings in the aforementioned city, and in its vicariate, and is counted among the most beautiful temples of the entire Diocese of Vic. In it, sacred rites are celebrated with the proper solemnity and with the utmost decorum, by a clergy of suitable number and quality; and there is no lack of sacred furnishings and a collection of the relics of Saints. Based on all these reasons, Our beloved son, Amideus Amenés, Parish Priest and Vicarious Foraneus of the aforementioned church, also expressing the wishes of the entire clergy and of all the notables of the city, humbly presented prayers to Us, confirmed by the recommendation of the Most Reverend Father John Perelló Pou, the present Bishop of Vic, so that We might deign to enrich the aforementioned parochial church with the title and privileges of a Basilica Minor, through Our benevolence. These prayers, reported to Us by Our Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Congregation of Sacred Rites, We have decided to receive with great favor, so that We may in some way increase the glory of the Most Holy Mother of God on earth, and fulfill the wishes of the supplicating Bishop, Parish Priest, and faithful. Wherefore, with certain knowledge and mature deliberation, and by Our Apostolic authority, by the force of the present letters, and perpetually, We enrich the Parochial Church dedicated to God in honor of the Most Holy Virgin Mary, in the city of "Igualada" within the territory of the Diocese of Vic, with the honors and privileges of a Basilica Minor, and We bestow upon it—

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis — We prepare an official commentary.

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Despite any opposing considerations. We decree and establish these present Letters to remain forever valid and effective, and to produce and obtain their full and complete effects; and those to whom they pertain, or may pertain, shall fully support them; and thus it shall be rightly judged and defined; and anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared null and void from this moment. * Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of January, in the year 1949, in the tenth year of Our Pontificate. By special mandate of the Most Holy, for the Most Reverend Cardinal of State, Most Reverend Monsignor BAPT. MONTINI, Secretary of State. EPISTLES I TO THE MOST REVEREND FATHER, DOM. JOHN PERELLÓ POU, BISHOP OF VICENSEM: UPON THE COMPLETION OF THE FIRST CENTURY SINCE THE DEATH OF APOLLO GETAE, JAMES BALMES. PIUS PP. XII Venerable Brother, greetings and the Apostolic Blessing. — From the very beginnings of the Church, there have been most bitter adversaries of the Catholic doctrine, who, mocking the dogmas and institutions of Christians, have dared to vigorously attack and endanger them. Indeed, wise men, whom we call apologists, have always contended with these teachers of error and wickedness, who, guided by faith, have also drawn arguments from human wisdom, in order faithfully to defend the treasure of divine revelation. Among these, a certain man of recent times, illustrious in Hispania, James Balmes, a priest of that city of Vic, who, distinguished by solid piety and other priestly virtues, was a most observant and zealous defender of the authority of the Church and the Vicar of Christ, and, through the apostolate of his excellent life, sought to enlighten men of learning, but ignorant of the true religion, converting them entirely, both through spoken word and through excellent published writings, with a clear exposition of thoroughly considered truth, infused with a sweet charity, without harshness or leniency, he courageously defended the doctrines, precepts, and laws of the Church. Therefore, it is fitting,

[*Latin ed. p. 357*]

The Acts of Pope Pius XII, page 357, record that, having recently completed the hundredth anniversary of the death of a distinguished man, a plan was conceived in this city to gather learned men from every nation, so that, with the opinions of many, a fitting and appropriate discussion might be held on the art of apologetics, adapted to our times. The principal topics to be discussed at the congress, which will be held at the end of this month, are of considerable importance: among other things, there will be consideration of the unity of the human race and the dignity of the human person, of each race and lineage; of the rights of the Church and its relationship with individual nations; of questions pertaining to social justice, to be illustrated and resolved according to the prescriptions and documents of

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the Church; and of the fraternal union and fruitful concord of all nations. All these selected topics appear to contribute not only to the integrity and unity of the Church, but also to the prosperity of the entire civil society. Moreover, as we are pleased to learn, the very presence and teachings of Our Beloved Son, Cardinal Frederick Tedeschini, will add greatly to the honor and importance of these gatherings. Therefore, the plans initiated concerning the Balmesian Congress, We, in the first place, commend with praise and We fully approve with Our authority and with the best of wishes. Indeed, today, when the means and instruments for spreading any opinion, whether true or false, have become so readily available and so rapid, the sons of light must be more prudent than the sons of this age, carefully placing the precepts of Catholic wisdom in the best light. For the cause of Christians, as that of Tertullian in his time, "knows that it acts as a stranger in the world, that it easily finds enemies among foreigners, but that it has its origin, its home, its grace, its dignity in the heavens. It undertakes one thing alone, lest it be condemned through ignorance" (Apolog. T). Therefore, may this Apostolic Blessing be a unifying force for the higher lights and a witness to Our supreme charity, which We lovingly bestow in the Lord upon you, Venerable Brother, upon the clergy and the people under your care, and upon all those who will participate in the upcoming gatherings. Given in Rome, at St. Peter's, on the eighth day of the month of May, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale II

TO THE REVEREND FATHER HERBERT KRÄMER, GENERAL MODERATOR OF THE ASSOCIATION OF THE MOST PRECIOUS BLOOD:

REGARDING THE EXTENSION OF THE CELEBRATION OF THE FEAST OF THE MOST PRECIOUS BLOOD OF JESUS CHRIST TO THE ENTIRE CHURCH.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

As the century draws to a close, the century during which Our Predecessor, of blessed memory, Pope Pius IX, by decree of the Sacred Congregation for the Revision of the Holy Office, ordered that the feast of the Most Precious Blood of Jesus Christ be celebrated throughout the entire Church, you, to whom such devotion is particularly dear, seek to commemorate this event in a fitting manner, as we have learned from the letters you have sent us.

We highly praise your intention; and we are confident that this centennial commemoration will primarily aim to encourage people, who are often forgetful of the benefits with which Our Savior has showered us by shed-

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ding His life and His blood, to contemplate the infinite charity of God, and to be moved to refer that charity to themselves.

Let all remember that this divine price of our redemption was offered to the Eternal Father so that we might be freed from the captivity of the devil and restored to the adoption of the sons of God; therefore, let each one, having detested his own sins, strive to make amends for the injuries done to our Redeemer, as far as he is able, and to pursue Him with fervent love, which he may testify by a life conformed to Christian morals.

Since Christ, by the shedding of His blood, has hallowed human suffering, let all learn from Him how to endure the sorrows and miseries they experience, with a serene spirit and with their gaze turned towards Heaven, remembering the divine words: "And he that taketh not up his cross, and followeth me, is not worthy of me" (Matthew 10:38).

And just as Our Savior, through His most bitter torments, willed to soothe and alleviate our sorrows, so too may all learn from His example to alleviate the distresses and pains of others, and to provide them with assistance and remedies, as far as they are able.

This is what the Most Precious Blood of Jesus Christ teaches, which He not only shed from His wounds, but also daily offers as a propitiatory sacrifice in the Eucharistic Sacrifice for all of us.

Therefore, you, in particular, whose Institute derives its name from such devotion, should contemplate these things with a devoted and loving heart; and to others, whenever the opportunity arises, these things should be contemplated.

[*Latin ed. p. 359*]

Acts of the Holy See, XII, 359, note; for it will certainly come to pass that the approaching secular anniversary will bring forth most salutary fruits. May he who foresees this be the recipient of Our paternal benevolence, and of the Apostolic Blessing, which We gladly bestow upon you, beloved son, and upon all the members of your religious family. Given in Rome, at St. Peter's, on the tenth day of the month of May, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII.

TO THE REVEREND FATHER WILLIAM MUNSTER, PREFECT OF THE SODALITY OF ST. PHILIP NERI, IN LONDON, CELEBRATING THE FIRST CENTURY SINCE ITS FOUNDATION.

PIUS PP. XII.

Beloved Son, greetings and the Apostolic Blessing.

Since the Sodality of St. Philip Neri in London is about to joyfully complete its first century since its foundation, We have considered with great affection the singular origin and the glorious achievements of this Insti-

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tute, which, as with other similar institutions founded here, has caused, to the astonishment of all, the ancient root of the Church in England, which to some seemed almost withered, to be crowned with flourishing shoots. Therefore, We consider it a greater joy than a duty to participate with you in your celebration, and to give thanks to God for the bold undertakings which you have undertaken for His glory, and for the honor and benefit of the Church, and which have brought forth admirable growth.

It is fitting now to honor with pious memory and grateful observance Frederick William Faber, who presided over this flourishing Oratory, a man endowed with singular zeal for faith and a love for beauty, from whose mouth flowed a stream of wisdom, and whose words were a vivid light, an outstanding cultivator of religious matters, and a learned author of books and poems. As long as virtue and learning are honored, the illustrious names of Frederick William Faber and of Henry Newman, Cardinal of the Holy Roman Church, will endure, names which, no less than England, inspire the goodwill and grace of the Church.

We greatly rejoice in this, and now We hope and desire that this Monastery, proven by great benefits and continuous experience, may increase more and more in excellence and in the number of its members.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Commentarium Officiale. The faithful guardian, inspired in thought and action by that impulse which, in a certain way, originates from Saint Philip Neri, animates and sustains you and yours, and binds together truth, charity, and joy in a holy and fruitful bond. May truth make you free, may charity make you servants, and may both make you joyful. In restoring the edifice of religious unity, from which so many English people were alienated by unjust times, rather offer to your erring brothers, while preserving the integrity of the faith, the same ardent flame and purpose, so that they may one day join themselves to you in unity: join yourselves to them now, as much as possible, with charity, and be ready to give them fully the truth at the appointed time. That this may come to pass from your intentions, we pour forth prayers to God, that He may grant you the gifts of His more abundant heavenly mercy. And that the day of this established celebration may be made more salutary, we grant, through a solemn rite to be performed, the power to bestow upon the faithful the Apostolic Blessing, with a plenary indulgence, to be obtained according to the usual law. Nothing remains for Us but to bless you and all those who are associated with this Philippian Oratory, and those who are present with devotion, as well as all those for whose spiritual benefit you labor, and to commend your works and endeavors with the greatest love in the Lord. Given at Rome, near Saint Peter, on the twenty-sixth day of the month of May, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII.

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ALLOCUTIONS I. The Supreme Pontiff illustrates the principal virtues of Maria Iosepha Rossello, in the presence of the Christian faithful who had gathered in Rome to celebrate her canonization.

* It would be difficult, beloved daughters, to depict the moral figure of your Holy Mother, to bring out her characteristic aspect without risking to leave in shadow the other features of her physiognomy. Without a doubt, the first quality that comes to mind when speaking of her is that which the Saint herself chose among the attributes of the Most Blessed Virgin and Mother of God, taking and giving you the beautiful name of Daughters of Our Lady of Mercy. Nothing is more fitting, because mercy inspired and informed all...

* June 14, 1949.

[*Latin ed. p. 361*]

Acta Pii Pp. XII 361, concerning her activity. But, if one were to consider only the external manifestations, there would be a danger, before their variety and splendor, of failing to penetrate to the innermost source from which they radiated. This source is charity: charity, a theological virtue, a unique love with a twofold object, God and neighbor; charity, which embraces all within its limitless expanse; charity, generous, which led her to expend all the means with which Providence had liberally endowed her. In truth, she lacked nothing: neither the gifts of nature, nor those of grace, both illuminated by personal experience and suffering, and enriched by prayer and constant union with God, with the Saints, with the Queen of the Saints, Mother of mercy. To love God in His adorable majesty and in His paternal goodness, to love the reflection of Him even in the misery of His creatures: this is what gives charity the particular imprint of mercy. To see God, her Author, Creator, and Father, unrecognized and insulted by His own creatures; to see the image of God defiled, profaned, and disfigured by vice and sin; to see the children of God suffering, abandoned, and stained by the contagion of evil; to see the Church, the mystical body of Christ, ignored, despised, and hated; all this tore at the heart of Maria Giuseppa Rossello and irresistibly impelled her to seek a remedy for it at all costs, because the sentiment of mercy would be nothing but a vain flattery and a sterile illusion if it were not expressed and transformed into actions, that is, in the giving of herself, both through prayer and penance, and through labor and works. Now, in our Mother, we find in an eminent degree this intimate union of contemplation and action. How could a woman so perfectly embody in herself the ideal of Martha and Mary, without one ever doing harm to the other? Rather, vivifying and strengthening one with the other? She must have been marvelously endowed with excellent qualities and heroically holy! What appears first in her is the external activity. She attracts the gaze of the unbeliever and the indifferent, as well as the Christian; but through this activity, one can discover or surmise the hidden source

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within the secret of her heart. The works of our Saint, growing in number and variety, took on a prodigious extent; her religious family, without diminishing its solidity, increased with extraordinary rapidity. One would almost be astonished to see works and institutions that appear so different, and yet so harmonized in the magnificent unity of total charity.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary. What things, indeed, are more disparate among themselves than the asylums for abandoned children, the education of young women of all social classes, the house for clerics, the hospitals, the refuges for penitents and those in danger, the care of sacred furnishings and linens for the churches, the foundations in America, and the work of redeeming young girls from slavery? To this is added the constant care she brings to the formation of her religious sisters, as much, and even more, than to the establishment and material, economic, administrative, and moral organization of the houses that multiply and grow with marvelous speed. She moves continuously from one place to another, and yet she gives the impression of being everywhere at the same time. She provides for everything and directs with the same competence and mastery the work of architects and builders, as well as that of nurses and teachers. Prevented by illness from going to Strasbourg, where her Institute is established and flourishes, she maintains constant correspondence with her distant daughters, carefully following their progress in religious perfection and in the spirit proper to their vocation, and at the same time giving appropriate instructions for the governance of the houses and the management of temporal affairs. She adapts herself to all circumstances, to all conditions, to all needs, without being disturbed by any occurrence, neither when the obligation was imposed on the teachers to undergo the examination for the attainment of the diploma, nor when they had to submit to teaching gymnastics. She takes the wisest and most practical measures to make them capable of fulfilling all the programs, without prejudice to their spiritual life and their religious profession. Nor should it be thought that she accomplishes this immense work, not superficially, but almost from above and in a general way, tracing the fundamental lines, indicating the great principles, and then leaving to others the care of determining the particulars and resolving the difficulties of execution. Quite the contrary! In the founding and launching of new houses and works – she saw many arise each year – she accompanies, or even precedes, her daughters, and works with them, until everything is put in normal operation. Many others, doing so, would have risked being, or appearing, intrusive, hindering the work of others. She does not; just as the soul does not burden the body, nor impede its movements. She guides, but, guiding, she forms. She has, in a particular way, the gift of discerning and wisely preparing future superiors; from a young nun, judged by others as unfit, she makes, in a short time, a

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superior of great value.

[*Latin ed. p. 363*]

Aeta PU Pp. XII 363. All of this is what is seen externally, but it is clear that, even in the purely natural order, it requires a remarkable degree of qualities and wonderfully balanced talents to accomplish it. Your Founder possessed these. Her faculties are excellently developed and harmoniously coordinated: intelligence, will, and sensitivity, in all their activity, arrange and combine their cooperation according to the most just and felicitous proportions. Consequently, in daily practice, those virtues which fall under the title of the four cardinal virtues of prudence, justice, temperance, and fortitude, manifest themselves in the most varied ways, without one diminishing or obscuring the other. Thus, in their action and their cooperation, the faculties and virtues, which she intensely cultivated, are always united in such perfection that it would be impossible to determine the part of each separately from the others. At first glance, she discovers a need and conceives the work to provide for it; she grasps the value of a proposal and its scope; she considers the means to resolve the problems and difficulties that arise; she discerns the people, of whatever rank and condition, to whom it is fitting to turn, and the part that is suited to each. She does not stop at beautiful conceptions and magnificent projects; she is no less a realist than an idealist. As soon as she has made her determination, she sets to work strenuously, inspiring others with her example. When she gives orders to her daughters, when she prays, or informs her ecclesiastical superiors, when she urges benefactors, when she states her conditions or asserts her rights before civil authorities, she always behaves with a strength and a gentleness, with a tact and a delicacy, that overcome all resistance and hesitation, that obtain all assistance, that conquer or circumvent all obstacles. She is never discouraged or dismayed by difficulties, nor disturbed by a first failed attempt, nor disconcerted by a first rejection. As for her, she denies nothing to anyone, and if, in rare cases, she happens to be compelled to not grant some request, she soon recovers, giving more than what had been asked of her. But all the gifts and virtues natural, of which she was richly endowed, are not nearly enough to explain the fullness of her work, her ardor, and at the same time her calm and imperturbable serenity. Nature is here surpassed to a great extent; in her supernatural life, one must seek and read the secret of her greatness. She had only one desire: to become a saint.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Commentarium Officiale, which is most useful to the poor and to prevent the sins that do so much harm to the world. In all her words and in all her actions, she aimed as her sole purpose the glory of God and the good of souls. Despite her outward activity, she was always

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in prayer; indeed, it would be more accurate to say that precisely from this continuous prayer flowed, like from the purest source, her outward activity. In all things, she proceeded with prudence and fortitude, but she did not rely primarily on these; rather, forcing the expression somewhat, she said that "human prudence is of no use: let it be left to men!" In reality, although she made great use of it and considered it a habitual practice for her own benefit, she did not place her trust in purely human means, but used them only as instruments of God. She consulted wise and competent people, she prayed and had others pray; then she proceeded. In the decisions to be made, as in the difficulties of their implementation, she turned to the paternal providence of God, to the Most Holy Virgin, Mother of Mercy, to St. Joseph, of whom she had made, from her adolescence, her protector, her guide, and her support in every circumstance. Strengthened by the support of such great friends, she advanced without weakness, without hesitation, without fear, and never was her trust disappointed, except to the extent necessary to experience its solidity and constancy. Even then, she always proved equal to the gravity of the trials, which were not lacking throughout her earthly journey. If poverty, from childhood, had not made her feel the austerity of life; if the very service in another's house would have been for her a very light burden; the fact of seeing the doors of the religious institute closed to her, due to the lack of even the smallest dowry, to which she had knocked in order to follow the vocation of her soul, was the trial she had to endure in the apparent contradiction of God, who at the same time called her and kept her away. But no; God does not keep her away. He continues to attract her and to lead her to her purpose, but by other means. The affection of the lady, who remained tenaciously attached to her almost as a daughter, seeks to retain her with kindness, with promises, with reproaches; she resists this, but, by resisting, she draws upon her delicate heart the accusation of ingratitude. What sufferings, what labors, what conflicts pressed upon her from every side, in the founding of her religious Congregation, in the painful birth of almost all of her works and houses! She scarcely has time to rejoice and to thank her beloved St. Joseph for...

[*Latin ed. p. 365*]

Acta Pii PP. XII 365: Their prosperous beginning, and the firmness of their initial steps, yet already new dangers, new oppositions threaten their life; their most holy intentions in the service of the Church and of souls arouse suspicion. In the community of Savona, illness once strikes his most beloved daughters, and, as if the cross were not already heavy enough for their Mother, the ill will of adversaries, or the blindness of friends and benefactors, lay the responsibility upon her shoulders. Her soul is in agony, her heart is torn; physical pains increase, grievous heart attacks become ever more severe and frequent. Only her spirit remains active and undaunted. This woman, who "could never remain still," now unable to move, contin-

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ues, nevertheless, in prayer and suffering, to act, to work, to govern. Love, which surpasses her strength, sustains her courage; she resists until the end and succumbs, victorious, on the battlefield. What a Mother she is! What a saint! Before her, what more could we say to you? What could we recommend, to conclude, if not: look at her, pray to her, imitate her? Faithful to her examples and her teachings, you, beloved daughters, will attract upon yourselves, upon your numerous and varied works, upon all the souls entrusted to your care, the most abundant graces of Heaven, in pledge of which we impart to you, with all the outpouring of Our heart, the Apostolic Benediction.

To the Most Excellent Virum Troncóse-Sánchez, Peter, Dominican Orator, presenting public letters to the Supreme Pontiff from the Dominican Republic.

* Señor Embajador: The change in the direction of the Dominican Embassy before Us, which, by order of the Most Excellent President of the Republic, passes from his illustrious predecessor to the expert hands of Your Excellency, offers Us the pleasant occasion to recall once more the close bonds that, from the days of the discovery, unite the sons and daughters of your beautiful country with the center of the Catholic Church. A history, repeatedly centuries old, of Christianity and of fidelity, which seems to proclaim the ancient walls of your illustrious cathedral, begun already in the early years of the 16th century, from which hang tapestries...

Habita die 20 Iunii mensis a. 1949.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale: In picturis, inter Murillo et Velázquez, se distinguen gravemente veritabilia imagines illorum Regum Catholicorum, qui, ut fundamentum operum suorum, proposuerunt propagationem fidei et dilatationem Regni Christi in terra; historia numquam interrupta, quae etiam ad ostendendum efficaciam socialem et educativam doctrinae quae fuisse capax transformandi legendariam Quisqueyam in Athenas Novi Mundi. Exhortationes felices quibus Vestra Excellentia hanc unionem traditionalem recognovit et confirmavit, non solum nomine suo, sed etiam nomine sui Guberni et populi, suscitant in nostro corde tam recognitionem et satisfactionem quam legum gratum gaudium. Sentimenta haec, si fieri posset, adhuc magis confirmarent dispositionem nostram, semper attenta et vigilantem, in favore omnium quae possint servire ad promovendum et cultivandum relationes inter hanc Sedem Apostolicam et nationem vestram, in omnibus campi religionis, culturae et socialis; omnium quae possint favorire verum progressum et sinceram prosperitatem nationis tam divinitus dotatae quam vestra, insulae illius praeclarae ubi videtur manum Dei voluisse infundere sua dona et gratias, per longas et accessibiles litora, in montibus coronatis nubibus super quibus regnat silentio majestaticus

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Yaque, in innumerabilibus et refrigeris venis quae, omnia gaudens et fecundans, videntur praecipue congregari in vestra mirabilis Vega Real, summa prosperitatis, gratiae et frescoris. Pericula gravia, quae hodie umbram suam perniciosam super hominemie proiectant, Vestra Excellentia, cuius oculus, cito, acuitur in longis explorationibus per campos philosophiae, potest videre invitationem energicam et urgentem ad amplificandum, semper magis, contactus utiles cum centro fidei et supremo magistrio vitae christianae, ut societas humana, debilitata superficialitate et erroribus suis, possit, quantum potest, frui veritate et praeceptis contentis in Evangelio Domini Nostri Iesu Christi. Magna pars humanitatis, quae adhuc non illustrata est a veritate christiana, et, proh, etiam alii sectores Christianitatis, in campo religioso et morali, manifestant clara symptomata morbi perniciosi, partim incipientis, partim non parum progressi. Non videtur facultas remediandi huic malo sine spirituali transfusione sanguinis magnitudinis extraordinaria. Sed quis erit salvator, quis spiritualis donator sanguinis?

[*Latin ed. p. 367*]

Acts of the Holy See, Volume XII, page 367, concerning this afflicted humanity? And who could it be but He, of whom the great thinker and Doctor, Saint Thomas Aquinas, causes his Church to sing even now, that a single drop of His blood can save the entire world from every evil? The Catholic world now has its eyes fixed on the imminent Holy Year. From all continents, from the remote islands of the Atlantic and the Pacific, comes the joyful echo that has arisen throughout the world with the publication of the Indiction Bull, published on the day of the Ascension of the Lord. We trust that also Our devoted children from the distant Antilles – clergy and laity, people of every condition, of every age, of every race and of every social class – on such a memorable occasion will, with profound conviction, with ardent resolution and energy, dedicate themselves to those high ideals of which We, in this year of great renewal and of great forgiveness, expect so rich a harvest of graces and of peace. With such comforting confidence, We present to Your Excellency, Mr. Ambassador, the warmest welcome, while We ask you to convey to the Most Excellent President of the Republic and to the members of the Government Our best wishes, and from the bottom of Our heart We give to all the beloved children of your happy land, and especially to Your Excellency, on this auspicious beginning of your high office, Our Apostolic Blessing.

III. To the Most Excellent Mr. Dhiraßal Bhulabhai Demi, Indian Envoy Extraordinary and Minister Plenipotentiary, presenting public letters to the Supreme Pontiff. Mr. Minister: With heartfelt satisfaction, We accept the greetings which Your Excellency, as the first Envoy Extraordinary and Minister Plenipotentiary of the new State of India, extends to Us in the name of your Government and of your noble people. This hour takes on the

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solemn and impressive features of a truly historic event. New dispensations and developments, which perhaps have long been coming to birth, the second World War rather hastening than causing their appearance, now encompass vast areas of the earth.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Commentarium Officiale. In sua pulchra natione, cum dioecesis Paraguayensis, quae est antiquissima in regione Plata, erecta fuerat nono die Iulii anno millesimo quincentesimo quadragesimo septimo. Hinc oritur historia, in qua Ecclesia Catholica numquam absentem fuerat, historia in qua Ecclesia capita momenti mundi totius reliquit; Nos etiam referimus ad famosissimas "Doctrinae Guaraniticas," ubi, inter innumeras difficultates, et gravantes plus in ordine morali quam in rebus materialibus, opera civilizatoriae Evangelii ad tantae magnitudinis effectus sociales pervenerunt, ut, omissa defecta quae inerunt omnibus rebus humanis, haec sint permansit ad admirationem mundi, ad honorem patriae et ad gloriam illustris Ordinis qui ea effecerat, non minus quam Ecclesiae Catholicae, in cuius matre regresso orta est. Experientia se curavit ut genialitas systematis demonstraret. Verba quae Vestra Excellentia nuperrime locuta est, Nobis sunt demonstratio manifesta, non solum ea memoria praeteriti tam gloriosi et doctrinae quae ex eo deduci possunt, sed etiam clara visio muneris imponentis, quod necessitates praesentis et certamen ad consequendum melius futurum populo vestro generoso reservat. Omnes gentes – quae in bello participaverunt, sicut et quae se neutralibus servaverunt – hodie, velint vel nolint, in immensas repercussionis materiales et spirituales implicatae sunt, echo inevitabile huius conflictus inter vires talis magnitudinis destructivae. Ut ordo, post talem chaos, sanitas, post morbum talem, et pax, ut finis tam dolorosi et prolati post-belli, iterum faciem terrae ornent, opus est ut spiritus veri et sinceri sentimenti fraternitatis inter populos, nationes et stirpes, in progressu numquam interrupto, novas et decisivas conquestas perficiat. Necessarium est etiam agnoscere, quod, quamquam via haec tam plena sit obsitiorum et tam fructifera in reactionibus inopinatis, nonnulla passus iam sunt facti, quibus alii sequuntur, et non pauci. Nos dubitare non possumus quin ea cum patientia in perseverando, cum prudentia in methodo et cum animosa energia perficiantur, sine quibus victoria boni super vires negationis numquam sperari poterit, nec umquam completa et tempestiva erit. In historia populi Paraguayensis, amor generosus et maternalis Ecclesiae erga eos qui indigentes et dolentes sunt, characteribus indelebilibus impressus est.

[*Latin ed. p. 371*]

Acts of Pope Pius XII, 371. All within your nation, both rulers and the ruled, can be certain that the paternal love and affection which they felt for so luminous a figure as Our Predecessor, Pope Pius IX, of holy memory

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– who, even in 1824, while in Montevideo, desired to devote his life to missionary work in Paraguay – have passed entirely to the hearts of his Successors as a precious inheritance. Our thoughts, as well as his, gladly soar to your favored land, the true heart of a continent which is the hope of the Church, and rejoice in traversing that blessed corner of the world, divided into two parts by the abundant waters of the river that has given you your name, which advances smilingly amidst luxuriant vegetation, leaving on one side the eastern hills of rare fertility, and on the other the imposing plain, as rich in forests as in pastures; a land, in its entirety, which is justly admired by all who know it, for the richness of its soil, the abundance of its waters, and even the beauty of the birds that populate its clear sky. The inscrutable designs of the Lord lead Us today to occupy that very See from which so kind expressions emerged from the lips of that great Pontiff, which your faithful people always hold dear. Know then, Our children of your distant homeland, that in this place, today as in the past, a paternal heart continues to beat, which, in all the problems that often trouble and divide nations, rises above all parties, all intentions, and overcomes any conflict of interests or opinions, guided only by the word of the Apostle: charity. Now that the official representative of Paraguay has taken his rightful place within the illustrious diplomatic body accredited to Us, the care and development of the fruitful and trusting relations between the Church and the State in your country can be completed and perfected ever more effectively. Therefore, We desire to ask you to be the interpreter before the Most Excellent President of the Republic and his Government of Our recognition for their fervent prayers, so nobly expressed, to which We wholeheartedly wish to respond, extending them to all of beloved Paraguay, which We paternally bless. Your Excellency, Minister, you can be certain that you will have Our most benevolent support in all that may truly serve the true happiness, cultural progress, perfection, and penetration of the religious sentiment in your beautiful and beloved homeland.

[*Latin ed. p. 372*]

372 From the Apostolic See - Official Record. ACTA of the Sacred Congregations. SACRED CONSISTORY. PROVISION FOR CHURCHES. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistory, has provided for the following churches, each with a new pastor, namely: on May 11, 1919. — To the titular episcopal church of Derbea, he appointed the Reverend John de Souza Lima, Rector of the College of Christ the King in the diocese of Pesqueira, whom he designated as Auxiliary to His Excellency, the Most Reverend Seraphin Gomes Jardim, Archbishop of Diamantina. on May 28. — To the titular episcopal church of Samos, he appointed the Reverend Matthew Sperandeo, Parish Priest of the collegiate church in the town of "Marigliano," in the diocese of Nola, whom he designated as Auxiliary to His Excellency, the Most Reverend Michael

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Raphael Camerlengo, Bishop of the same diocese of Nola; on June 18. — To the cathedral church of Campina Grande, His Excellency Anselm Pietrulla, O.P.M., formerly titular Bishop of Conan and Prelate nullius of Sanctarem. on July 9. — To the cathedral church of Augsburg, the Reverend Joseph Preundorfer, Rector of the philosophical-theological academy of Passau. — To the cathedral church of Palencia, His Excellency Joseph Souto Vizoso, formerly titular Bishop of Elusa. — To the titular episcopal church of Scheyern, the Reverend Julius Lecouvet, General Vicar of the diocese of Tournay, whom he designated as Auxiliary to His Excellency, the Most Reverend Carol Himmer, Bishop of the same diocese of Tournay. on July 25. — To the titular episcopal church of Appia, the Reverend Ambrose Lazik, Apostolic Administrator of Tyrnau. — To the titular episcopal church of Neila, the Reverend Robert Pobozny, Capitular Vicar of Rosenau. on August 1. — To the metropolitan church of Cagliari, the Reverend...

[*Latin ed. p. 373*]

The Sacred Consistorial Congregation, 373. To Paul Botto, Apostolic Protonotary, in the manner of participants, and Rector of the diocesan seminary of Clavarensis. — To the Cathedral Church of Città della Pieve, His Excellency, Father Dominick Aetius Barbieri, until now titular Bishop of Euroea in Epirus and General Vicar of the archdiocese of Pisa, on August 8th. — To the titular episcopal Church of Dioclea, His Excellency, Salvator Ballo Guercio, until now Bishop of Mazara del Vallo.

THE SACRED CONGREGATION FOR THE EASTERN CHURCH DECREE CONCERNING THE FACULTIES FOR REGULATING MISSES.

Now that the extraordinary circumstances have ceased for which, at times, exceptions were made to the regulations concerning the moderation of Masses, the Sacred Congregation for the Eastern Church, following the special mandate of Our Most Holy Lord Pope Pius XII, by Divine Providence, declares that all faculties for regulating Masses, granted by any authority, in any manner, even by oral decree, and for any period of time, to any Ordinaries, Superiors of Religious orders, or any other physical or moral persons, are revoked as of 1949, and are to be considered as having no validity whatsoever. Therefore, in each case, recourse must be made to the Holy See. All contrary provisions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 30th day of June, in the year 1949.

[Signature] E. Card. TISSERANT, Bishop of Porto and Santa Rufina, Secretary.

[Signature] L. Valeri, Archbishop titular of Ephesus, Assessor.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary

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SACRED CONGREGATION OF THE COUNCIL

DECREE CONCERNING THE POWERS FOR REGULATING MISSIONS

When the extraordinary circumstances which, at times, led to a derogation from the prescriptions of the Code of Canon Law, have ceased, the Sacred Congregation of the Council, after having consulted with the Most Holy Congregations of Religious and of the Propagation of the Faith, obeying the special mandate of Our Most Holy Father Pius XII, by Divine Providence, Pope, decrees, on August 1, 1941, number 3165/41, confirming, and simultaneously declaring that all powers for regulating missions, — except for those so-called "quinquennial" powers granted to Ordinaries, — granted by any authority, in any manner, even by "the oracle of the living voice," and at any time, to Ordinaries, or to Religious Superiors, or to any other physical or moral persons, are to be considered revoked and without any force, as of the year 1949. Therefore, henceforth, in each case, recourse must be had to the Holy See, in accordance with the Code of Canon Law (cf. canon 1517 § 1 and 1551 § 1). Contrary provisions notwithstanding.

Given in Rome, on the thirtieth day of June, 1949.

F. Card. MARMAGGI, Prefect

L. © S. F. Roberti, from the Secretariat.

[*Latin ed. p. 375*]

The Roman Curia Diary:

On Monday, June 20, 1949, the Holy Father received in a solemn audience His Excellency, Mr. Dr. Troncoso Sánchez Pedeo, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials.

On Wednesday, July 6, 1949, the Holy Father received in a solemn audience His Excellency, Mr. Dr. Dhibajlal Bhulabhai Desai, Extraordinary Envoy and Minister Plenipotentiary of India, for the presentation of his credentials.

On Tuesday, July 12, 1949, the Holy Father received in a solemn audience His Excellency, Mr. Dr. Saldívar Julian Augusto, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Paraguay, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

On Tuesday, May 25, 1949, in the Vatican Apostolic Palace, the Holy Congregation of Rites convened, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theolog-

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ical Consultors discussed the martyrdom of the Servant of God, Alberico Crescitelli, an Apostolic Missionary, who was, as it is asserted, killed out of hatred for the faith.

On Tuesday, May 31, 1949, in the Vatican Apostolic Palace, the Holy Congregation of Rites convened, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Mary Desolata Torres Agosta, foundress of the Institute of the Servants of Mary, Ministers of the Sick.

On Tuesday, June 14, 1949, in the Vatican Apostolic Palace, the Holy Congregation of Rites convened, in which the Most Reverend and Venerable Cardinals,

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - The Official Commentary: The Most Reverend Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Mary William Emilia de Rodat, Virgin, foundress of the Congregation of the Sisters of the Sacred Family, and which are proposed for her solemn canonization. On Tuesday, June 21, 1949, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Holy Congregation of Rites convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Theological Consultors, gave their votes: 1) on two miracles, which are said to have been wrought by God through the intercession of the Blessed Vincent Mary Strambi, Passionist, Bishop of Macerata and Tolentino; 2) on the virtues of the Servant of God, Sister Mary Bertilla Boscardin, of the Institute of the Sisters Teachers of Saint Dorothea, Daughters of the Sacred Hearts. On Tuesday, July 5, 1949, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Mary de Mattias, foundress of the Sisters Adorers of the Precious Blood of Our Lord Jesus Christ. On Tuesday, July 12, 1949, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Dominic Savio, a student of the Salesian Oratory. On Tuesday, July 19, 1949, in the Apostolic Palace at the Vatican, the preparatory Holy Congregation of Rites convened, in which the Most

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Reverend and Reverend Lords Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Anthony M. Claret, Archbishop of Traianopoli, foundress of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary.

[*Latin ed. p. 377*]

From the Roman Curia Diary, 377. SECRETARY OF STATE. By order of the Secretary of State, the Most Holy Father Pius XII, may He happily reign, has deigned to appoint:

Domestic Prelates to His Holiness:

June 1, 1944. Monsignor Patrick O'Donnel, of the Archdiocese of New York.

November 17, 1945. Monsignor Patrick Concannon, of the Archdiocese of Los Angeles.

Monsignor Timothy Manning, of the same Archdiocese.

February 15, 1946. Monsignor Louis Guilbaud, of the Diocese of Guadeloupe.

August 5. Monsignor Archibald McSparran, of the Archdiocese of Glasgow.

September 6. Monsignor Patrick McGonagle, of the same Archdiocese.

November 6. Monsignor Thomas Doyle, of the same Archdiocese.

Monsignor Charles Treanor, of the same Archdiocese.

December 21. Monsignor Beat Keller, of the Diocese of Basle.

Monsignor Renato Bélanger, of the Diocese of Golfo St. Lawrence.

Monsignor Albert Lungkofer, of the Archdiocese of Salzburg.

June 20, 1947. Monsignor Liborio Madera, of the Diocese of Ibarra.

Monsignor Joseph Brunissen, of the Diocese of Strasbourg.

Monsignor Julius Hincky, of the same Diocese.

Monsignor Leo Neppel, of the same Diocese.

July 18. Monsignor Michael Andrieu, of the same Diocese.

February 3, 1948. Monsignor Lubomiro Petr, of the Archdiocese of Prague.

February 25. Monsignor Joseph Mancuso, of the Archdiocese of Palermo.

April 9. Monsignor John Onderuv, of the Diocese of Kaschau.

Monsignor Alexander Spesz, of the same Diocese.

April 29. Monsignor Thomas Eaton, of the Diocese of Lancaster.

May 3. Monsignor James J. Meehan, of the Diocese of St. Augustine.

Monsignor Edward Lawton, of the Archdiocese of Glasgow.

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May 13. Monsignor Charles B. Beaulieu, of the Archdiocese of St. Germaine of Rimouski.

June 2. Monsignor Antonio Martins Madeira, of the Diocese of Coimbra.

Monsignor Antonio Augusto Moreira Pinto, of the Diocese of Visen.

[*Latin ed. p. 378*]

378 2 24 Acta Apostolicae Sedis - Commentarium O f fidale, June 1948. Monsignor Martino Kroissmayr, of the diocese of St. Ippolito.

Monsignor Duncano Campbell, of the diocese of Alexandria (Canada).

26 Monsignor David Paterson, of the diocese of Aberdeen.

Monsignor Guglielmo Browne, of the Archdiocese of Birmingham.

Monsignor Giacomo Ward, of the Archdiocese of Glasgow.

14 July: Monsignor Teodulfo Castro, of the diocese of Jaro.

22 Monsignor Romeo Gagnon, of the diocese of Mcolet.

Monsignor Vincenzo Lemire, of the same diocese.

Monsignor Paolo Mayrand, of the same diocese.

Monsignor Teófilo Melançon, of the same diocese.

11 August: Monsignor Daniele A. Laning, of the diocese of Corpus Christi.

Monsignor Raimondo Mullen, of the same diocese.

Monsignor Guglielmo H. Oberste, of the same diocese.

27 Monsignor Pietro Boyer, of the diocese of Nizza.

2 September: Monsignor Carlo Marcant, of the Archdiocese of Cambrai.

Monsignor Romeo Gascon, of the diocese of Hearst.

Monsignor Gerardo Rogers, of the diocese of Motherwell.

26 Monsignor Gustavo Bernardoni, of the diocese of Fabriano.

20 October: Monsignor Davide Dooling, of the diocese of Syracuse.

Monsignor Girolamo McCarty, of the same diocese.

Monsignor Guglielmo H. Purcell, of the same diocese.

Monsignor Riccardo Jamias, of the diocese of Tuguegarao.

15 November: Monsignor Filiberto Garnier, of the diocese of Chansery.

19 Monsignor Giuseppe Jalabert, of the Archdiocese of Albi.

Monsignor Armando Cals, of the same Archdiocese.

9 December: Monsignor Giovanni J. O'Neill, of the diocese of Sioux Falls.

13 Monsignor Enrico Kunig, of the diocese of Brooklyn.

Monsignor Beniamino Staie, of the diocese of Ogdensburg.

Monsignor Enrico F. Graebenstein, of the Archdiocese of Washington.

Monsignor Francesco J. Loughran, of the same Archdiocese.

Monsignor Guglielmo E. Kelly, of the same Archdiocese.

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20 Monsignor Giuseppe B. Brunini, of the diocese of Natchez.

Monsignor Giovanni Burns, of the same diocese.

Monsignor Patrizio Carey, of the same diocese.

Monsignor Giovanni G. Igoe, of the same diocese.

Monsignor Goffredo O'Connell, of the same diocese.

12 January 1949: Monsignor Edoardo Oreager, of the Archdiocese of Cincinnati.

Monsignor Francesco A. Gressle, of the same Archdiocese.

[*Latin ed. p. 379*]

Diarium Romanae Curiae 379, 12 Ianuarii, 1949.

Most Reverend Kuenle, Carolus C., of the same Archdiocese.

Most Reverend McNary, Iacobus F., of the same Archdiocese.

Most Reverend Moeller, Antonius, of the same Archdiocese.

Most Reverend Dalmonte, Romeo, of the Archdiocese of Ravenna.

17 Februarii, Most Reverend Petragnani, Vincentius (Rome).

23 Februarii, Most Reverend Pellecchia, Raphael, of the Diocese of Avellino.

5 Martii, Most Reverend Graziano, Vitus, of the Archdiocese of Palermo.

13 Martii, Most Reverend Marcataio, Petrus, of the same Archdiocese.

Most Reverend Pottino, Philippus, of the same Archdiocese.

Most Reverend Persi, Iosephus, of the Diocese of Acquapendente.

17 Martii, Most Reverend Strojny, Marianus, of the Archdiocese of Posnania.

21 Martii, Most Reverend Bettanini, Antonius M., of the Diocese of Padua.

12 Aprilis, Most Reverend Pretto, Iosephus, of the same Diocese.

Most Reverend Clark, Ioannes I., of the Archdiocese of Milwaukee.

30 Aprilis, Most Reverend Rodenkirch, Eduardus, of the same Archdiocese.

Most Reverend Heller, Iosephus P., of the same Archdiocese.

Most Reverend Kelly, Iacobus E., of the same Archdiocese.

Most Reverend McDermott, Gulielmus P., of the same Archdiocese.

Most Reverend Kierstein, Leo S., of the same Archdiocese.

Most Reverend Schneider, Franciscus M., of the same Archdiocese.

Most Reverend Stehling, Eduardus C, of the same Archdiocese.

Most Reverend Weiler, Antonius G., of the same Archdiocese.

Most Reverend Zych, Clemens I., of the same Archdiocese.

Most Reverend Carroll, Iacobus, of the Archdiocese of Sydney.

Most Reverend Freeman, Iacobus, of the same Archdiocese.

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Maius, Most Reverend Tchao, Lucas, of the Apostolic Prefecture of Chihfeng.

Most Reverend Mollino, Virginus, of the Archdiocese of Genoa.

Most Reverend Lokuang, Stanislaus, of the Archdiocese of Hengchow.

Most Reverend De Fidio, Antonius, of the Diocese of Andria.

12 Maii, Most Reverend Arulappa Yenumala, of the Diocese of Guntur.

Most Reverend Foley, Mauritius, of the Diocese of Lafayette in Diana Veteranorum.

Most Reverend Schweier, Emilius, of the same Diocese.

Most Reverend Simonett, Ernestus, of the Diocese of Basle.

Most Reverend Mattingly, Hermannus, of the Diocese of Columbus.

20 Maii, Most Reverend Schwendeman, Franciscus, of the same Diocese.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis – Official Commentary, May 20, 1949. Monsignor Becker William, of the diocese of Hamilton.

Monsignor Lenhardt Jonah Louis, of the same diocese.

Monsignor Maloney Peter John, of the same diocese.

Monsignor Dobins Stanley, of the diocese of Harrisburg.

Monsignor Weaver Paul, of the same diocese.

Monsignor Cullinane Dominic A., of the archdiocese of Kingston.

Monsignor Hanley John T., of the same archdiocese.

Monsignor Leacy Edward M., of the same archdiocese.

Monsignor Staley Louis A., of the same archdiocese.

Monsignor Joyal Amadeus, of the diocese of Mont Laurier.

Monsignor Ledere Maurice, of the same diocese.

Monsignor Pilon Louis, of the same diocese.

Monsignor Zinkl John Baptist, of the archdiocese of Munich and Freising.

June 1.

Monsignor Malpiedi Moses, of the archdiocese of Camerino.

Monsignor Pardavé Amadeus Gennaro, of the archdiocese of Mexico.

Monsignor Giani Charles, of the diocese of Novara.

Monsignor Milanese Gaudenzio, of the same diocese.

Monsignor Oddi Silvius, of the diocese of Piacenza.

Monsignor Allemandi John, of the diocese of Saluzzo.

Monsignor Guerri Sergius (Rome).

Monsignor Santonastaso Joseph, of the diocese of Caserta.

July 1.

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Monsignor Nasalli Rocca di Corneliano Mario (Rome).

Monsignor Toraldo Charles Emmanuel (Rome).

Monsignor Vaivods Julian, of the diocese of Liepaja.

Monsignor Comisso Joseph, of the diocese of Concordia.

Monsignor Guilfoyle Merlin, of the archdiocese of San Francisco.

Extraordinary Secret Chamberlains, August 8:

Monsignor McCafferty John, of the archdiocese of New York. December 16.

Monsignor Cagnin William, of the diocese of Treviso. November 30, 1944.

Monsignor Benitez Louis Garcia, of the diocese of San Marta. June 16, 1946.

Monsignor Le Cuziat Albert, of the diocese of Ajaccio. December 21.

Monsignor Schmidt Charles, of the diocese of Saint-Hippolyte. February 15, 1947.

Monsignor Cámara Helder, of the archdiocese of San Sebastiano of Rio de Janeiro. August 1.

Monsignor Benes Jaroslav, of the archdiocese of Prague.

Monsignor Oliva Edward, of the same archdiocese.

[*Latin ed. p. 381*]

Diarium Romanae Curiae 381, August 1, 1947. Monsignor Giuseppe Sima, of the same archdiocese. November 7: Monsignor Francesco Vlček, of the diocese of Litoměřice. November 23: Monsignor Tommaso Beránek, of the diocese of Budejovice. November 23: Monsignor Mattia Bolech, of the same diocese. November 23: Monsignor Giuseppe Sidlo, of the same diocese. February 3, 1948: Monsignor Venceslao Gráf, of the archdiocese of Prague. February 3: Monsignor Giuseppe Konůpek, of the same archdiocese. February 3: Monsignor Giuseppe Limpouch, of the same archdiocese. February 3: Monsignor Francesco Multerer, of the same archdiocese. February 3: Monsignor Giovanni Opatrny, of the same archdiocese. February 3: Monsignor Carlo Prazák, of the same archdiocese. February 3: Monsignor Adalberto Pruèa, of the same archdiocese. February 3: Monsignor Giuseppe Resi, of the same archdiocese. April 9: Monsignor Agostino Hések, of the diocese of Cassovia. April 9: Monsignor Alessandro Kopéák, of the same diocese. April 9: Monsignor Vincenzo Potocnák, of the same diocese. April 9: Monsignor Giacomo Sevcik, of the same diocese. April 9: Monsignor Giuseppe Stevek, of the same diocese. April 9: Monsignor Giovanni Tarasoviè, of the same diocese. November 29: Monsignor Leopoldo Schmutzer, of the diocese of Sant'Ippolito. November 29: Monsignor Giuseppe O. Weichselbaum, of the same diocese. May 13: Monsignor Giulio V. Isoldi, of the archdiocese of Buenos Aires.

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May 13: Monsignor Cornelio Vignoli, of the same archdiocese. June 2: Monsignor Cirillo Hookway, of the diocese of Clifton. June 2: Monsignor Antonio Marques Moreira, of the diocese of San Carlo del Pinhal. June 26: Monsignor Giuseppe E. Solier Aguilar, of the diocese of Ayacucho. August 7: Monsignor Aitino Luigi Chierichetti, of the diocese of Pelotas. August 7: Monsignor Giuseppe Antonio de Queiroz, of the same diocese. August 7: Monsignor Giacobbe Lorenzet, of the same diocese. August 7: Monsignor Tommaso Lunelli, of the same diocese. August 11: Monsignor Adolfo Marx, of the diocese of Corpus Christi. September 26: Monsignor Giuseppe Fida, of the diocese of Fabriano. September 26: Monsignor Enrico Migliarini, of the same diocese. September 26: Monsignor Pietro Ragni, of the same diocese. September 26: Monsignor Giuseppe Riganelli, of the same diocese. September 26: Monsignor Giovanni Battista Rinaldi, of the same diocese. September 26: Monsignor Achille Romaldoni, of the same diocese.

[*Latin ed. p. 382*]

Acta Apostolicae Sedis - Official Commentary, November 11, 1948. Monsignor Francesco Luigi Coeco, of the diocese of Bosa.

December 15: Monsignor Giovanni J. Voigth, of the archdiocese of New York.

December 15: Monsignor Giovanni J. Curry, of the same archdiocese.

December 15: Monsignor Giacomo E. Cowhig, of the archdiocese of Washington.

December 15: Monsignor Giovanni S. Spence, of the same archdiocese.

January 12, 1949: Monsignor Enrico I. Vogelphl, of the archdiocese of Cincinnati.

January 16: Monsignor Carlo Ghirardotti, of the diocese of Saluzzo.

February 1: Monsignor Enrico Grigsby, of the diocese of Steubenville.

February 1: Monsignor Giuseppe Kiefer, of the same diocese.

February 17: Monsignor Raimondo Harbaugh, of the diocese of Belleville.

February 17: Monsignor Leonardo Bauer, of the same diocese.

February 17: Monsignor Luigi Montanari, of the diocese of Cervia.

February 17: Monsignor Renato Casadio, of the archdiocese of Ravenna.

March 5: Monsignor Luigi Abbondandolo, of the diocese of Avellino.

March 5: Monsignor Ignazio Spini, of the diocese of Lodi.

March 9: Monsignor Giovanni Cody, of the diocese of Wichita.

March 9: Monsignor Giuseppe J. Grellner, of the same diocese.

March 9: Monsignor Antonio L. Meyers, of the same diocese.

March 9: Monsignor Ignazio J. Strecker, of the same diocese.

March 13: Monsignor Ferdinando Battizzati, of the archdiocese of

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Palermo.

March 13: Monsignor Salvatore Cambila, of the same archdiocese.

March 13: Monsignor Giovanni De Caro Carella, of the same archdiocese.

March 21: Monsignor Luigi Piovesana, of the diocese of Treviso.

April 4: Monsignor Bernardo Hack, of the diocese of Berlin.

April 4: Monsignor Quinto Bellini, of the diocese of Cremona.

April 12: Monsignor Enrico Barbiero, of the diocese of Padua.

April 12: Monsignor Augusto Confiero, of the same diocese.

April 12: Monsignor Giovanni Strazzacappa, of the same diocese.

April 16: Monsignor Giuseppe F. Cleary, of the diocese of Hartford.

April 16: Monsignor Giovanni F. Hachett, of the same diocese.

April 16: Monsignor Giuseppe Lacy, of the same diocese.

April 16: Monsignor Edmondo Goebel, of the archdiocese of Milwaukee.

April 16: Monsignor Leonardo W. Lieven, of the same archdiocese.

April 16: Monsignor Michele Cronin, of the archdiocese of Sydney.

May 6: Monsignor Pasquale Spani, of the archdiocese of Naples.

May 10: Monsignor Angelo Pedroni, of the archdiocese of Milan.

May 10: Monsignor Giuseppe Filippello, of the archdiocese of Turin.

May 10: Monsignor Benigno Didero, of the diocese of Ventimiglia.

[*Latin ed. p. 383*]

Diarium Romanae Curiae 383, May 10, 1949. Monsignor Giovanni Revelli, of the same diocese.

May 11: Monsignor Michele Djarvé, of the Antiochian Patriarchate of the Syri.

May 11: Monsignor Giuseppe Naem, of the same Patriarchate.

May 11: Monsignor Salvatore Tarsia, of the diocese of Tursi.

May 20: Monsignor Matteo Howard, of the diocese of Columbus.

May 20: Monsignor Giuseppe McGlynn, of the same diocese.

May 20: Monsignor Adriano Cadotte, of the diocese of Mont Laurier.

May 20: Monsignor Bruno Prévôt (Rome).

May 30: Monsignor Howard Smith, of the diocese of Fargo.

June 9: Monsignor Rocco Cortini, of the diocese of Novara.

June 9: Monsignor Luigi Poggi, of the diocese of Piacenza.

June 9: Monsignor Angelo Felici, of the diocese of Segni.

June 19: Monsignor Nicola Ladomerszky, of the diocese of Presov.

June 25: Monsignor Leandro Girard, of the Latin Patriarchate of Jerusalem.

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June 25: Monsignor Tito Mancini, of the suburbicarian diocese of Porto and St. Rufina.

July 3: Monsignor Lorenzo De Paoli, of the diocese of Ivrea.

July 3: Monsignor Luigi Piccoli, of the diocese of Verona.

Secret Chamberlains of Sword and Cape, honorary, number 8.

December 31, 1945: The Noble Giovanni Schnyder de Wartensee, of the diocese of Basle.

January 23, 1946: The Baron Gerardo Leone Marquart de Terline, of the diocese of Arras.

January 8, 1948: Mr. Giovanni Charles-Roux, of the Archdiocese of Paris.

June 29, 1949: The Viscount Pietro D'André, of the same Archdiocese.

June 29, 1949: Mr. Wu Ching-Hsiung Giovanni (China).

Honorary Chamberlains in peacock blue attire, number 8.

March 11, 1949: Monsignor Cleto Roma, of the diocese of Veroli.

June: Monsignor Celestino Damiano, of the diocese of Buffalo.

June: Monsignor Edoardo Pecoraio, of the diocese of Montalto.

June: Monsignor Antonio Nani, of the suburbicarian diocese of Porto and St. Rufina.

July: Monsignor Boleslao Didzgalvis, of the diocese of Liepaia.

July: Monsignor Giovanni Colombi, of the diocese of Pontremoli.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis — Official Commentary of the Honorary Chamberlains beyond the city walls of August 8th: May 12, 1949. Monsignor Vincenzo Addati, of the diocese of Andria.

Monsignor Antonio Del Giudice, of the same diocese.

Monsignor Vincenzo Merra, of the same diocese.

Monsignor Cosimo Rizzi, of the same diocese.

Honorary Chamberlains of the Sword and Cape, supernumerary, of August 8th: June 30, 1947. Mr. Filippo Rémy, of the archdiocese of Paris.

January 8, 1948. Mr. Edmondo M. Fernando Roy, of the diocese of Versailles.

1949. Mr. Emanuele Gabriele Houdart de la Motte, of the archdiocese of Paris.

June 15. Mr. Enrico Bernardini Rosi (Rome).

June 29. Mr. Stanislao Gualdi (Rome).

Mr. Antonio Loi (Rome).

Secret Honorary Chamberlain of August 8th: January 14, 1948. Monsignor Mattia Essi, of the archdiocese of Salzburg.

NECROLOGY

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May 26, 1949. Monsignor Nicola Stani, titular Bishop of Oedie.

Monsignor Edoardo van Goethem, titular Bishop of Corone.

June 30. Monsignor Giuseppe Amatore Velasco y Peña, Bishop of Colima.

July 6. Monsignor Emanuele Maria Frutuoso, Bishop of Portalegre.

July 11. Monsignor Giovanni Battista Tong, titular Bishop of Eminonto Sozopoli.

July 12. Monsignor Arturo Hughes, titular Archbishop of Apro, Apostolic Nuncio in Egypt.

August 9. Monsignor Raimondo Harrison Abello, titular Bishop of Podalia.

August 16. Monsignor Marcello Fleury, Bishop of Nancy.

[*Latin ed. p. 385*]

Year and Volume XXXXI, September 6, 1949 (Series I, Volume XVI) - No. 10. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF HIS HOLINESS, POPE PIUS XII, GRANTING SANCTITY TO BLESSED CATHERINE LABOURÉ, VIRGIN, OF THE SOCIETY OF THE DOUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. God, whose sublimity exalts the humble (Job V, 11), who, in His only-begotten Son, whom He emptied of Himself, taking the form of a servant, veiled in the dignity of His majesty, raised Him up... and gave Him the name that is above every name; God, who regarded the humility of the most Immaculate Virgin Mary and made her the Mother of God and Queen of Heaven and Lady of Angelorum; who, throughout the course of the ages, has exalted countless men and women to heavenly glory through the humility of Christian perfection; to the highest honors, today, through Us, moved by the Divine Spirit, We have raised up our most humble handmaid, Catherine Labouré, a member of the Society of the Daughters of Charity of Saint Vincent de Paul, who, throughout the entire course of her mortal life, diligently cultivating within herself the foundation of humility, according to the judgment of Saint Augustine, attained the summit of charity, and who, although endowed with wondrous gifts by her Divine Spouse and by the most Immaculate Virgin Mary, preferred to remain until death truly hidden with Christ in God, to remain unknown and to be considered as nothing, and thus shone as an example of humility and charity, so that she deserved to ascend to heavenly blessedness. This holy virgin was born on the second day of May. – ACTA, Volume XVI, No. 10. – September 6, 1949.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary, in the year one thou-

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sand eight hundred and thirty-six, in the town of Fain-les-Moutiers, in the diocese of Dijon, she was born the eleventh child of nine, to her parents, Peter Labouré and Magdalena Gaudard, distinguished by her integrity of character and her piety, who took care that she be cleansed with the waters of baptism the following day, and gave her the name Catherine; but she was commonly called by the endearing name Zoe among her family. Already, as a little girl, she was imbued with the first principles of faith and Christian virtues, especially through the help of her mother, and she shone forth with the sweetness of her disposition and the purity of her morals; but she could not long enjoy the benefits of this excellent upbringing; for she was orphaned at the age of barely nine years; and then, kneeling before the image of the Blessed Virgin Mary, she devoted herself to this heavenly Mother. From then on, together with her younger sister, she was placed by her father with her aunt, who was endowed with solid virtue and piety, in the nearby parish of Saint Bemig; but she did not remain there for long; for after two years, she was brought back to her father's home, to learn domestic duties, under the guidance of her older sister, and to be able to manage the household, since she desired above all to dedicate herself to God. Thus, she undertook the cares of the family, sparing herself no labor, and sometimes engaging in the most arduous tasks; and at the same time, she diligently devoted herself to exercises of piety and to the duties of the Christian religion, so that it seemed that she was already following the path of Martha and Mary. At the age of twelve, she approached the Holy Eucharist for the first time with great fervor, and from then on, adorned with a greater sense of piety and a closer union of her soul with God, she was already considered by many to be a saint. Still a young girl, concerned about choosing a way of life, she desired to be enrolled in a religious community, and, having rejected worldly marriages, although she was not without suitors, and having finally overcome the difficulties of her father, who was reluctant, she was, as it is said*, advised in a dream by a certain venerable priest, whose image she later recognized as that of Saint Vincent de Paul, to embrace the institute of this most holy man, namely, the Society of the Daughters of Charity, in order to devote her help to the poor, the sick, and the elderly. And so, on the twenty-first day of April, in the year one thousand eight hundred and thirty, after completing the canonical requirements, which are called the postulancy, in the town of Clvatillonsur-Seine, among the Sisters of the Society of the Daughters of Charity, she went to Paris to begin her novitiate in the mother house of the Society, which was called the Seminary for Girls; and there, she spent the time of her religious probation with great fervor of spirit, under the guidance of John Maria Aladel, a priest of the Congregation of the Missions, a man of great prudence and conspicuous integrity of life. During this time of novitiate, there were remarkable apparitions or visions, by which Catherine, as is

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reported, was comforted; among these, the most famous are remembered.

[*Latin ed. p. 387*]

The acts of Pope Pius XII, page 387, relate that the Virgin Mary, Immaculate, appeared to her humble servant and gave her a command to have a medal struck, which should depict the Mother of God in a fitting manner, with a virgin foot crushing the head of a serpent, and with extended hands illuminating the terrestrial globe with rays; around it, the words should be inscribed: "O Mary, conceived without sin, pray for us who have recourse to you." On the reverse side, the name of Saint Mary should be displayed, with the sign of the Cross prominent above, and below, two hearts, one pierced with thorns, the other pierced with a sword. Two years later, through the efforts and diligence of the aforementioned prudent priest, Catherine Confessor, with the approval of the Archbishop of Paris, the striking of this medal began; and its propagation was truly remarkable, as it brought forth numerous benefits, both temporal and spiritual, throughout the Catholic world, and through it, God has been pleased to grant countless miracles and graces from the beginning.

Furthermore, the Blessed Virgin Mary, Immaculate, gave a command to Catherine, namely, the institution and propagation of the Societies of the Daughters of Mary, which, through the particular efforts and work of John Mary Aladel, were first established in the houses of the Daughters of Charity, and by our Predecessor, Pope Pius IX, through Apostolic Letters dated June 12th of the year 1847, were canonically erected and endowed with the same indulgences, and other Marian associations were subsequently established in almost all parishes of the Catholic world, and now include more than hundreds of thousands of young girls, who are instructed in solid piety and purity under the protection of the Immaculate Virgin Mary.

What is truly astonishing about the handmaid of God, Catherine, so richly endowed with graces and chosen for such a great work by the B.V.M., is how much humility she displayed in carrying out the commands of the Mother of God during that time and until the end of her mortal life, and how truly she remained hidden with Christ in God, since she revealed her secret to only one spiritual director, and she endeavored to conceal her name from others, until obedience required her to reveal it and to make a detailed account of the apparitions and revelations, six months before her death.

Having completed her training with the highest praise, Catherine was sent to another house of the Daughters of Charity, called Enghien; and there, she performed various successive duties, even the most humble and laborious ones, which she performed without complaint, cheerfully, and with the greatest excellence for the remainder of her mortal life. But she reached the deepest foundations of humility and the highest point of char-

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ity. For God, who is Charity, always...

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis — The Official Commentary, with all her heart, and with all her soul, and with all her mind, she loved Him; therefore, she desired nothing more than to follow His will, and throughout her entire life, she was one and continuous act of love towards God. The piety of Catherine towards Jesus Christ, hidden under the Eucharistic veils, was truly remarkable, and she approached the Holy Sacrifice with the utmost devotion, and she burned with such intense love for Christ the Lord, that, as is traditionally said, she was even permitted to visibly perceive Him on more than one occasion. But she who was so accustomed to burning with charity towards God, usually excels in charity towards her neighbor, according to the words of St. Lawrence Justinian: "The love of God generates the love of one's neighbor, and the love of one's neighbor warms the love of God." And truly, charity rose to the highest perfection in her, as she wonderfully attracted herself to the needs of her neighbors, and the more kindly she descended to those needs, the more perfectly she returned to the highest things. And it is truly seen that Catherine's charity descended to the depths, for she, having already begun to imitate the charity of her pious Father, Vincent of Paulo, from her childhood, especially cared for the poor and the sick, receiving the elderly in particular into her hospitium, with such humanity and patience, with such concern for the sick who were about to depart from this life, that it is said that all who received her care did so piously and holily. On the kalends of May, in the year one thousand eight hundred and thirty-five, she was admitted to the service of God, having professed her religious vows, and she fulfilled the rules of her Institute with such submission of spirit, that she was called by her companions the "living rule." It is said that she never failed in the constant and faithful practice of religious virtues, nor did she ever lose her former fervor for even a short time, living a holy life, interior and always hidden in God, having nothing older, nothing more pleasing, than the worship of the Blessed Virgin Mary, Immaculate, and she fostered the propagation of this sacred name with all her strength until her death, always shunning human praise, seeking only the glory and praise of God alone, who is the only faithful witness, judge, and rewarder of works. Finally, the handmaid of God, being seventy years old, weakened by labors and illnesses, and broken, is said to have foretold her departure from this life, illuminated by heavenly light, and in the month of November of the year one thousand eight hundred and seventy-six, she was compelled to abstain from her active life, and her strength gradually weakened, so that on that day of that year, with spiritual assistance, she felt no torment of death; but she was joyful, she was cheerful; and she was completely confident in the patronage of God and the Most Holy Virgin, and after she was able to distribute the alms

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with her weakened and trembling hands for the last time to those present, she ascended to Heaven, serene and smiling. The body of the handmaid of God, who acquired a reputation for holiness in her life, was visited by citizens of various orders.

[*Latin ed. p. 389*]

Acta Pii PP. XII, 389, relate; and the funeral rites appeared to equal a triumph, since a large multitude of the faithful, instead of funeral chants, sang hymns and prayers to the Most Blessed Virgin Mary, using the invocation "O Mary, conceived without sin, pray for us who have recourse to thee," and "Hail, Mary, Star of the Sea." On the third day of January of the following year, after the necessary formalities were completed, the venerated remains were carried to the crypt of the church, which the Society of the Daughters of Charity had in Reuilly; and in that place, with special permission obtained from the authorities of the city, they were laid to rest, in the presence of a very large gathering of clergy and devout people, with boys and girls, the poor, and the elderly weeping, who had especially experienced the charity of the Servants of God. But the gathering at the tomb undoubtedly testified to the sanctity of Catherine; which became increasingly evident, and was spread not only in Paris, but throughout France and beyond, especially through the graces obtained through her invoked intercession. Therefore, in the archiepiscopal court of Paris, proceedings were initiated concerning her life, reputation for sanctity, virtues, and miracles, as well as concerning writings and the liturgical cult not yet offered to the same Servant of God. These proceedings were signed by Our Predecessor, Pope Pius X, on the twelfth of December, in the year 1917. The documents were then approved, and a decree was issued concerning the lack of cult. The proceedings, carried out with apostolic authority, were duly examined, and in the years 1927 and following, the customary meetings were held, which are called preparatory and preparatory; after these were completed, finally, on the seventh of July of the year 1930, before the Most Holy Pope Pius XI, the Relator of the Cause and Our beloved Son, Cardinal Alexander Verde of the Sacred Roman Church, all those present, Cardinals, Prelates, and Consultors of the Congregation of Sacred Rites, declared their votes on the proposed question concerning the theological and cardinal virtues, and those annexed, exercised by the Venerable Servant of God, Catherine Labouré, in a heroic degree. On the nineteenth of July of the same year, Our Predecessor solemnly declared: That the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those annexed, were exercised in a heroic degree by the Venerable Servant of God, Catherine Labouré, in the case and to the extent that it applies. But God also deigned to illuminate this humble virgin with the glory of miracles. Therefore, the question of two healings, which appeared to be

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true miracles, was raised, brought about by God through the intercession of the Venerable Servant of God, Catherine. After the customary proceedings were completed,

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis — An official record, in which all matters have been investigated with the utmost rigor, and after the customary deliberations of the Prefects of the Sacred Congregation, of the Consultors, and of the Officials, in the year nineteen hundred and thirty-three, on the thirteenth day of February of the month, as we have mentioned above, Our Predecessor, Pope Pius XI, having summoned Alexander, Cardinal Verde of the Holy Roman Church, the Promoter of the Cause; Camillus, Cardinal Lawrence of the Holy Roman Church, Prefect of the Sacred Congregation; Alfonso Carinci, Secretary of the same Congregation; and Salvatore Natucci, General Promoter of the Faith, concerning the sacred and most holy Host, declared: That two miracles have been established, brought about by God through the intercession of the Venerable Catherine Labouré, namely: the instantaneous and perfect healing of Maria Zeme from a very grave and acute peritonitis; and the healing of the boy John Ribet from a very serious Pott's disease of the cervical spine. Therefore, concerning the heroic virtues and the miracles alleged, as we have said, only one doubt remained to be discussed, namely, whether it was possible to proceed safely to the Beatification of the Venerable Handmaid of God. This was indeed done, following the customary procedure, on the twenty-fifth day of February of the month, in the year nineteen hundred and thirty-three; on that day, in a general meeting held before Our Predecessor, all the Cardinals present, the Official Prelates, and the Consultor Fathers, unanimously expressed a favorable opinion; and Our Predecessor, on the twelfth day of March of the month, deferred his own judgment, which he solemnly declared: That it was possible to proceed safely to the solemn Beatification of the Venerable Catherine Labouré. This solemnity was indeed celebrated in the Basilica of Saint Peter on the ninth day of May of the following month, in the same year, with a special ceremony, to the resounding applause of the City and the World. And since it seemed that God wished to further exalt Catherine, now inscribed in the catalogue of the Blessed, and at the urgent request of the Reverend Procurator and General Postulator of the Congregation of the Daughters of Charity, Joseph Scognamillo, Our Predecessor, Pope Pius XI, deigned to sign with his own hand a Commission for the Reopening of the Cause for the Canonization of that Blessed, on the seventh and twentieth days of May of the month, in the year nineteen hundred and thirty-six. Therefore, two miracles, which were said to have been brought about by the Almighty God through the intercession of the Blessed Catherine, namely, two healings which appeared to have the character of a true miracle, were proposed. The first healing concerns Josephine

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Suty, daughter of Francis, widow of Armand Francis Goudret. This woman was so afflicted with a severe asystole with renal insufficiency that she was brought to the very threshold of death, and therefore...

[*Latin ed. p. 391*]

The last sacraments were administered to her. Through the intercession of the Blessed Catherine, and after novendial prayers begun, the infirm woman, from the fifteenth to the twentieth of June of the year nineteen hundred and thirty-three, recovered her health, with complete restoration of her faculties. Two attending physicians recognized the miracle, and four experts appointed by the Sacred Congregation of Rites were fully in agreement. Another healing is reported as follows: Irenes Josephina Aloisia Pascal, daughter of Edward, of the Society of Girls of St. Vincent de Paul, was subjected to a quadruple surgical operation due to severe adhesions, but without success; indeed, after each of these operations, she was in a worse condition, so that doctors and surgeons unanimously declared that there was no hope of saving her life, and foretold her imminent death. On the twenty-first of May, in the year nineteen hundred and thirty-seven, on the sixth day of the novendial prayers offered to the Blessed Catherine, so that she might obtain from God the grace of healing for the infirm, she fell into a peaceful sleep at night. The following morning, she felt perfectly healed, she ate solid food, and no trace of the previous illness was found by the doctor. Irenes subsequently remained completely well. The miracle was recognized not only by the attending physicians and other witnesses, but also by the experts appointed by the Sacred Congregation of Rites. After due process and, as is customary, after heated discussions regarding each of these healings, before Us, on the ninth of April of the previous year, regarding the question of whether and about which miracles, after the Apostolic See had granted the Blessed Catherine Labouré the grace of veneration through her intercession, were to be declared, each present gave his opinion; We, however, in order that Our mind might be illuminated by greater light, and through fervent prayers, postponed Our decision until the twenty-sixth of the following month, on which day, after having summoned the Cardinals of the Congregation for the Causes of Saints and the Prefect of the Sacred Congregation of Rites, and the General Secretary and Promoter of the Faith of the same Sacred Congregation, We solemnly declared: That there is proof of the instantaneous and perfect healing of Josephina Goudret, from a very serious cardiac insufficiency (asystole), and of the renal insufficiency, and of Sister Irenes Pascal, from a very serious adhesive syndrome. Finally, it remained to be investigated whether, with the aforementioned approval of the miracles, it was permissible to proceed with the solemn canonization of the same Blessed. This was done at a meeting of the Sacred Congregation of Rites, which We attended on the nineteenth of November of the previous year; in which all those present

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gave their affirmation to Us.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis – The Official Commentary affirmed the definitive judgment. We, however, in order to implore divine light, postponed issuing our judgment until the feast of the Immaculate Conception of the Virgin Mary, for whose glory, even before the definition of this dogma, the Venerable Catherine labored greatly. Therefore, on the eighth day of December, we summoned our venerable Brothers, the Cardinals, Charles Salotti, Prefect of the Congregation of Rites, Alexander Verde, Promoter of the Cause, the Venerable Brother Alphonsus Carinci, Archbishop of Seleucia, Secretary of the same Holy Congregation, and the esteemed Son Salvator Natucci, General Promoter of the Holy Office, and, after celebrating the holy Mass, we solemnly declared: That it is permissible to proceed to the solemn canonization of the Venerable Catherine Labouré. In order that the venerable order, established by our Predecessor Popes, might be observed in this matter of such importance, on the tenth day of March of this year, we summoned the Cardinals to a secret Consistory of the Holy Roman Church, to ask their opinion. In this, our venerable Brother Charles Salotti, Prefect of the Congregation of Rites, delivered a learned discourse on the life, works, and miracles of the Blessed Joseph Cafasso, Louis Marie Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and the Venerable Catherine Labouré, and recounted individually the acts which the Congregation of Rites, after a prior thorough examination, had admitted and approved in their Causes of Beatification and Canonization; after this account, we asked each of the present Cardinals for their vote, which each gave, standing with an open head. After this Sacred Consistory was concluded, we immediately held a public Consistory for the solemn canonization of these same Blesseds; which, for the Venerable Catherine Labouré, was begun by the esteemed Son Camillus Corsanego, Advocate of the Consistorial Palace, with an eloquent discourse, and we, together with the other Advocates of the Consistorial Palace, offered prayers that we might more quickly arrive at the desired canonizations. We, although we have said that we have granted the petitions and votes offered, nevertheless, in order that all might be carried out according to the established procedure, we inquired whether anyone would object, and no one did. We then declared that in the Consistory, which is called semi-public, all Cardinals, Patriarchs, Archbishops, and Bishops who are present in Rome, would express their opinion to us; in the meantime, we urged all present to offer prayers to God the Father of lights, that He might grant us more abundantly the light from the heavenly places to decide this most serious matter. In the meantime, accounts of the life, works, and miracles of each of these Blesseds, and of the acts in their Causes, were sent to each of the aforementioned Cardinals

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and Bishops.

[*Latin ed. p. 393*]

In Acta Pii Pp. XII, page 393, we decreed that, so that each person might have the matter thoroughly explored and understood before freely and piously expressing their opinion to Us, a Consistory was held. This Consistory, which we called semi-plenary, was held in the customary hall of the Apostolic Palace in the Vatican on the seventeenth day of the past month of April. There, we first addressed our venerable Brothers, the Cardinals of the Holy Roman Church, and all present Sacred Prelates; then, we inquired into the opinion of each one, and we were very pleased that all agreed with Us that those blessed souls should receive the highest honors of sanctity, through Our infallible judgment, guided by the Holy Spirit. Therefore, we declared that we had decided to perform the solemn rites of canonization in the Basilica of the Vatican in the coming months, and that we had determined the time for each ceremony. Thus, we decided that the Blessed Catherine Labouré should receive the crown of the Saints on this day, the twenty-seventh day of the month of July, with the help and grace of God. In the meantime, we earnestly requested all present, venerable Brothers, to join their prayers to Ours, so that those things which we are about to accomplish might be successful and beneficial to the Catholic name. We entrusted the task of recording all of this as a legal document to our beloved sons, the Apostolic Protonotaries, who were present. Therefore, on this appointed day, We, together with all the secular and regular clergy, numerous Prelates and officials of the Roman Curia, Sacred Prelates, and Cardinals, after performing the solemn rite of supplication, entered Our Patriarchal Basilica of St. Peter, magnificently adorned with countless lights and filled with a large multitude of the faithful, among whom were many members of the Mission Congregation, many from the Society of the Daughters of Charity of St. Vincent de Paul, along with countless girls from the Pious Marian Congregations and the Catholic Action, also from Catholic France and other regions. We ourselves, in solemn procession, entered. Shortly thereafter, after a brief prayer before the main altar, we approached Our Chair and sat down. Then, after the obedience due to Us from the present Cardinals had been rendered, the solemn rite of canonization began. Our venerable Brother, Charles, Cardinal Salotti, of the Holy Roman Church, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and entrusted with the preparation for this canonization, urged, with great insistence, through our beloved son, Camillo Corsanego, Advocate of the Consistorial Hall, that We, through Our infallible pronouncement, guided by the Holy Spirit, would deign to include the Blessed Catherine Labouré, a member of the Society of the Daughters of Charity of St. Vincent de Paul, in the list of the Saints. And We, aware of the importance of this

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matter,

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - We did not wish this to be made known, except that first, with all present, fervent prayers were offered to the Holy Divine Paraclete, so that from Him a greater abundance of heavenly light might shine upon Our mind. This was indeed most piously performed by Us and by the entire clergy and people present. Then, with all standing, and We seated in the Chair, as Vicar of Jesus Christ on earth and supreme Master of the Catholic Church, We solemnly pronounced the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently implored divine help, and with the Council of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City, We declare and define the Blessed Catherine Labouré to be a Saint, and We add her to the Catalogue of Saints, decreeing that her memory should be devoutly remembered each year by the entire Church, on the day of her birth, that is, on the thirty-first of December. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. After this formula of canonization was pronounced, and with our assent to the prayers, the aforementioned Cardinal Charles Salotti, through the Advocate of the aforementioned Hall of Consistory, presented to Us these Decrees to be sealed and dispatched; and We ordered that the Apostolic Notaries be present, so that they might draw up a public instrument regarding this solemn canonization. We then, together with the most devoted clergy and people, offered fervent thanks to Almighty God, singing the hymn "Te Deum," and having invoked the patronage of the Saint, We addressed those present with a homily, in which it particularly pleased Us to note, concerning this humble handmaid of God, who has been raised to the highest honors of Heaven, the details of her life and deeds, that it is certainly worthy of the greatest admiration to see the most holy Mother of God appearing to a humble maiden, as is said, and speaking to her with secret words, and showing her, with a prodigious light before her eyes, a medal that must be spread with all effort and with a most abundant outpouring of heavenly graces. But even greater admiration, We said, is inspired in Us by the virtues of this Virgin of Vincentian order, with which, while she lived, she shone as an example to her companions, and with which today she shines like a jewel in the choirs of the Saints... Indeed, We added, there are many things that, if we meditate upon them with a studious and devoted heart, are worthy of imitation in the heavenly abode of this Saint; but first of all, let this be: that no one, who remembers the most holy Mother of God with sincere piety, and strives to follow in her

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most holy footsteps, should...

[*Latin ed. p. 395*]

The Acts of Pope Pius XII, page 395, state that [Saint] Catherine Labouré will be a most efficacious protector, or will provide most present help. Therefore, [Saint] Catherine Labouré, by her example, urges us all to cultivate such piety with zeal. Indeed, if we respond willingly and diligently to this exhortation, the path to virtue will certainly be made easier for us, and our ascent to heavenly blessedness will be easier and more direct. Amen. After this homily which we have delivered, we imparted the apostolic blessing and a plenary indulgence for all present, and then we celebrated the Holy Mass. Thus, with these solemn ceremonies, the rite of the canonization of [Saint] Catherine Labouré concluded successfully. Having carefully considered all that needed to be examined, with certain knowledge and by the fullness of our apostolic authority, we again confirm, strengthen, establish, decree, and declare to the entire Church all and each of the things contained in these Decrees, as mentioned above. Furthermore, we wish that the same Letters, even if transcribed and printed, but signed by the hand of an Apostolic Notary and sealed, should have the very same validity as if they were presented or shown here. If anyone should presume to infringe these same Decrees, or with a rash audacity attempt to violate them, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord 1847, on the twenty-seventh day of the month of July, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, FRANCIS, Bishop of Ostia and of Tusculum. Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis — Official Commentary

We, EUGENIUS, Bishop of Porto and Santa Rufina, and Cardinal TISSERANT.

We, CLEMENS, Bishop of Velletri, and Cardinal MICARA.

We, IOSEPH, Bishop of Albano Laziale, and Cardinal PIZZARDO.

We, BENEDICTUS, Bishop of Praenestinus, and Cardinal ALOISI-MASELLA.

We, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, and Cardinal PIAZZA.

We, ALEXANDER, Presbyter of the title of S. Mariae in Cosmedin, and Cardinal VERDE.

We, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, and Cardinal LAVITRANO.

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We, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, and Cardinal FUMASONI BIONDI.

We, FRIDERICUS, Presbyter of the title of S. Mariae de Victoria, and Cardinal TEDESCHINI, Datarius.

We, FRANCISCUS, Presbyter of the title of S. Caeciliae, and Cardinal MARMAGGI.

We, DOMINICUS, Presbyter of the title of S. Apollinaris, and Cardinal JORIO.

We, MAXIMUS, Presbyter of the title of S. Mariae in Porticu, and Cardinal MASSIMI.

We, NICOLAUS, Protodiaconus of S. Nicolai in Carcere Tulliano, and Cardinal CANALI, Paenitentiarius Maior.

We, IOANNES, Diaconus of S. Georgii in Velo Aureo, and Cardinal MERCATI.

We, IOSEPH, Diaconus of S. Eustachii, and Cardinal BRUNO.

For His Eminence, the Chancellor, Cardinal MICARA, and F. Card. MARCHETTI SELVAGGIANI, Dean of the Sacred College, Prefect of the Congregation of Sacred Rites.

Arthurus Mazzoni, Protonotary Apostolic.

Albertus Serafini, Protonotary Apostolic.

Alfridus Liberati, Canon of the Apostolic See, Assistant for Studies.

Georgius Stara Tedde, Canon of the Apostolic See, Assistant for Studies.

EXPEDITA, on the nineteenth day of July, in the eleventh year.

Alfridus Marini, Plumbator.

A. Marini, Apostolic Scribe.

Registered in the Canon. Apostolic, volume LXIV, number 28.

Aloisius Trussardi, from the tabularium.

[*Latin ed. p. 397*]

Acta Pii PP. XII 397. APOSTOLIC CONSTITUTIONS. I. CHICAGENSIS, PEORIENSIS, ROCKFORDIENSIS (JOLIETTENSIS IN ILLINOIS). A PORTION OF THE TERRITORY BELONGING TO THE DIOCESES OF CHICAGO, PEORIA, AND ROCKFORD IS SEPARATED, UPON WHICH A NEW DIOCESE IS ERECTED, TO BE CALLED (JOLIETTENSEM IN ILLINOIS). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE CHURCHES, IT IS OF THE GREATEST IMPORTANCE THAT THEIR BOUNDARIES BE SO ORDAINED AND ESTABLISHED THAT THEY MAY BEST MEET THE NEEDS OF THE FAITHFUL AND PROMOTE THEIR GREATER SPIRITUAL GOOD, ACCORDING TO THE CIRCUMSTANCES OF EACH PLACE. FROM TERRITORIES SEPARATED FROM LARGER DIOCESES, NEW CATHEDRAL CHURCHES ARE ERECTED, TO BE COMMITTED

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TO THE CARE AND GOVERNANCE OF OTHER SHEPHERDS. THIS OFFICE IS RECOGNIZED AS BELONGING SOLELY TO THE ROMAN PONTIFF, BY VIRTUE OF HIS SUPREME PASTORAL OFFICE, WHICH HE HOLDS OVER THE ENTIRE CHRISTIAN WORLD. WHEREFORE, OUR BELOVED SON, HAMLET JOHN CICOGNANI, TITULAR ARCHBISHOP OF LAODICEA IN PHRYGIA, AND APOSTOLIC DELEGATE IN THE UNITED STATES OF AMERICA, HAVING, WITH THE FAVORABLE APPROVAL OF OUR VENERABLE BROTHERS, SAMUEL ALPHONSE, S.R.E. CARDINAL, ARCHBISHOP OF CHICAGO; JOSEPH ENRICO SCHLARMAN, BISHOP OF PEORIA; AND JOHN J. BOYLAN, BISHOP OF ROCKFORD, REQUESTED FROM THIS APOSTOLIC SEE THAT CERTAIN PORTIONS OF THE TERRITORY BELONGING TO THE CHURCHES OF CHICAGO, PEORIA, AND ROCKFORD BE SEPARATED, AND THAT A NEW DIOCESE BE THEREBY ESTABLISHED, WE, WITH THE COUNSEL OF THOSE VENERABLE BROTHERS OF OURS, WHO ARE IN CHARGE OF THE CONSISTORIAL MATTERS OF THE SACRED COLLEGE, HAVING MATURELY CONSIDERED THE MATTER AND WITH CERTAIN KNOWLEDGE, AND HAVING GRANTED THE REQUESTED PRAYERS, HAVE DECIDED TO GRANT IT. THEREFORE, WITH THE FULL EXTENT OF OUR APOSTOLIC AUTHORITY, AND AFTER OBTAINING THE CONSENT OF THOSE WHO MAY HAVE A LEGITIMATE INTEREST, WE SEPARATE FROM THE ARCHDIOCESE OF CHICAGO THE TERRITORY COMPRISING THE CIVIL COUNTIES OF DU PAGE, WILL, KANKAKEE, AND COOK; FROM THE DIOCESE OF PEORIA, WE SEPARATE THE TERRITORY COMPRISING THE CIVIL COUNTIES OF FORD AND IRAQUOIS; AND FROM THE DIOCESE OF ROCKFORD, WE SEPARATE THE TERRITORY COMPRISING THE CIVIL COUNTY OF RENDALL. THE ENTIRE TERRITORY THUS SEPARATED WE ERECT AND ESTABLISH INTO A NEW DIOCESE.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - We decree that the new vicariate, which we name Joliet in Illinois, shall include the counties of Du Page, Will, Kankakee, Grundy, Ford, Iroquois, and Kendall, as previously stated. We establish the episcopal see of this newly erected diocese in the city commonly called Joliet, Illinois, from which the diocese derives its name; and we raise the church dedicated to Saint Raymond Nonnatus, which is located there, to the rank and dignity of a cathedral church; therefore, for the time being, we grant to the bishops of Joliet in Illinois all the rights, honors, insignia, privileges, to which other episcopal sees and their prelates are commonly entitled, and we subject them equally to all the burdens and obligations to which others are subject. Furthermore, we constitute this new diocese as a suffragan of the metropolitan Church of Chicago, and we place its bishops under the jurisdiction of the Archbishop of Chicago. Moreover,

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until a cathedral chapter can be established in this diocese, we grant, as an interim measure, that consultors be chosen and appointed by the diocesan authorities for canonical purposes. With regard to the governance, administration, erection of seminaries, the election of a capitular vicar in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, we order that what the sacred canons prescribe be observed. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to the territory in which they legitimately reside. We also command that all documents and records pertaining to this new diocese of Joliet in Illinois be, as soon as possible, delivered by the chancellors of the dioceses of Chicago, Peoria, and Rockford to the chancery of the new diocese, so that they may be carefully preserved in its archives. For all the matters above stated and established, we appoint the Most Reverend Brother Hamlet John Cicognani, whom we mentioned above, or whoever presides over the Apostolic Delegation for the execution of these matters in the United States of America, to carry them out, and we grant him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to achieve the purpose in question, and we impose upon him the obligation to transmit to the Sacred Congregation for the Consistory as soon as possible an authentic copy of the acts of the execution. These present Letters and all that they contain, even with regard to those who, although worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never be subject to any claim of fraud or deception, or to any nullity, or to any defect of our intention, or to any other defect, whether substantial or otherwise.

[*Latin ed. p. 399*]

The Acts of Pope Pius XII can be challenged or called into question, but We declare and decree that those Acts, having been made with full knowledge and authority, and emanating from that source, are perpetually valid and will always have their full and complete effects, and must be inviolably observed by all to whom they apply; and if, by anyone, with any authority, knowingly or unknowingly, an attempt should be made to contravene them, they shall be entirely null and void. Notwithstanding, however, the rules established in synodal, provincial, general, and universal councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, including those particularly worthy of mention, to all of which We hereby derogate with the present document. Finally, We wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be given the very same validity as if they themselves were presented

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or shown. To no one is it permitted to infringe or contradict these Our Letters of dismemberment, erection, constitution, subjection, concession, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with rash audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the eleventh day of December, in the tenth year of Our Pontificate.

For the Holy See,

F. Card. MARCHETTI SELVAGOIANI, Secretary

S. Collegii Decanus.

Fr. A. I. Card. PIAZZA, Secretary of the Consistory.

f Alfonsus Carinci, Archbishop ad titulo Seleuc, Protonotary Apostolic.

Arthurus Mazzoni, Protonotary Apostolic.

Loco & Plumbi Reg. in Conc. Ap., vol. LXXVI, n. 88. — Al. Trussardi.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary II. MANILA (SAN FERNANDO): A portion is separated from the Archiepiscopal territory of MANILA to form a new diocese, to be called SAN FERNANDO.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: It is well known that, in order to better provide for the governance of the Christian people and the salvation of all souls, it is of great benefit to divide dioceses that are too extensive in territory, which cannot be easily governed by one, or even the most vigilant, pastor, and to establish new dioceses to be entrusted to other prelates.

Moved by this consideration, and with the advice of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, we have gladly accepted the petitions presented to Us by the venerable Brother William Piani, titular Archbishop of Nicosia and Apostolic Delegate in the Philippine Islands, who, having heard from the venerable Brother Michael James O'Doherty, Archbishop of the Archdiocese of Manila, requested that a portion be separated from the territory of this archdiocese to erect a new diocese.

Wherefore, with the consent of others whose interests are involved, or who are presumed to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic authority, as We have mentioned, We separate that portion from the territory of the aforementioned Archdiocese, which includes the civil provinces commonly known as Bataan and Pampanga, as they are now circumscribed by their boundaries, and the parts of the provinces of Zambales, Tarlac, and Nueva Ecija which hitherto belonged to the aforementioned Archdiocese of Manila; and We erect and establish that separated territory as a new diocese, which shall

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be called San Fernando; and We subordinate it as a suffragan diocese to the Archdiocese of Manila, and We subject its bishops, for the time being, to the jurisdiction of the Archbishops of Manila.

Furthermore, We establish the episcopal see of the new diocese in the city of San Fernando, in the province of Pampanga, from which the diocese derives its name; and therefore We raise that city to the dignity of a city of a bishopric; and We designate the episcopal cathedral in the temple dedicated to God in honor of St. Ferdinand, which is located there; and therefore We elevate it to the rank of a Cathedral Church, and We grant to it and to the bishops of San Fernando, for the time being, all rights, honors, and insignia.

[*Latin ed. p. 401*]

The Acts of Pope Pius XII, 401, grant privileges, favors, and graces, by which other cathedrals of the Church and their respective prelates commonly enjoy them; and we bind all to these, along with all obligations, to which others are bound. Furthermore, for the greater adornment and utility of this Cathedral, we decree that a Cathedral Chapter be instituted, according to the norms to be established in other of Our documents; and, as long as the diocese lacks a canonical chapter, we grant that, in accordance with the law, diocesan consultors be chosen and employed provisionally in place of canons. As for the governance and administration of the diocese, concerning the election of a Capitular Vicar or Administrator in the event of a vacancy, concerning the establishment of the diocesan seminary, concerning the rights and obligations of clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Our documents take effect, the clergy of that Church shall be considered to be attached to it, in whose territory they legitimately reside. Finally, we wish that the documents and acts pertaining to the new diocese of San Fernando and its clergy and faithful be transmitted from the archiepiscopal curia of Manila to the episcopal chancery of San Fernando as soon as it is possible, so that they may be diligently preserved in this archive. For all of the above, as has been established and decreed, we depute the one who will govern the Apostolic Delegation in the Philippine Islands in the act of its execution, and we grant him the necessary and appropriate powers, including the power to delegate any man in ecclesiastical dignity or office, to carry out the aforementioned purpose; and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, an authentic copy of the acts of the completed execution. These present documents, and everything contained therein, even concerning those who may be interested, or who may presume to have an interest, even if they are worthy of specific and individual mention, having not been heard, or having not agreed to the

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foregoing, shall never be deemed to be vitiated by any flaw of surreptition, or of prevarication or nullity, or by any defect of Our intention, or by any other, even substantial and unforeseen, defect; but rather, they shall always be considered to have been made and issued with full knowledge and authority, and shall remain perpetually valid and effective, and shall obtain and produce their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted against these, we will and decree that it shall be utterly void and of no effect, notwithstanding, as may be necessary, the rules in synodal, provincial, general, and universal Councils promulgated, general or special Constitutions.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary concerning Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary matters, also those worthy of special mention, to all of which We hereby derogate. Finally, We wish that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, be granted the very same validity as if these present Letters were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-eight, on the eleventh day of December, in the tenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Prefect, P. Card. MARCHETTI SELVAGGIANI, Secretary. The Dean of the Sacred College. Fr. A. I. Card. PIAZZA, Secretary for Consistorial Affairs. Franciscus Hannibal Ferretti, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. In volume LXXVII, number 4, of the Annuario Pontificio, the section concerning SANTARÉM (MACAPÁ) is separated from the Prefecture "nullius" of SANTARÉM, which is erected into a new Prefecture "nullius," to be called MACAPENSE. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the division of a diocese and the founding of new ones, if it is deemed expedient for the better care of souls and for the easier governance of the Lord's flock, is a thing that belongs to Us. Therefore, We have gladly accepted the prayers of the venerable Brother Charles Chiarlo,

[*Latin ed. p. 403*]

Acta of Pope Pius XII, 403. The titular Archbishop of Amiden, and Apos-

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tolic Nuncio in Brazil, requested, with the support of the venerable Brother Anselm Pietrulla, titular Bishop of Conana, and Ordinary of Santarém, that the *praelatura nullius* of Santarém, due to its vast territory, and the faithful residing therein, who would have difficulty accessing religious matters with the Ordinary, often having to travel to a distant episcopal see, be divided, and a new *praelatura nullius* be established there, to be entrusted to another Bishop. Therefore, after mature deliberation, with the counsel of our Most Reverend Brothers, the Cardinals of the Holy Roman Church, and with the consent of others who were present or who were presumed to have an interest, and with full knowledge of the matter, we, by our supreme apostolic authority, separate the Federal Autonomous Territory of Amapá from the aforementioned *praelatura nullius* of Santarém, and we establish and constitute a new *praelatura nullius*, to be called Macapá. We also decree that this *praelatura* of Macapá shall be a suffragan of the metropolitan Church of Belém do Pará, and that its Ordinary shall be subject to the metropolitan Archbishop of Belém do Pará. We establish the seat of this *praelatura* in the city of Macapá, and we elevate the church there, dedicated to Saint Joseph, to the rank of a cathedral church, with all the rights and privileges, burdens and obligations that are proper to other sees and ecclesiastical jurisdictions in the Brazilian Republic. These rights and privileges, together with the attached burdens and obligations, we grant to the Ordinary of this new *praelatura* for the time being. Furthermore, with regard to the governance and administration of the same *praelatura*, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that the sacred canons be duly observed. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy of that Church shall be considered to be assigned to the territory in which they legitimately reside. Finally, we command that all documents and acts pertaining to this new *praelatura* be transmitted to this Curia, to be carefully preserved in the archives, by the Curia of Santarém as soon as possible. For all of these matters to be carried out, we entrust the aforementioned venerable Brother, the Apostolic Nuncio in the Brazilian Republic, or whoever presides over the execution of the same Nunciature, and we grant him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory a certified copy of the completed acts as soon as possible.

[*Latin ed. p. 404*]

Acts 404 of the Apostolic See – Official Commentary. These present documents, and everything contained within them, whether pertaining to anyone present, or to those who may believe their interests are involved, even

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if they are worthy of specific and individual mention, shall never, at any time, be subject to any defect of surreptitiousness, or of fraud, or of nullity, or of the intention of Our Holy See, or of any other, even substantial and unforeseen, deficiency, so that they may not be noted, impugned, or brought into controversy, but rather, they shall always be considered valid and efficacious, having been issued and promulgated with full knowledge and authority, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they pertain; and, if anyone, with any authority, knowingly or unknowingly, should attempt to alter these matters, We will and decree that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, in general or special Apostolic Constitutions and Ordinances, and in any other dispositions of the Roman Pontiffs, Our Predecessors, or any other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. Finally, We will that to the transcripts, or excerpts, even printed ones, of these documents, if signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, the very same faith shall be attributed as would be given to these present documents if they themselves were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and of Our will. If anyone should presume with audacious temerity to attempt such a thing, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-ninth, on the first day of the month of February, in the tenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary, F. Card. MARCHETTI SFLVAGOIANI, Secretary of the Holy College. Fr. A. I. Card. PIAZZA, Secretary of the Sacred Congregation. Alfridus Vitali, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the place of © Lead, Registry in the Archives, Volume LXXVI!, No. 45. – Al. Trussardi.

[*Latin ed. p. 405*]

Acta, Pontificium, pp. 405, XII, IV.

DE BAHR-EL-GAZAL, DE BAHR-EL-GEBEL (MOPOIENSIS).

A territory belonging to the Apostolic Vicariate of Bahr-el-Ghazal and the Apostolic Prefecture of Bahr-el-Gebel is separated from these, and a new Apostolic Prefecture is established there, named Mopoiense.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

That the Kingdom of our Lord Jesus Christ may be more effectively pro-

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moted, and that it may be possible to assist in those regions not yet fully illuminated by the light of the Gospel, the Apostolic See seeks to establish missions there, where the existing territory is too extensive.

This, indeed, We have now decided to carry out within the Anglo-Egyptian Sudan, by dividing the extensive territory of the Apostolic Vicariate of Bahr-el-Ghazal and the Apostolic Prefecture of Bahr-el-Gebel, and by establishing a new Apostolic Prefecture there.

Therefore, with the advice of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the favorable opinion of the Most Reverend Brother David Mathew, titular Archbishop of Apamea in Bithynia, Apostolic Delegate for British Africa, and with the necessary provisions made, and with the consent of those who are concerned or who may presume to have an interest, We, having carefully considered all things and with certain knowledge, by the fullness of Our apostolic power, separate the entire civil district, which is called Zande, from the Apostolic Vicariate of Bahr-el-Ghazal, and the entire civil district, which is called Morii, from the Apostolic Prefecture of Bahr-el-Gebel, and We establish and constitute the territory thus separated as a new Apostolic Prefecture, which We decree shall be called "Mopoiense," and We entrust it to the care of the members of the Congregation of the Sons of the Sacred Heart of Jesus, who have already been diligently assisting in the aforementioned Vicariate and Prefecture for many years, for Our own and for the good pleasure of the Apostolic See.

To this new Apostolic Prefecture of Mopoiense, and to its Prefects Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Prefectures and their superiors throughout the world are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary: concerning the matters with which others are restricted. We wish and command that all these things, so arranged and established, be and remain valid, notwithstanding any opposition. Furthermore, we decree that transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of an ecclesiastical person duly constituted in office, shall have the very same validity as if the original Letters themselves were presented and shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the third day of the month of March, in the tenth year

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of Our pontificate. For His Holiness: The Cardinal Secretary of State, F. Card. MARCHETTI SELVAGGIANI. P. Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Franciscus Hannibal Ferretti, Protonotary Apostolic. Albertus Serafini, Protonotary Apostolic. In the Register of Plumb, Volume LXXVII, number 39. — A. Trussardi. APOSTOLIC LETTERS: To the Parish and Collegiate Church of Santa Maria Maggiore in the town of ((Piedimonte d'Alife)) in the Aliphana diocese, granted the dignity of a Minor Basilica. PIUS PP. XII For the perpetual memory of the matter. — In the ancient Aliphana diocese, there exists a town, now commonly called "Piedimonte d'Alife," small indeed, but well-known and *clara*, since the Bishop of Aliphana established his See there, from which that most ancient city, namely Alliphae, formerly...

[*Latin ed. p. 407*]

In the forty-seventh year of the pontificate of Pope Pius XII, the Roman colony of Cologne, honored with this title and quickly embracing the Christian faith, was utterly overturned and destroyed. There was erected within it a temple, dedicated to the honor of the Blessed Virgin Mary, which, being the largest of all, is called "Santa Mariae Maioris." Constructed in the seventeenth century, completed in the "classical" style, and richly adorned with numerous works of art, it stands out above all others with its immense dome, inspiring admiration in all who behold it. Here, every year, numerous people gather, both nobles and citizens, as well as pilgrims, to piously venerate the relics of the saints, especially those of Saint Marcellinus, a presbyter and martyr, who is the principal patron of the city before God. In the year 1645, his two insignia, namely his head and throat, are carefully preserved in a richly ornamented silver reliquary. Furthermore, this temple is adorned with the "Insigne" College of Canons, who, under the guidance of the parish priest, diligently and reverently care for the sacred ceremonies and the salvation of souls. This temple, moreover, having been elevated by the privilege of the Episcopal See, has often been used for pontifical ceremonies celebrated by the Ordinary of the place, serving as the cathedral church for the people of Alife; therefore, the entire way of life of the faithful, both civil and especially religious, converges in this great temple, and is made clearer and shines more brightly within it. Given these circumstances, having seized a favorable opportunity in the third century since the aforementioned Saint Marcellinus, the heavenly patron of the city, was declared, the Venerable Brother Aloysius Noviello, Bishop of Alife, in his own name, and on behalf of all the Canons and priests, as well as the nobles and the entire people, presented us with prayers, so that the aforementioned church might be endowed with the title and privileges of a Minor Basilica by us. We, recognizing the merits of the rights of this church, and of other similar foundations, readily deemed it fitting to grant such a request. Having heard Venerable Brother Charles, Cardi-

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nal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and concerning the fullness of our Apostolic power, by the force of these present letters, and perpetually, we declare and bestow upon the aforementioned parish and collegiate church of "Santa Mariae Maioris" in the town of "Piedimonte d'Alife," within the territory of the diocese of Alife, the title and dignity of a Minor Basilica, together with all the rights and privileges properly belonging to it. Notwithstanding any objections to the contrary. These things we decree, establish, and ordain, that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, now and in the future.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary; thus, it must be judged and defined correctly; and it shall be declared null and void from this moment forward if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of December, in the year 1945, the seventh year of Our Pontificate. By special mandate of the Most Holy, for the Most Reverend Cardinal Secretary of State, Io. BAPT. MONTINI Sub. Secr. St. II. SAINT BERNARDINESALINO, CONFESSOR, PATRON OF THE CITY OF LYCIENSIS, IS PROCLAIMED HEAVENLY PATRON, EQUALLY PRINCIPAL. PIUS P. XII. For the perpetual memory of this event. — To the Divine Bernardine Realino, and to him still living, they decreed a double triumph for the noble citizens of Lecce: in the year 1674, upon his "happy and fortunate arrival" in their city; and also in the year 1675, when (a wondrous thing!) the citizens of that same city, at the request and under the guidance of the Municipal Administrator, solemnly chose him again, and in the following year, by the very Servant of God, already near death, and with true prayers, they again requested his heavenly patronage. These two events are separated by more than forty years, during which the holy member of the Society of Jesus generously expended his piety and charity "for the greater glory of God," and also increasingly for the salvation of souls, so that the city of Lecce, his second homeland, indeed his most beloved second parent, might rightfully and deservedly be considered and remain so. If Carpi, descended from a noble lineage, was born there and imbued with the first foundations of his mind and character, Lupi, having diligently pursued the Ignatian military order, and striving "like a giant to follow the path of holiness," became a safe teacher of Catholic doctrine against innovators, a diligent rector of his Order's college, a wise and prudent guide of souls, outstanding in all virtues, especially in humility and charity, and finally, wonderfully made

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powerful in miracles with God. To his virtues and works, the citizens of Lecce responded with reverence for the Servant of God, and as the years passed and his sanctity increased...

[*Latin ed. p. 409*]

The Acts of Pope Pius XII, page 409, attest to their piety and fervent love. It is therefore not surprising that they held Saint Bernard in such high regard, considering him a Saint, endowed by God with the gifts of prophecy and miracles, and as a Father of the nation and a staunch Advocate. Therefore, the solemn ceremonies of his Canonization, celebrated by Us in the Patriarchal Basilica of the Vatican on the twentieth day of June in the year 1947, brought great joy to the citizens themselves, who had long desired it. For this reason, the Venerable Brother Albert Costa, Bishop of Lecce, together with the clergy, the nobility, and the entire people, earnestly implored Us to deign to declare Saint Bernard Realino as the second Patron of the City of Lecce, before God. After mature consideration of all these matters, and in response to these prayers and requests, in order that the aforementioned City may experience ever more abundantly the spiritual fruits of the heavenly patronage of this same Saint, We have decided, with a willing heart. Therefore, by the tenor of these present Letters, and in a permanent manner, from Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We choose, constitute, and declare Saint Bernard Realino, Confessor, as the principal Patron of the City of Lecce, before God, with all and each liturgical privileges attached, which rightly belong to the Patrons of the place. Contrary to anything to the contrary, notwithstanding. These things We decree, We establish, We decide, that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and shall be duly judged and defined; and shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of December, in the year 1946, in the ninth year of Our Pontificate. By special mandate of the Most Holy: For the Lord Cardinal of State Secrets, Io. BAPT. MONTINI, Substitute.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis — Official Commentary on the LETTER TO THE MOST REVEREND FATHER EUGENE, BISHOP OF PORTUENSE AND SANCTAE RUFINAE, MOST REVEREND CARDINAL TISSERANT, SECRETARY OF THE HOLY CONGREGATION FOR THE EASTERN CHURCH, WHOM WE SEND AS OUR LEGATE TO THE NATIONAL EUCHARISTIC CONGRESS FROM ALL OF FRANCE, TO BE HELD IN

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THE CITY OF NANCEIENSI. PIUS PP. XII, To Our Venerable Brother, greetings and the Apostolic Blessing. — We have often declared how beneficial it is for the Christian people when Catholic men, coming together as one, exchange opinions and counsel, striving to foster and increase the honors and praises of the divine Eucharist. Therefore, we have received with great pleasure the news that the Eucharistic Congress from the entire nation of Gallia is being prepared with the utmost care for the coming month of July, in the city of Nanceiensi. For although adverse circumstances, arising from a long and arduous war, have presented grave difficulties for such solemnities, they have not been able to extinguish the zeal of the clergy and the faithful, but rather have increased it even more. We hope that the desired Eucharistic Congress will be celebrated after the recently proclaimed Holy Year, so that there may be a clear invitation in the Gallic nation to that renewal of mind and morals which is to be accomplished through the Great Jubilee. Furthermore, it is also opportune that in the upcoming gatherings, the Encyclical Letters on the sacred Liturgy which We have issued be explained, the beginning of which is "Mediator Dei et hominum." Indeed, in these, many words are spoken about the august Sacrifice and Sacrament of the altar, and that, according to the reason openly stated therein: "The mystery of the Most Holy Eucharist is the head and, as it were, the center of the Christian religion, which the High Priest Christ instituted, and which He commands to be perpetually renewed in the Church through His ministers." Therefore, sound and valid arguments will be explained, arguments perfectly suited to arouse and inflame the piety and devotion of the people towards the divine Redeemer; a virtue which is absolutely necessary for embarking upon and maintaining the path of a more perfect life. These, therefore, are suitable plans and undertakings, worthy of praise, and we hope that they will be present and preside over the upcoming celebration in Nanceiensi through Our Legate, as We have already announced. Therefore, Venerable Brother, who are bound to the Gallic people and to the nation by special bonds of charity,

[*Latin ed. p. 411*]

The Acts of Pope Pius XII, page 411, state that the city of Nancy is being prepared for the upcoming Eucharistic Congress, and that, considering the great dignity and authority with which you, esteemed Prelate, preside over this venerable city, We, through these letters, appoint and declare you Our Legate, so that, representing Our person, you may preside over the aforementioned Eucharistic Congress, which is to be held in Nancy, drawn from the entire nation of Gaul, in Our name and with Our authority. There is no doubt that, with the excellent virtues with which you are endowed and the magnificence of the Roman vestments, you will perform this most noble task successfully and felicitously. Furthermore, the location of the same

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city, with the frequent gathering of sacred dignitaries and faithful pilgrims from neighboring regions and even from afar, contributes greatly to fostering or strengthening concord among hearts, and to restoring peace among the people. Therefore, praying to God with a joyful heart for abundant fruits from the upcoming Congress, and as a pledge of Our most profound affection, We bestow upon you, Venerable Brother, Our esteemed Bishop of Nancy, as well as upon those who participate in the sacred ceremonies, Our Apostolic Blessing, imparted in the Lord. Given in Rome, at Saint Peter's, on the sixth day of the month of June, in the year 1949, in the eleventh year of Our pontificate.

PIUS PP. XII

To His Eminence, the Most Reverend Father, LUCIAN LEBRUN, Bishop of Autun, Chalons-sur-Saône, and Mâcon, concerning the solemn celebrations for the anniversary of the death of Saint Odo and Saint Odilo, Abbot of the Cluny Monastery.

PIUS PP. XII

Venerable Brother, greetings and Apostolic blessing.

We have learned, from the most esteemed letters which you recently sent to Us, that you will celebrate the twin glories of the two Benedictine Orders. We are pleased to join Our voice with yours in congratulations.

Just as the tenth anniversary of the death of Saint Odo, Abbot of the Cluny Monastery, was being completed while the war was still, as it were, in its infancy, and you were unable, as you wished, to duly commemorate his most holy death, so now, as the ninth anniversary of the death of Saint Odilo, another ornament of the same monastery, is being celebrated, it pleases Us not only to celebrate both of them together, but also to draw new examples from their renewed memory, which...

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis – An official record, which, even in our own age, after so much time and change, will undoubtedly continue to be beneficial. For the splendor of evangelical virtue and holiness, which shines so brilliantly in the leaders of the Cluny monastery, as in two other luminaries of that same monastery, namely Saint Maiolus and Saint Hugh, cannot be overcome by the passage of time, nor extinguished; for such virtues of the soul, when they originate from God and are nurtured by His grace, possess something that knows no decline, and which teaches, encourages, and moves men and peoples of future ages. While the age was dark and turbulent, while the documents of civil and human culture were almost universally obscured by oblivion, while the public, and indeed private, way

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of life – whether through ignorance or neglect of the Catholic religion – frequently did not obey its most sacred precepts, only the roots of Christianity, reformed, offered hope for a new and better age to all nations. But everyone knows that those members of the Benedictine Order were foremost in this necessary work, who, gathered in the Cluny monastery, led by its abbots, from the very beginning of the tenth century, with steadfastness of mind and constancy, opposed the widespread corruption, and, through a pious struggle lasting over a hundred years, brought about new standards of life, diligently drawn from the Gospel of Jesus Christ. Those holy leaders spared no effort to multiply the monasteries of their congregation and to restore them to the spirit of the ancient Fathers and to the correct precepts. And so, under their authority, counsel, and leadership, sacred monasteries were either founded entirely or flourished anew in all of France, widely in Italy, even in the city of Rome, and also in the interior regions of Germany and Spain, as well as in Britain itself; and thus they shone as an example of diligence, virtue, and holiness to the surrounding peoples. How many labors, how many journeys they undertook willingly and eagerly, trusting only in God, and aided by His heavenly support! They highly valued unity with the Roman See and freedom from the arbitrary power of secular princes in matters of religion and sacred discipline, and submitted their monasteries directly to the Successors of Saint Peter; to whom they often traveled to Rome, to demonstrate their obedience and their love. Our predecessors, placing firm trust in those holy abbots, often used their wisdom, prudence, and fidelity to the Vicar of Christ, in order to bring difficult and important undertakings to a successful conclusion. And these holy leaders did not fail, whenever...

[*Latin ed. p. 413*]

The acts of Pope Pius XII, page 413, record that there arose an opportunity, or a necessity, to confer with the most august Emperors, Kings, and Princes, so that, having settled discord, they might establish peace through concord, and so that they might obtain favors from them, by which they might more easily and expeditiously, together with the Benedictine congregations, spread the Catholic religion and strengthen Christian morals. In their sacred buildings, and especially in the temple of the Cluniacensis monastery, constructed with immense size and adorned with magnificent artistry, the liturgical services were performed with such dignity and holiness that the faithful were drawn to praise God and to venerate heavenly things. Furthermore, their monasteries provided not only a safe refuge for the study of literature, liberal arts, human and divine disciplines—in a time when almost all were ignorant of these things—but also served as a haven, to which crowds of the needy from all sides flocked, seeking bread and solace. But what is particularly remarkable about these monasteries is that, even while living a mortal life and being occupied with so many labors,

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affairs, and journeys, they constantly kept their minds and spirits fixed on God, and always turned to Him, as to an eternal reward and an eternal goal, dedicating all things to Him. From this, undoubtedly, arose their mental fortitude, their virtue, and their tireless zeal. Indeed, they could rightly and deservedly adopt the sentiment of the Apostles of the Gentiles: "I can do all things in him who strengtheneth me" (Philippians 4:13); and also: "For our warfare is not carnal, but hath power in God unto our salvation" (II Corinthians 10:4). Therefore, after having undergone countless labors for the sake of the divine glory of the Church, they were able to anticipate and taste those heavenly joys with which Christ Jesus would fill them eternally. Of both, it can be affirmed what the pious hymnographer sang of St. Odilo: "Odilo does not die, but receives life through death. He reigns eternally, rejoicing to see Christ, whom he worshipped, taught, sought, and glorified" (Lotsaldus: Planctus de transitu Odilonis; P. L. 142, col. 1044). Therefore, let this our age meditate on and contemplate these blessed monasteries, for if today it stands so proudly at the summit of light and glory, it owes much to their silent and diligent work. Let all Christians venerate them, and let them learn from them how to compare virtue and holiness, which are so greatly needed by our age. Finally, let the members of the renowned Benedictine Order especially contemplate their lives; and let them emulate their excellent and pious deeds, so that they may not only promote human and divine disciplines, but may also contribute supremely to the renewal of Christian morals.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary. These are the wishes which we express, Venerable Brother, as these secular festivities are celebrated among you; and we commend them to God through fervent prayers. Meanwhile, as a witness to the blessings of Heaven and the paternal benevolence of Ourself, We impart, with heartfelt generosity, the Apostolic Blessing to you, Venerable Brother, and to your flock, and to all those who participate in the upcoming celebrations. Given in Rome, at Saint Peter's, on the sixth day of the month of June, in the year one thousand nine hundred and forty-nine, in the eleventh year of Our Pontificate. PIUS PP. XII. To the Most Reverend Father Frederick, titular of Santa Maria de Victoria, of the Sacred Roman Church, Presbyter, Cardinal, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council for the Preservation of the Vatican Fabric, and also Apostolic Delegate, for the Consecration of the Church of Annecy. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — The diocese of Annecy, and especially its first monastery, the one of the Visitation of the Blessed Virgin, situated in the most pleasant and varied region of Savoy, is presently filled with joy. For the church of the Visitation, begun many years ago in honor of Saints Francis of Sales and Joan Francisca Frémiot de Chantal, the venerable founders of the Order of the Visitation,

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was begun in the year 1925, blessed after eight years, constructed in the Romanesque style, and, after the recent and terrible war, has finally reached the point where it will be dedicated to God with solemn ceremonies. The very location, where it is so appropriately built, with its wonderful and expansive view of the houses of the city below, and of the most beautiful shores of its lake, and of the crown of verdant hills and mountains, attracts the eyes and hearts of men, inviting them to praise God and His works. We Ourselves have seen, in times past, the site of these sacred buildings, and their majestic lines and marble columns; but We know that, in addition to the beautiful altars, many more ornaments have been added, either of marble and bronze, or of mosaic work and painted windows; so that the church itself appears today worthy of the holy founders of the Order of the Visitation, whose bodies are religiously preserved there in silver shrines. Therefore, with a joyful heart, We acknowledge you,

[*Latin ed. p. 415*]

Acts of Pope Pius XII, 415. Beloved Son, who, adorned with the Roman purple, holds considerable authority in matters within the City and the Vatican itself, and who is the Patron of the Order of the Visitation, you are about to set out for Savoy, to preside over the sacred rites and ceremonies pertaining to the consecration of the temple at Annecy by the Visitation. It is hoped that this sacred celebration will take place on the second day of July, on which day the Visitation of the Blessed Virgin Mary to Saint Elizabeth is commemorated. This offers great hope that the Sisters of the Visitation, faithfully following in the footsteps of their Founders, will increasingly imitate the virtues of the Virgin Mary, and that all the faithful who will enter the temple at Annecy, with the help of the Mother of God, will be thoroughly filled with the spirit of Saint Francis de Sales and Saint Jane de Chantal, and will rejoice in all things. In the meantime, that these sacred ceremonies may be more beneficial to the Christian people, we grant you, of our own accord, the faculty to, after the Sacred pontifical rite has been performed, bless the faithful in our name and with our authority, offering them a plenary indulgence, for the benefit of the Church, and as a token of our special love, we impart to you, Beloved Son, the diligent Bishop of Annecy, and to his flock, and to the entire Order of the Visitation of Santa Maria, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the twenty-ninth day of June, in the year 1949, in the eleventh year of our pontificate. PIUS PP. XII. ADDRESSES I. To the women from the Catholic Action of the dioceses of Italy, gathered in Rome to commemorate the fortieth anniversary of the founding of their Union. * As rightly your joy is, beloved daughters, in commemorating the first forty years of your Union, you have gathered here around Us with even more elevated dispositions and thoughts. You have wished to mark a stage in your path, or, as is commonly said, "to make..." Habita die 24 Iulii mensis

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a 1949.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis — Commentarium Officiale: "il punto", id est, dirigite vuestros animos ad considerare el camino recorrido, examinad con juicio seguro las circunstancias ante las cuales actualmente os encontráis; y ahora esperáis de Nosotros que os indiquemos cuáles deberes ellas os imponen y qué consejos os daremos. En una palabra, deseáis establecer hoy el itinerario y el programa de vuestra próxima etapa. Durante estos cuarenta años, habéis progresado con valentía, pero también el mundo ha avanzado, y con una rapidez vertiginosa. Por lo tanto, en primer lugar, es necesario ver si habéis sabido acelerar vuestro paso, para no ser superadas y no quedaros inútilmente atrás. Pero lo que es más importante es observar si, siendo lo suficientemente fuertes como para no ser arrastradas por la carrera del tiempo, habéis, por el contrario, contribuido, aunque sea modestamente, a guiarla, a frenarla o a acelerarla, en una palabra, a regularla para darle mayor firmeza y continuidad. Sí, el mundo ha avanzado, pero Nosotros no pretendemos hablar solamente de los grandes acontecimientos que han marcado fechas memorables en su historia, y especialmente de las dos guerras mundiales, las cuales —la segunda incomparablemente más que la primera—, han impuesto también a la mujer italiana sacrificios inauditos y sobrehumanos. Nos ocupa principalmente la evolución que se ha producido durante este período de tiempo en las condiciones de vuestra vida. Esta evolución convendría más llamarla una transformación completa. Cuando nació vuestra Unión, tal mutación se había iniciado quizás ya en algunos puntos. Ahora está consumada. La mujer italiana, y en primer lugar la joven, ha salido de la reserva y del ocultamiento de la vida doméstica y ha entrado ampliamente en los puestos, los oficios, las responsabilidades y los derechos, que antes eran propios exclusivamente del hombre. La mujer italiana, y esto es para su honor, no ha hecho esto a la ligera. Hecha mayor de edad, independiente y con iguales derechos, hoy está al mismo nivel que el hombre en la economía y el trabajo, en la ciencia y el arte, en las profesiones liberales, en los cargos públicos y en la participación en las determinaciones políticas y administrativas del Estado y de los municipios. Ya en varias ocasiones hemos tenido la oportunidad de exponer las consecuencias de esta transformación y de poner de relieve las obligaciones que de ella se derivan. Lo hemos hecho en las circunstancias más variadas: reuniones de mujeres italianas, Congresos internacionales de mujeres católicas; audiencias a las jóvenes y a los recién casados. Hemos tratado este tema, tanto en general como según los estados particulares de la mujer: obreras, empleadas, maestras, participantes en la vida política.

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¿Qué, pues?

[*Latin ed. p. 417*]

We could add much more on such grave matters, of which We have spoken so often. Nevertheless, We feel compelled to speak to you again, Women of the Catholic Action, in order to commend to you with renewed fervor the needs of the family and of youth. First of all, however, We must, from the depths of Our heart, render humble thanks to the Almighty Lord for the great work that you have been able to accomplish during the past four decades. How much good will, how much dedication, how much Christian heroism! The motto you have chosen, "Fortes in Fide," has become your praise. How much does the preservation of the faith and of Christian life among the Italian people owe to your apostolate; how vast has been your charitable action, in times of peace and war, for all classes of the people! The hand of God has guided you; the grace of God has made you strong. Let praise and glory be to Him! And We, beloved daughters, thank you in particular for having carried out a mission of great importance: to educate and to guide the Italian woman in the fulfillment of the grave duties, before God and before her own conscience, which have come upon her. It has been a laborious and self-sacrificing work, which you have accomplished for the cause of God and for the highest good of the Nation, for its Christian civilization. And the Lord has blessed your work. And now, beloved daughters, let us examine more closely our subject, because much remains to be done, and much the Church expects from your tireless zeal. More and more loudly, from the soil of Europe and from beyond the seas, resound the cries of distress for the unhappy conditions of the family and of the young generation. It is well known that the war is largely to blame. It is especially guilty of the violent and disastrous separation of millions of spouses and families, and of the destruction of countless homes. But it is equally certain that the true and proper cause of such great evil is even deeper. It must be sought in that which, with a general term, is called materialism, in the denial, or at least in the neglect and contempt, of everything that is religion, Christianity, submission to God and to His law, the life to come, and eternity. Like a pestilent breath, materialism pervades more and more of all existence and produces its most harmful fruits in marriage, in the family, and among the young. It is, one might say, a unanimous judgment that the morality of so much youth...

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis – The Official Commentary is in a state of continuous decline. And this is not only the case among the young in the cities. Even in the countryside, where once a healthy and robust morality flourished, the moral degradation is scarcely less pronounced, while much

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of what drives the city towards luxury and pleasure has gained free entry even into the village. It is superfluous to recall how the radio and the cinema have been used and abused to spread this materialism, and how they, along with the bad book, the licentious illustrated magazine, the indecent spectacle, the immoral dance, and the immodesty of the beaches, have contributed to increasing the superficiality, worldliness, and sensuality of the young. Reports from the most diverse regions indicate that these places are centers of religious and moral abandonment of the young. But above all, the breakdown of marriages is to blame, and the moral decline of the young can be pointed to as an indication and a fatal consequence thereof. It may well be that this sad picture does not apply equally to all countries, and that Italy is among the regions that remain relatively healthier. And in truth, We ourselves have often admired the brave ranks of a magnificent youth, pure, strong, courageous, ready for any sacrifice in the defense of the faith and virtue. However, even in your homeland, the younger generation has been severely affected. We do not know for what purpose the Church should exert all its forces more than for the salvation of the family and the young. And for this reason, it relies particularly on you, Christian women and mothers. You have long been working towards this goal, and you have made it the subject of your discussions. The concluding resolutions of your Congress attest to the noble and apostolic effort to adapt the needs of the Christian domestic society to the present circumstances. From Our side, We would like to draw your attention to three points: 1) We state that anything that can contribute to a healthy social policy for the good of the Christian family and youth can always count on the effective support of the Church. What We said two years ago to the Men of the Catholic Action, We repeat to you: The Catholic Church firmly supports the demands of social justice. Among these demands is the provision of necessary housing for the people, especially for those who wish to found a family or are already founding one. Could a more urgent social measure be conceived? How painful it is to see that young people, at the age when...

[*Latin ed. p. 419*]

Acts of Pope Pius XII, 419: Those natures more inclined to marriage should wait years and years solely due to the lack of a dwelling, with the danger that, during this agonizing wait, they might ultimately wither morally! Therefore, promote, as far as it is within your power, through your propaganda and your actions, the provision of homes, so that the dignity of marriage and the Christian education of children may not suffer from this deficiency. We also bless your schools of domestic economy, and in general, all that tends to favor the instruction and formation of women for the management of the home, for the establishment of their own dwelling, for the care and education of children; all that serves for the preparation, not only physiological, but all the more spiritual and

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social, for marriage; all that you dedicate to the thought of choosing and preparing for a future profession. However, do not forget that among the vocations of women there is also the religious vocation, the state of the virgin consecrated to God. This observation is all the more appropriate today because, in the just estimation of the apostolic work among the world, a barely perceptible shadow of naturalism might sometimes creep in, which would obscure the beauty and the fruitful value inherent in the total offering of the heart and life to God. The apostolate of the Church today is almost no longer conceivable without the cooperation of religious women in works of charity, in the school, in the aid to the priestly ministry, in the missions. It therefore falls to Italian women to ensure the necessary vocations for Italy. Strive to foster them! You already know that their beneficial effect flows back in many ways from the virgins consecrated to God upon the very families.

2) If We recognize the entire importance of a sound social policy for the salvation of the family and Christian youth, nevertheless, it is still only a preliminary element. Otherwise, the family in the socially elevated classes should not be (as is the case) equally, and perhaps even more, exposed to decay than in those socially more disadvantaged. The malady for the family, as for youth, is the weakening of faith and the fear of God, of piety and conscientiousness, the infiltration of materialism not only into thought and judgment, but also into the practice of life, even in not a few who wish to remain faithful believers. Against this evil, there is only one remedy: firmness of faith in the parents, which, through example and through religious instruction and moral education, also generates an unwavering faith in the children. Firmness of faith! Therefore, no superficiality, no form without content, and not even piety of pure sentiment. Religious practices, traditions...

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale. In familiis Christianis, a principio cum Cruce et imaginibus sacris, res quae ad cultum pertinent, certamente debent esse observatae cum summa reverentia. Sed hae res habent verum suum valorem tantum si fundantur in intima et firma fide, cuius centrum sunt magnae veritates religiosas. Quid enim immensae est, exempli gratia, cogitatio omnipresentiae Dei pro homine attivo et credente, et quid incomparabile auxilium pro educatione filiorum! Exemplum parentum! Quis non novit efficaciam eius quae nulli potest comparari? Oratio patris et matris simul cum filiis, consciosa fidelitas in sanctificatione festorum, lingua reverens, quando de religione et Ecclesia agitur, placiditas et diligentia, honestas, lealitas, et conducta vitae irreprehensibilis. Instructio religiosa filiorum! Illud dulcis officium matris in primis annis eorum! Vos, matres, habetis infantes in manibus vestris. Sed tempus quod tum amissum fuerat, difficile est restituere, et quod tum in animis eorum seminatum

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est, difficile est omnino amplius delere. Hoc est successus vester, o matres Christianae, sed etiam responsabilitas vestra.

3) Educatio moralis iuventutis! Est tam magna momenti, ut, quamquam comprehenditur in punctis praecedentibus, merito considerari debeat separatim. Quondam mater familiae, cum videbat in filiis primos symptomatas adolescentiae, duplicabat vigilantiam suam et curas suas, ut protegeret innocentiam eorum, et ut fortificaret virtutem eorum in crisi aetatis, et sentiebat tranquillitatem suam, cum videbat eos manere fideles debitis religiosis suis, ad sanctificationem dominicae diei et festorum. Hodie observatio praecepti festivi non est iam firma garantia pro conducta morali iuventutis. Haec divisio religionis et moralitatis est valde significativa. Nam hae duae res, si sunt genuinae, formant unitatem indivisibilem. Dubitatio manet, semper fuerunt vitia moralia. Sed cum vita religiosa sana et firma erat, tunc etiam conscius, personalis et publicus, flagitabat. Et hic non est nisi unum remedium. Tenete ab primis annis coram oculis infantis mandata Dei, et habituate eum ad ea implenda. Iuventus hodiernae, non minus quam iuventus temporum praeteritorum, est disposita et parata ad agendum bene et ad servitium Dei. Sed ad hoc debet educari. Opponite cupiditati luxus et voluptatum educationem ad probitatem et simplicitatem. Iuventus iterum discere debet dominari se et adhibere patientiam. Non debeat accidere ut semper plus...

[*Latin ed. p. 421*]

421. Burden your parents heavily with requests that they are unable to fulfill. Simplicity of life and frugality have always been virtues proper to the Italian people. They must remain so. The very national economy demands it. Educate the youth to purity. Help them, when a clarifying word, a counsel, or a guide are necessary. However, do not forget that a good education, which encompasses the entirety of life, especially the habit of self-control, is also the best training in this area. Educate them to obedience and respect towards authority. This is easy, when a man submits to God and recognizes the unconditional value of His commandments. For the unbeliever, for the denier of God, there can exist no true, just, and ordered authority, because "there is no power but from God." It cannot stand, nor be governed, except with fear and force. All these are certainly elementary truths. But precisely these are too often neglected and overlooked. Yet, reform can only come if these fundamental requirements are faithfully fulfilled. Go forth, therefore, beloved daughters, to your work, or rather, continue it zealously with a clear vision of the goal to which you aspire: the salvation of Christian marriage, of the family, and of the youth. The labors and struggles to which you subject yourselves are truly for the cause of God and the Church, at the same time as for the highest interests of your people and your homeland. For it is true: a people in which marriage and family dissolve are destined, sooner or later, for ruin. May the Lord be

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with you; may He give you "the will and the power to do what is pleasing in His sight." May His most holy Mother Mary, your life, your consolation, and your hope, maintain within your union the spirit of mutual respect, trust, love, and apostolic zeal; as a pledge of which, we impart to you all, from the bottom of our hearts, our paternal Apostolic Blessing. 1 2 1 -Rom. 2 Phil. 2, 1 3. 13, 1.

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis — Commentarium Officiale II Ad Excmum Virum Philippum Portocarrero, Peruviæ Oratorem extra ordinem liberis, Summo Pontifici Litteras publicas porrigentem.

*Domine Nuntius: Est res quae honorem facit qualitatibus observantissimis et spiritui reflexivo et perspicaci Vostrae Excellentiae, qui semper attrahi solet ab omnibus quae sunt essentialia, quod in sollemni initio alti officii Vostri, ut Nuntius Extraordinarius et Plenipotentiarius Republicae Peruvianae, voluisset notare in hoc centro Christianitatis, ut unam ex notis characteris quae maxime Vostrum animum movuerunt, suam immutabilem tranquillitatem, serenitatem et fidem. Est pax, alimentata a cogitationibus divinis et repletus tranquillitatis et securitatis, cuius eloquium adhuc magis patet si consideratur in conspectu mundi agitati et inquieti, qui continuo peragitur in quaestu sterili novarum formularum pacis, sed qui numquam cessabit, etiam, occurrere novis focis discordiae, donec non pervenerit ad recognitionem et applicationem illarum veritatum, sine quibus impossibile est invenire portum tutum, qui tandem aperiat viam ad plana placida ubi stabilitur pax. Vostra Excellentia, Domine Nuntius, ad Nos venit ut minister et interpres nationis tam antiquae stirpis catholicae, quae in territorio ipsius prima dioecesis omnis Americae Australis orta est; populi, cuius historiam formaverunt cum epicis initiis illi titani fidei tam robusti quam braccia sua in pugna, vel quam pectora sua armata, et cuius cultura dicere potest nata esse cum vetula Universitate Maiori S. Marci Limae, antiquissima generis sui in America, ubi florebant Theologia et Ius Canonicum, et ubi absoluti sui iuraverunt defendere dogmam Immaculatae; nationis, cuius filii in cultu fiducialium et cordialium relationum cum hac sede Petri unam ex traditionibus nationalibus habent, quae amplexarentur cum plus amore et diligentia, ut eam conservarent ab omni periculo et omni detrimento. Ad Nos venit, in tempore quo aliae regiones mundi exemplum praebere possunt – et valde dolorosum! – quod demonstrat quam funesta est pro populis, si principia et intentiones antirreligiosae... *Habita die 17 Augusti mensis anno 1949.

[*Latin ed. p. 423*]

Acta Pii Pp. XII 423: It happens that certain modern social currents manage to seize the credulity or the interest of some classes, thus

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conquering power, and not fearing, once obtained, to abandon themselves to lamentable excesses. To Us, precisely when the maternal word of the Church, implored and awaited for so long, has accomplished the necessary division between the field of Jesus Christ and that of His adversaries, showing to Catholic consciences, thirsting for truth and light, where is the straightforward, luminous, and secure path that leads to salvation, and where are the tortuous and obscure paths that lead to error. Few times, perhaps, has the Church felt so tranquil and so serene within itself, as it feels at this moment, after its maternal voice has resounded throughout the world, and when its children must decide what echo this word must have in their minds, in their hearts, and in their consciences; and although, indeed, it also contains an admonition, it is not for that reason less inspired solely by love and the desire for their salvation. The grave and elevated terms with which Your Eminence has accompanied, so worthily, the presentation of your Credentials, are for Us like a reflection of the spirit that animates the faithful Peruvian people, a spirit that will undoubtedly lead them to ever more renewed and greater progress. The friendly relations between your noble nation and this Apostolic See will always gain in depth and cordiality, if in your beloved nation there are ever more numerous those who show themselves practically convinced of the indissoluble bond that unites the rich spiritual heritage of your country with the irreplaceable values that emanate from the religion of Jesus Christ. Peru is a rugged land, which has been compared to a colossal fortress, crowned by two towers. In it, one rightly admires its immeasurable and phosphorescent beaches, so rich in natural shelters, from the bay of Paita to the port of Ilo, and so generously cooled by the fresh Peruvian current; the grandeur of its Andean peaks, whose fronts are caressed by storms; the charms of its tranquil lakes, its cheerful waterfalls, and its hidden valleys; the inexhaustible riches of its forests, a true gift of God. And where once strong and numerous races flourished, lives and works today a cordial and home-loving people, who take pride in being esteemed for their domestic virtues and for their accomplished courtesy. Many other sister nations form with it what, with a felicitous phrase, has been called the Latin continent of the New World, which, if the appear-

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Commentarium Officiale: Quod, si non cavet, potest mox, per mutationes historiae et actiones et reactiones virtutum quae in ea agitantur, ad magis et magis exaltationem dignitatis quae sibi competit, intra ludum viarum mundi, perducere. Quod olim saecula postulabat, hodie in paucis annis accidere potest, quia, ad bonum et ad malum, horas semper crescentis possibilitatum et terminos semper acceleratos vivimus. Propterea, intimum desiderium nostrum alimus, et ita Deo Omnipotenti ardentissima oratione obsecramus, ut dignus sit datu

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et conservando populis Americae Latinae, et praesertim amantissimo Peru, illam fortitudinem, clarividentiam et vigilantiam, quae ad prosperitatem materialem eorum in hoc mundo et ad progressum eorum per vias libertatis et pacis servire debent; ita, ea valores Christiana quae cum sese portant, crescebunt etiam magna novitate et renovato splendore. Hoc exspectantes, protectionem et auxilium divinum pro Excellentissimo Domino Praeside Republicae, pro Gubernatione et pro populo Peruano imploramus, et vobis, Domine Ambasciator, familiae vestrae et omnibus cooperatoribus vestris, omni affectu cordis patris nostri, Benedictionem Apostolicam imploratam tribui.

NUNTIUS RADIOPHONICUS CHRISTIFIDELIBUS DIOECESIS BEROLINENSIS: * Graviter commovimur ob petitionem vestri Superioris, carissimi Filii nostri Konradi Cardinalis von Preysing, ut benedictionem nostram ad Conventum Catholicum dirigamus, quem fideles Dioecesis Berolinensis, post longam interruptionem, primo iterum celebrant. Interea, civitas vestra iugis fatus quasi apocalyptici terrores pati debuit; horribilia crimina belli et destructionis in muris suis facta sunt; viris et mulieribus, iuventuti et pueris civitatis et provinciae, in omnibus formis imaginabilibus, gravissima sunt. Anno 1926, in Martiano Synodo Confessionum in Tegel – illo splendido die Augusti et turbae densis, laetis in Brunowplatz, gaudium fidei et fidei...

Datus die 17 Iulii mensis a. 1949.

[*Latin ed. p. 425*]

The Acts of the Popes, page 425, recall the XII [Pope Pius XII], with tears in his eyes and a heavy heart, speaking of the burgeoning industry of Berlin, of its material high culture, and its restless creation of ever new earthly values. If you now gaze upon its boundless fields of ruins, is not that once heaven-aspiring metropolis a terrifying warning; to not immerse oneself in earthly values, to not seek the ultimate in them? There is only one ultimate: God and complete devotion to God. But we do not wish to dwell on the somber memories of past years. These years have also witnessed wondrous things: unwavering faith, which could not be bent or broken by anything, not by force, nor by the collapse of all earthly hopes; courageous virtue, which even feared not death when it came to God's command; genuine charity, as pure as gold, which shone brightly in these times of homelessness, hunger, and need in all its forms; Catholic youth, who, despite sacrifices and hardships, remained faithful to Christ, just as they once did, when it was a joy to belong to the Catholic youth; pious parents, who, through these times of the dissolution of all order and the apparent revaluation of all moral values, preserved with calm steadfastness the fear of God and the peace of Christian family life, and who denied themselves everything to secure the health and a happier future for their children. From Berlin itself, we have received moving examples of such parental

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love; selfless priests, who in these years of unspeakable need remained faithful to their flock, to the natives and to the displaced people who had come to them, offering them support and comfort, and who spared no path or risk in providing religious care for their widely scattered flock, even though they often, one after another, collapsed from exhaustion. We rejoice, beloved sons and daughters, in the opportunity to express our paternal gratitude to you for the faith and love, the perseverance and patience, with which you have remained faithful to God and His command, to Christ and His Church, under superhuman difficulties. The future still lies veiled and hidden before you. Place it in God's hands and hold fast to Him yourselves! Whatever it may bring, a divine promise will always be fulfilled for you. It is: "All things work together for good to them that love God," all things, no matter how difficult they may seem. Romans 8:28.

[*Latin ed. p. 426*]

From the Apostolic See, a Commentary Official: Let the exalted words of the holy John be our guiding principle for the future: "God is Love!" For truly: the work of destruction left behind by the past years, the distress and poverty they have created, the alienation and hatred they have fostered – all of this can only be overcome by those who now, more than ever, and unshakeably believe in the mercy and love of God, and who themselves are filled with the love of God. This is the love that endures all things, believes all things, hopes all things, suffers all things; it is capable of the greatest sacrifices, and is alone able to repeatedly renounce, to help, to forgive. This love builds up families and secures conjugal fidelity. It makes the mind alert and sensitive to the demands of social justice, which have always existed, but which today demand fulfillment more urgently than ever. Civil communities and states may seem to be anchored in the foundations of the universe; but if they are not built upon faith in God, and are not supported by people filled with deep love of God, they are, by their very nature, destined for ruin.

Beloved sons and daughters, we entrust your concerns and hopes to Him to whom all power is given in heaven and on earth, we commend you to the powerful protection of His blessed Mother, the most holy Virgin Mary, and we grant to you all, to the entire Diocese of Berlin – city, land, and people – from the fullness of our heart, the Apostolic Blessing, as a pledge of divine help.

* I John, 4:16.

* 8 Cf. 1 Corinthians, 13:7.

* 4 Cf. Matthew, 28:18.

[*Latin ed. p. 427*]

The Most Holy Sacred Congregation of the Holy Office.

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427 ACTA OF THE MOST HOLY SACRED CONGREGATIONS.

THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

I. A QUESTION REGARDING THE CELEBRATION OF MARRIAGE BETWEEN NON-CATHOLICS.

The following question was proposed to this Most Holy Sacred Congregation: Whether the prescription of canon 1088 § 1 applies also to the marriages of non-Catholics who have been baptized; on Feria II, May 18, 1949.

The Most Reverend and Eminent Cardinals, Prefects for the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, decreed that the answer should be: Affirmative.

And on June 26 of the same year, the Most Holy Lord, Pope Pius XII, by divine Providence, in an audience granted to the Adjunct Secretary of the Holy Office, approved the resolution of the Fathers and ordered it to be made public.

Given in Rome, from the Offices of the Holy Office, on June 30, 1949.

Petrus Vigorita, Superintendent of the Sacred Congregation of the Holy Office, Notary.

II. DECLARATION REGARDING THE CELEBRATION OF MARRIAGES OF COMMUNISTS.

It was asked whether the exclusion of communists from the use of the Sacraments, established in the Decree of the Holy Office of July 1, 1949, also entails the exclusion from the celebration of marriage; and, if not, whether the marriages of communists are governed by the prescriptions of canons 1060-1061.

[*Latin ed. p. 428*]

428 "Acta Apostolicae Sedis" — Official Commentary: The Sacred Congregation of the Holy Office declares: Considering the special nature of the sacrament of marriage, whose ministers are the contracting parties themselves, and in which the priest performs the office of a witness by duty, the priest can assist at the marriages of communists according to the norms of canons 1065 and 1066. However, in the marriages of those about whom n. 4 of the aforementioned Decree speaks, the prescriptions of canons 1061, 1102, and 1109 § 3 must be observed. Given from the offices of the Holy Office on August 11, 1949. - Marinus Marani, Superintendent, Substitute Notary of the Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION OF TRICARICO AND

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ANGLONENSIS-TURSI: DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. Since the towns of "Montalbano Jónico" and "Craco," belonging to the diocese of Tricarico, are very distant from the city of Tricarico, and the route to the proper territory of Tursi is more convenient for them, and since, for business reasons, a long-standing custom exists among the citizens with Tursi, it has recently been requested by the Apostolic See that these aforementioned towns, for the benefit of the spiritual good of the faithful, be separated from the diocese of Tricarico and united to the diocese of Anglonensis-Tursi. Furthermore, Our Most Holy Lord Pope Pius XII, having considered the expediency of the matter, and having heard the Ordinaries of both the then-diocese of Tricarico and the diocese of Anglonensis-Tursi, with the advice of the Most Eminent and Reverend Cardinal Secretary of this Sacred Consistorial Congregation, deemed it fitting to grant the requested petition. Therefore, supplementing, as may be necessary, with the consent of all those who have an interest, or are presumed to have an interest, by the force of the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with lead had been issued, it is decreed that the aforementioned towns of Montalbano Jónico and Craco be separated from the diocese of Tricarico and permanently united to the diocese of Anglonensis-Tursi, thereby altering the boundaries of both dioceses.

Furthermore, His Holiness has deigned to appoint the Most Reverend Father D. Pasquale Quaremba, Bishop of Anglonensis-Tursi, granting him the necessary and appropriate faculties for this purpose.

[*Latin ed. p. 429*]

The Sacred Congregation for the Propagation of the Faith, in order to effect what is being discussed, hereby delegates any man established in ecclesiastical dignity, to send, as soon as possible, to this Sacred Congregation an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the fourteenth day of May, in the year 1949.

[Signed] C. £B Fr. A. I. PIAZZA, Bishop of Sabina and Mantenna.

[Signed] L. ^ S. : B. Renzoni, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH OF URUBAMBA AND MATRE DEI

DECREE

The Apostolic Vicariate of Urubamba and Matre Dei shall henceforth be called the Apostolic Vicariate of Portus Maldonadi.

Since it is the practice of this Sacred Council, dedicated to propagating the Christian Name, to designate missionary territories by the names of the episcopal sees from which they originate, the Most Reverend Fathers presiding over the same Council, in plenary sessions held on March 7th

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of the current year, deemed it fitting to name the Apostolic Vicariate of Urubamba and Matre Dei as the Apostolic Vicariate of Portus Maldonadi, after the city in which the Ordinary of said Vicariate resides. This opinion, having been reported to His Holiness by the Most Holy Lord Pope, Pius Divine Providence, by the undersigned Secretary of this Sacred Congregation, in an audience on March 10th of the current year, the Supreme Pontiff deigned to approve it, decreeing that the aforementioned Apostolic Vicariate of Urubamba and Matre Dei shall henceforth be called the Apostolic Vicariate of Portus Maldonadi, and hereby orders that this decree be executed accordingly.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the tenth day of March, in the year of Our Lord 1949.

[Signed] P. Card. FUMASONI BIONDI, Prefect.

[Signed] L. © S. t CeLsus Costantini, Archbishop of Theodosiopolis, Secretary.

[*Latin ed. p. 430*]

430 Acta Apostolicae DIARIUM Sedis - Commentarium ROMANAE Officiale CURIAE. Wednesday, August 17, 1949. The Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor Professor Filippo S. Pobtocareko, Extraordinary Ambassador and Minister Plenipotentiary of Peru, for the presentation of his Credentials. SECRETARY OF STATE. BY APOSTOLIC BREVES, the Holy Father Pius XII, reigning happily, deigned to appoint: July 1, 1947. The Most Reverend and Illustrious Cardinal Tisserant, Protector of the Sisters of the Holy Family of Bordeaux. September 10. The Most Reverend and Illustrious Cardinal Aloisi Masella, Protector of the Sisters of the Blessed Marianna of Jesus (Equator). December 1. The Most Reverend Monsignor Monreal Santiago, Auditor of the Tribunal of the Rota, at the Apostolic Nunciature of Madrid. December 15. The Most Reverend Monsignor Valdepares Giuliano, Auditor of the same Tribunal. December 15. The Reverend Father Miguélez Domínguez Lorenzo, Auditor of the same Tribunal. December 16. The Reverend Monsignor Díaz Hernández Lisardo, Abbreviator of the same Tribunal. December 16. The Reverend Father de Figuren Antonio, Auditor-Assessor of the same Tribunal. December 16. The Reverend Father del Amo Pachón Leone, Defender of the Bond of the same Tribunal. December 16. The Reverend Father Pérez de Heredia Claudio, Promoter of Justice of the same Tribunal. December 16. The Reverend Father Morera Sabater Giuseppe, Auditor of the same Tribunal.

[*Latin ed. p. 431*]

From the Roman Curia Diary, number 431, December 16, 1947. The Reverend Father Prieto Rodríguez Eriberto Giuseppe, Auditor of the aforementioned Tribunal.

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The Reverend Father Prieto López Ildefonso, Auditor of the aforementioned Tribunal.

The Reverend Father Beitia Aldazábal Eugenio, Auditor of the aforementioned Tribunal.

November 27, 1948. His Eminence and Reverend Cardinal Micara Clemente, Protector of the Pontifical Irish College in Rome.

March 19, 1949. His Eminence and Reverend Cardinal Aloisi Masella Benedetto, Protector of the Sisters of Saint Joseph of Susa.

April 20. His Eminence and Reverend Cardinal Micara Clemente, Protector of the Missionary Sisters of the Immaculate Conception of the Mother of God of Paterson, New Jersey.

April 22. His Eminence and Reverend Cardinal Tedeschini Frederick, Protector of the Missionary Priests of the Company of Mary (Luçon).

His Eminence and Reverend Cardinal Tedeschini Frederick, Protector of the Sisters of the Sapience (Luçon).

April 23. His Excellency and Reverend Monsignor Pacini Alfred, Apostolic Nuncio in Uruguay.

May 21. His Excellency and Reverend Monsignor Lardone Francesco, Apostolic Nuncio in the Republics of Haiti and the Dominican Republic.

June 8. His Eminence and Reverend Cardinal Tedeschini Frederick, Protector of the Sisters known as the Sisters of Saint Dominic (Granada).

June 10. His Eminence and Reverend Cardinal Tedeschini Frederick, Protector of the Dominican Sisters of the Annunciation (Vich).

July 2. His Eminence and Reverend Cardinal Piazza Adeodato Giovanni, Protector of the Ursuline Sisters of Saint Jerome (Bergamo).

August 8. His Excellency and Reverend Monsignor Lunardi Frederick, Apostolic Nuncio in Paraguay.

August 16. His Eminence and Reverend Cardinal Micara Clemente, Protector of the Sisters of Mary Help of Christians (Paris).

August ?. His Eminence and Reverend Cardinal Piazza Adeodato Giovanni, Protector of the Sisters of Saint Dorothea (Brescia).

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary for those assisting the Holy See: September 30, 1946. His Excellency, Reverend Monsignor Anthony Teutonico, Bishop of Aversa. December 19th. His Excellency, Reverend Monsignor Carlo Maria Della Torre, Archbishop of Quito. January 27, 1949. His Excellency, Reverend Monsignor Giuseppe Francesco Rummel, Archbishop of New Orleans. May 18th. His Excellency, Reverend Monsignor Beniamino Socche, Bishop of Reggio Emilia. June 21st. His Excellency, Reverend Monsignor Gaetano De Cicco, Bishop of Sessa Aurunca. July 16th. His Excellency, Reverend Monsignor Alfonso Castaldo,

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Bishop of Pozzuoli. Apostolic Protonotaries, as if participating: January 2, 1945. Monsignor Vittore Germond, of the diocese of Nice. September 30th. Monsignor Renato Pierard, of the diocese of Châlons. January 18, 1946. Monsignor Giovanni Patrizio Phelan, of the diocese of Springfield, Massachusetts. May 13th. Monsignor Robert Jutras, of the diocese of Mont Laurier. June 15th. Monsignor Vito J. Masnicki, of the archdiocese of Newark. August 2nd. Monsignor Benedetto Giuseppe Venzin, of the diocese of Coira. December 13th. Monsignor Giuseppe Wendling, of the diocese of Strasbourg. January 17th. Monsignor Teodulo Boch, of the diocese of Tarantasia. May 2, 1947. Monsignor Giuseppe Morera Sabater, of the diocese of Barcelona. June 2nd. Monsignor Leone Lejards, of the diocese of Chartres. June 13th. Monsignor Anthony Richter, of the apostolic administration of Tirnava. July 16th. Monsignor Marcello Ninet, of the diocese of Verdun. Monsignor Carlo Eugenio Aimond, of the same diocese. August 25th. Monsignor Luigi Blanc, of the archdiocese of Marseille. September 28th. Monsignor Isidoro Holovic, of the apostolic administration of Tirnava. November 18th. Monsignor Adriano Bressolles, of the diocese of Beauvais. June 2, 1948. Monsignor Giacomo McDonough, of the diocese of Cleveland. Monsignor Carlo A. Martin, of the same diocese. Monsignor Fernando A. Schreiber, of the same diocese. Monsignor Maurizio Griffin, of the same diocese. Monsignor Giuseppe J. Schmit, of the same diocese. July 14th. Monsignor Giuseppe Minarik, of the apostolic administration of Tirnava.

[*Latin ed. p. 433*]

Year and Volume XXXXI, September 29, 1949 (Series II, Volume XVI) - No. 11

ACTA APOSOLICAE SEDIS

COMMENTARY
OFFICIAL
CONSTITUTION

OF THE APOSTOLIC SEE

I. The territory of LAGOSENSIS (OYOENSIS) is separated from the Apostolic Vicariate of Lagos, and within this territory, a new Apostolic Prefecture is established, to be called the Apostolic Prefecture of OYOENSIS.

PIUS, SERVANT OF THE SERVANTS OF GOD,

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FOR THE EVERLASTING REMEMBRANCE:

That the glory of the divine name may be more strongly promoted among the nations, not yet fully illuminated by the light of the Gospel; and that the faithful may have more abundant nourishment for salvation, it has seemed opportune to divide the extensive territory of the Apostolic Vicariate of Lagos, within the boundaries of British West Africa, and to establish a new Apostolic Prefecture within the northern part of that Vicariate, where the beloved Sons of the Society of African Missions, diligently working there for the fifth year, have, as we have learned, brought forth joyful fruits.

Therefore, after deliberation with the council of the superiors of the Most Reverend Brothers, Cardinals of the Holy Roman Church, who govern the Congregation for the Propagation of the Faith, and also with the favorable opinion of the Most Reverend Brother David Mathew, titular Archbishop of Apamea in Bithynia, Apostolic Delegate for British East and West Africa, We, by this document, supplement what is necessary.

29 - ACTA, Volume XVI, No. 11. - September 29, 1949.

[*Latin ed. p. 434*]

4M Acta Apostolicae Sedis - The Official Commentary, with the consent of those who have a legitimate interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic power, We detach a portion from the territory of the Apostolic Vicariate of Lagos, which, as they say, includes the civil divisions of Oyo and Ife Ilesha, as well as the civil district of Oshogbo, and We erect and establish a new Apostolic Prefecture, to be called Oyoënsem, which We entrust to the diligent care of the aforementioned members of the Society of African Missions, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this new Apostolic Prefecture of Oyoënsem, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their superiors enjoy and are endowed by common law, and We subject them to the same burdens and obligations with which others are burdened. All of these things, thus arranged and established, We wish to be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or printed, shall have the same full force and effect, if signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, as if they were presented here in person. To no one shall it be permitted to infringe upon or contradict this document of division, erection, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand

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nine hundred and forty-ninth, on the third day of March, in the tenth year of Our pontificate. For the Holy Roman Church: F. Card. MARCHETTI SELVAGGIAN1 8, Chancellor. P. Card. FUMASONI BIONDI 8, Dean of the College. Ludovicus Kaas, Proton. Apost. Alfridus Vitali, Proton. Apost. In place of S£ Plumbi Reg. in Cane. Ap., vol. LXXVII, n. 88. - Al. Trussardi.

[*Latin ed. p. 435*]

From the Acts of Pope Pius XII, 435, II, concerning the "sui iuris" Mission of Bellary (Bellaryensis), in the Eastern India, which is erected into a diocese under the name "Bellaryensis," and which is constituted as a suffragan diocese of the Metropolitan Church of Madras.

Pope Pius, servant of the servants of God, knowing well the circumstances of the Catholic world and the dioceses established therein, has, for the lasting memory of this event, and because he believes that dioceses more surely and stably answer to the governance of the faithful, and because he wishes to elevate those nascent churches among the infidel peoples, in which the Christian religion has made considerable progress, to the rank and dignity of a diocese.

Since, in the "sui iuris" Mission of Bellary, in Eastern India, the Church is in conditions not dissimilar to those of many other places within the "Union of India," where the Catholic hierarchy has been established for many years, and considering the recommendation of the venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis, in the "Union of India" State, and after deliberation with the advice of the Venerable Brothers Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We have also decided to constitute that Mission a diocese.

Therefore, having duly considered the matter and with full knowledge, and exercising the fullness of Our apostolic power, We erect the aforementioned "sui iuris" Mission of Bellary into a new diocese, which shall be called the Diocese of Bellary, from the city of Bellary in the Bellaryensis region.

We establish the seat of this Diocese in the city of Bellary, from which the Diocese itself takes its name; therefore, We raise that city to the rank of a cathedral city. We establish the episcopal chair in the church dedicated to Saint Anthony, which exists in that city, and We raise that church to the rank and dignity of a cathedral, and We grant to it and to the Bishops of Bellary, for the time being, all the rights, privileges, honors, and insignia with which other cathedrals and their prelates are commonly endowed, together with the corresponding duties and obligations.

We constitute this new Diocese as a suffragan of the Metropolitan Church of Madras, whose Archbishop is metropolitan.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary. We decree that the

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Bellarminian jurists, for the time being, are subject to the Apostolic See. Furthermore, we entrust the diocese itself to the Order of the Friars Minor, whose members diligently labor there, for Our own and the Apostolic See's approval. However, since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this diocese, We grant that, in the meantime, Diocesan Consultors be chosen and employed to handle legal matters for the Canons. Regarding the governance and administration of this new diocese, We command that the election of a Capitular Vicar or Administrator, in the event of a vacancy, the establishment of the diocesan seminary, the rights and duties of clergy and laity, and other matters of this nature, be observed according to the sacred canons and synodal decrees in force in the "Union of India." A suitable portion of the income and assets of the Episcopal See shall be constituted as an endowment for the aforementioned mission ("sui iuris"), as well as the revenues and offerings of the curia that are customarily provided by the faithful. For all of the above, We command that the Most Reverend Brother Leo Peter Kierkels, Apostolic Delegate in the "Union of India," whom We have already mentioned, or whoever presides over the Apostolic Delegation in his stead, be responsible for the execution, and We grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office, to carry out the aforementioned purpose. We also impose upon him the obligation to transmit a certified copy of the executed acts to the Sacred Congregation for the Propagation of the Faith as soon as possible. Furthermore, these Letters and all that they contain, even if any person, or those who believe their interests are involved, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptition, or fraud, or nullity, or any other defect, whether substantial or unforeseen, nor shall they be challenged or brought into dispute, but rather, they shall always be considered valid and effective, having been issued with full knowledge and authority, and shall have their full and complete effect and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these, We decree and ordain that it shall be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, or universal councils, general or special Apostolic Constitutions and Ordinances, or any other provisions of the Roman Pontiffs, Our Predecessors, or any other contrary provisions, even those worthy of special mention, to all of which We hereby derogate. We decree.

[*Latin ed. p. 437*]

Acta Pii PP. 437. Finally, so that these Letters, whether transcribed, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office,

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may be granted precisely the same credence as if the present Letters themselves were exhibited or shown. To no one shall it be permitted to infringe or contradict this document concerning the establishment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and will of Ours. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-ninth, on the tenth day of the month of March, in the tenth year of Our Pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGIANI, Prefect. P. Card. FUMASONI BIONDI, Secretary. Prefect of the Sacred Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. In the Register of Appeals, Volume LXXVII, number 29. •- Al. Trussardi. III. A PART IS SEPARATED FROM THE APOSTOLIC VICARIATE OF STANLEY FALLS, NOW CALLED STANLEYPOLITAN, WHICH IS ERECTED INTO A NEW APOSTOLIC VICARIATE, NAMED WAMBAËNSIS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE of the work of evangelization among the infidels, it is considered fitting and it is undoubtedly easier if the most extensive missionary territories are divided and new missions are established therefrom. Therefore, it has seemed useful to divide the Apostolic Vicariate of Stanley Falls, which is located within the boundaries of Belgium and which is excessively large, and to establish a new Vicariate there. After deliberation with our venerable brothers,

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - An Official Commentary of the Sacred Roman Church, by the Cardinals Prefects of the Sacred Congregation for the Propagation of the Faith, with the favorable vote and assent of the venerable Brother John Dellepiane, titular Archbishop of Stauropolis, already Apostolic Delegate in the Belgian Congo, in order that the work may be accomplished, with the consent of those who are concerned or who may presume to have an interest, after mature deliberation and certain knowledge, by Our supreme apostolic authority, We first change the name of the Apostolic Vicariate of Stanley Falls to the appellation of Stanleypolis; then, We separate from the same Vicariate the entire territory which lies between the southern limits of the Vicariate of Mangara, the twenty-seventh and twenty-ninth meridians, and the Ituri River, and We erect and establish it as a new Apostolic Vicariate, to be called Wambensis, and We entrust it to the care of apostolic priests of the Sacred Heart of Jesus, who have already been diligently working there, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Wambensis, and to its Vicars Apostolic for the time being, all rights,

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privileges, honors, and powers, with which other Apostolic Vicariates and their superiors enjoy and are endowed by common law, and We subject them to the same burdens and obligations with which others are burdened. We will that all these things, so arranged and established, be considered ratified and valid, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, even when transcribed and printed, shall, if signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, be held to have the same validity as if they were presented here. To no one shall it be permitted to infringe or contradict this division, erection, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the tenth day of the month of March, in the tenth year of Our pontificate.

For the Sacred Roman Church:

F. Card. MARCHETTI SELVAGGIANI, 8.

Chancellor.

P. Card. FUMASONI BIONDI, 8.

Dean of the College.

Ludo vicus Kaas,

Prefect of the Congregation of Propaganda Fide.

Proton. Apost. Vincentius Bianchi Cagliesi,

Proton. Apost. Loco

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[*Latin ed. p. 439*]

Acta, Pontificii, PP. XII, 439, IV, DE BANDJERMASIN (BANDJERMASINENSIS).

APOSTOLIC PREFECTURE OF BANDJERMASIN, IN THE INDONESIAN ARCHIPELAGO, IS RAISED TO THE RANK OF VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT:

That the administration of the Churches among the non-believers may be more easily and usefully carried out, it is certainly fitting and opportune that Apostolic Prefectures, in which the Catholic cause has made notable progress, be raised to the rank of Vicariates. This, we have now decided to do for the Apostolic Prefecture of Bandjermasin, in the Indonesian Archipelago, which, as we have learned with great joy, has, thanks to the diligent care of the members of the Congregation of Missionaries of the Holy Family, to whom it has been entrusted, and especially in recent

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years, begun to bear fruit in the Gospel, with God's favor. Therefore, with the counsel of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the favorable opinion of the Most Reverend Father George de Jonghe d'Ardoye, titular Archbishop of Misthia, and Apostolic Delegate in the Indonesian Archipelago, and with the necessary consents obtained, after mature deliberation, and with full knowledge of the plenitude of our apostolic authority, we erect and establish the Apostolic Prefecture of Bandjermasin as an Apostolic Vicariate, which shall henceforth be called Bandjermasinensis; and we wish to entrust it to the aforementioned Congregation of Missionaries of the Holy Family, for our pleasure and that of the Apostolic See.

Therefore, we grant to this new Vicariate, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their superiors are commonly endowed, and we subject them equally to the same obligations and duties.

All of these things, so arranged and established, we decree and command to be valid and effective, notwithstanding any contrary provisions.

Copies or extracts, even printed ones, of these documents, must be provided with the handwritten signature of a public notary and be sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary, and we most earnestly desire that full faith be placed in what is presented here. However, no one shall be permitted to infringe upon or contradict this decree, this establishment, this constitution, this commission, this concession, this statute, and this Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the tenth day of March, in the tenth year of Our pontificate. For the Sacred Congregation, P. Card. MARCHETTI SELVAGGI ANI, Prefect. P. Card. FÜMASONI BIONDI, Secretary. Bernardus De Felicis, Protonotary Apostolic. Arthurus Mazzoni, Protonotary Apostolic. In the Register of the Sacred Congregation, volume LXXVII, number 26. - Al. Trussardi. APOSTOLIC LETTER CONCERNING THE CATHEDRAL CHURCH OF ST. AGATHA, V.M., LOCATED IN THE CITY OF GALLIPOLI, WHICH IS ADORNED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS XII. For the perpetual memory of the matter. The Venerable Brother Nicolaus Margiotta, Bishop of Gallipoli, having celebrated the antiquity and beauty of his Cathedral Church, dedicated to the honor of the Holy Virgin and Martyr Agatha, and having presented to Us a supplication in which he described all the outstanding features of this temple, We have learned of them. That

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Cathedral Church, which is located in the principal city, stands out for its height and is distinguished by its wonderful architectural and pictorial work, its perfect craftsmanship, its sacred furnishings of great value, and its treasury richly endowed with offerings to St. Agatha, and is worthy of admiration for its exquisite works of art, skillfully crafted since the 14th, 15th, and 16th centuries. In that same church, sacred ceremonies are celebrated, and the decorations are determined, by a frequent clergy, who, diligently, devote all their efforts to...

[*Latin ed. p. 441*]

The Acts of Pope Pius XII, page 441, grant special favors. The aforementioned Archbishop, not wishing to miss the opportunity of the third anniversary of the construction of the Cathedral and the tenth year of his episcopal governance, and earnestly desiring that the glory of the Church be increased and that piety towards the Holy Virgin and Martyr Agatha be fostered more and more, who, as the titular saint of the Cathedral Church, is the principal patron of the diocese, humbly implored us to deign to elevate the aforementioned church to the title and dignity of a Minor Basilica. We, with pious charity intent on increasing the devotion of the Christian faithful towards the Heavenly Patron of the Diocese of Gallipoli, and desiring that the aforementioned events be rendered even more joyful, having readily heeded the earnest supplications, and having heard the Venerable Brother, Our Cardinal Charles of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, and perpetually, We hereby bestow upon the distinguished Cathedral Church of the Virgin and Martyr Agatha, located in the city of Gallipoli, the title and dignity of a Minor Basilica, with all liturgical rights and privileges pertaining thereto. Notwithstanding any contrary provisions. These things We grant, decreeing that the present document shall remain firm, valid, and efficacious forever, and shall have its full and complete effect and obtain its intended purpose; and that it shall fully benefit and may benefit those to whom it pertains, now and in the future; and that it shall be duly judged and determined; and that it shall be declared void from this moment and null if anything, contrary to these things, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fifth day of the month of June, in the year 1936, in the eighth year of Our pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal of State, DOMINICUS SPADA, Secretary for Apostolic Briefs.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary II. THE CHURCH DEDICATED IN HONOR OF BLESSED MARY VIRGIN, OF MERCY, IN

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THE CITY COMMONLY CALLED "CUZCO," IS ELEVATED TO THE TITLE OF BASILICA MINOR, WITH HONOR. PIUS PP. XII. For the perpetual memory of the matter. — The ancient city of Cuzco, commonly called "Cuzco," which surpasses all other cities of the Republic of Peru in majesty, with the splendor of its monuments, the antiquity of the Inca Empire, and the Spanish dominion, is adorned and enriched by the Church of the Blessed Virgin Mary of Mercy, so that it excels among the most distinguished and magnificent structures built of stone. Furthermore, the monastery of the Church, which is attached to it, holds the greatest renown among the monuments of all of America. Both buildings began construction in the year 1634, when the Spanish colony was most strongly established there. Later, when the land was shaken by a great earthquake, they collapsed, and from the year 1660 until the year 1890, they were rebuilt with remarkable skill. It is considered the most outstanding of all temples, for its beauty, its decoration, and the nobility of its structure, and it contains the tombs of Didacus de Almagro, a valiant Spanish soldier, one of the commanders of the armies in the sixteenth century who fought fiercely against the Peruvian indigenous people, and of his son, Almagro "el Mozo," as well as of Gundisalvus Pizarro, brother of Franciscus Pizarro, who was the supreme commander in the aforementioned war. In this Church, which was solemnly consecrated by the Most Reverend Didacus Antonius Navarro, Bishop of that time, in the year 1732, the pallium was also solemnly bestowed upon the Most Reverend Jerome de Loayza, the first Archbishop of Lima. The images of the Blessed Virgin Mary of Mercy, of Saint Peter Nolasco, and of Saint Augustine, E.C.D., are of great admiration, depicted with elegant skill, and are devoutly venerated, as they are considered to be a source of singular favors and graces for the people of Cuzco. The sorrowful mysteries of the Blessed Virgin Mary are especially venerated, in whose honor an Archiconfraternity was established, and the names of the city's most distinguished citizens are also associated with it. In the aforementioned Church, the Third Order of the Blessed Virgin Mary of Mercy and the Pious Union of Saint Joseph for those who are in the final stages of life flourish. Furthermore, the sacristy, made with the most refined art, is rich in sacred furnishings, as well as in ancient reliquaries, in which are preserved the relics of great importance. All of these and other historical aspects of this Church have been carefully and diligently recounted by the esteemed son, Johannes Vincentius de la Vega, Superior or Commendator of the aforementioned monastery of Cuzco, of the Order of the Blessed.

[*Latin ed. p. 443*]

Acta PP. 448, XII, concerning the Virgin Mary of Mercy, for the Redemption of Captives, humbly implored Us to deign to bestow upon the aforementioned Church the title and dignity of a Minor Basilica.

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These petitions, supported by the venerable Father Philip James Hermoza y Sarmiento, Archbishop of Cuschensis, We gladly deem worthy of consideration, since We firmly believe that it will undoubtedly foster a stronger and more vibrant devotion to the Virgin Mary, not only among the inhabitants of Cuschensis, but also throughout the entire region. Therefore, having heard the Venerable Father Alfonso Carinci, Archbishop of Seleucia in Isauria, Secretary of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, We hereby, in perpetuity, dedicate the Church, in honor of the Blessed Virgin Mary of Mercy, located in the city and Archdiocese of Cuschensis, with the title and dignity of a Minor Basilica, together with all the privileges and rights that rightfully belong to Churches bearing this title. Notwithstanding any contrary provisions. These things We grant benignly, decreeing that these present letters shall always remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future, and that it shall be rightly judged and determined; and that anything, to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of December, in the year 1946, in the eighth year of Our pontificate. By special mandate of the Most Holy, for the Lord Cardinal Secretary of State: DOMINICUS SPADA, of the Briefs Apostolic. III, SAINT BERNARDINE REALINO, CONFESSOR, PATRON SAINT OF THE CITY AND DIOCESE OF CARPENSIS, IS ESTABLISHED EQUALLY WITH SAINT BERNARDINE OF SENE. PIUS PP. XII, for the perpetual memory of the matter. The sweet fruits of the double sanctity of Saint Bernardine, richly abundant, rightly allow the City of Carpi, although small, to distinguish itself in the Catholic world with honor and renown in Lodi.

[*Latin ed. p. 444*]

444. The Acts of the Apostolic See – an official commentary – has happily added new and most exalted examples of piety, indeed of sanctity, to the former titles concerning humanity and the arts, pertaining to the Principality of Modena, previously governed by the Dukes of Este. From this, two Servants of God, one a foreigner and the other a citizen, confirmed their Christian faith and demonstrated steadfast devotion to this Apostolic See. Furthermore, Bernardinus of Siena, a Franciscan of the Order of the Minor Friars, who, burning with love for God and the salvation of souls, traveled throughout almost all of Italy in the fifteenth century, so moved people "by word and deed" in spreading the Holy Name of Jesus, that his memory remained everywhere for a long time afterward. Similarly, in the

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city of Carpi, under the guidance of the Bishop and leading citizens, Saint Bernardinus of Siena, of the same city and diocese, was happily chosen as the principal heavenly patron. In the following century, the mother of the eldest son of the noble Realini family, born in Carpi in 1530, wished to choose a name for him; and she chose the name in honor of that principal heavenly patron, and placed the child under his powerful protection. He, devoted to the Virgin Mary, whose Immaculate Conception is celebrated on a feast day in that very ancient church, commonly called "La Sagra," was duly cleansed with the holy sacrament of Baptism, and lived a youthful life with such simplicity and purity of heart that he became an example to his family and fellow citizens. Moreover, he adorned his city with holiness, when, in the Franciscan church of Saint Nicholas (as it may be supposed), he first approached the Altar of the Eucharist; in his city, under the guidance of his mother and then his teacher, he received the first lessons in religion and humanity, before pursuing his studies in Modena and Bologna. In his later years, he never forgot the city of his birth, in which his most pious mother had passed away, nor the public offices with which he was entrusted here and there, nor the remarkable inclination of his mind towards the priesthood, so strongly inspired by God, which led him to join the Society of Jesus among the members of the Ignatian order. Indeed, he testified that "he loved all the citizens of his city as friends and brothers in Christ." This constant memory was observed with equal devotion by the citizens of Carpi, both during his life and after his death, as his reputation for sanctity grew. These things were demonstrated with great joy, under the leadership of the Bishop and with the encouragement of the clergy, when the Blessed were recognized by our predecessor, Pope Leo XIII, in 1896, and later, by ourselves, in 1947, and granted the honors of the Saints. After carefully considering all of these things, the Venerable Brother Vigilius Frederick Dalla Zuanna, Bishop of Carpi, in his own name and with the prayers and vows of the Chapter of Canons, of the entire clergy, of the leading citizens, and of the entire diocese,

[*Latin ed. p. 445*]

The Acts of the Popes, 445, having heard the fervent request of the aforementioned people, We firmly urged that We might deign to declare Saint Bernard of Realia, the principal celestial patron of the City and Diocese, equally with Saint Bernard of Siena, as the principal patron. Furthermore, in order that the cult of the aforementioned Servant of God may be increased day by day, and that more abundant fruits of sanctity may be produced among the generations to come, We considered such prayers to be gladly received. Moreover, having heard Venerable Brother Clement, Our Cardinal, of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, by the tenor of the present letters, and perpetually, from Our certain knowledge and mature deliberation, and by the

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fullness of Our Apostolic power, We establish and declare Saint Bernard of Realia, the Confessor, as the principal patron, together with Saint Bernard of Siena, of the City and Diocese of Carpi, with all and each liturgical privileges added, which rightly belong to the patrons of the places, to all and each person. Notwithstanding any contrary things whatsoever. These things We decree, We establish, We decide, that the present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect: and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal from the Secretariat of State, Io. BAPT. MONTINI, Substitute Secretary of State.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis — Commentarium Officiale IV. TITULUS AC PRIVILEGIA BASILICAE MINORIS CONFERUNTUR ECCLESIAE ABBATIALI ORDINIS CISTERCENSIUM REFORMATORUM, B. MARIAE VIRGINI ((DE GETHSEMANI)) DICATAE, IN CIVITATE VULGO ((KENTUCKY)) INTRA FINES LUDOVICOPOLITANAE ARCHIDIOECESIS. PIUSPP. XII. Ad perpetuam rei memoriam. — Inter vastam solitudinem animis afferentem pacem mentibusque caelestium rerum contemplationem, in amoenissimo Ludovicopolitanae Archidioecesis agro quem « Gethsemani » vocant, nemore circumdata exstat et eminens Abbatialis Ordinis Cisterciensium Reformatorum Ecclesia, cuius turris sacra nimis ex longinquo conspicitur, procera, sublimis. Hoc vertente anno, centenario primo a perillustri condito Monasterio Cisterciensi, gratum est Nobis ortum eius didicisse atque hisce in Litteris illustrare. Extremo anno MDCCCXXXXVIII e Monasterio vulgo « de Melleray » quadraginta Ordinis Cisterciensis Religiosi in perlonginqua Americae Septentrionalis terra e Gallia abierunt ad Sancti eorum Auctoris illuc transmittendum spiritum legemque propagandam. Sic in sedem illam se conulerunt, silentem ac spatiosam; sic exordium illuc duxerunt umbratilis vitae contemplationi officii, virtutis ac sanctitatis deditae. Duos post annos Monasterio a fel. record. Decessore Nostro Pio P. IX abbatiali titulo aucto, primus eius Abbas fuit rec. mem. Eutropius, in cuius nava sapientique potestate coenobium illud ad summam pervenit magnificentiam maximoque refulsit splendore. Sumptuose laborioseque Sacra illa Aede longo undecim annorum spatio perfecta, Abbas Eutropius se abdicavit officio Galliamque repetiit, unde ad Urbem vocatus fuit a Decessore Nostro Pio Pp. IX ut Abbatiam ad Aquas Salvias in ordinem

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redigeret. Templum Abbatiale Beatae Mariae Virgini « de Gethsemani » dicatum, omnium Ecclesiarum in Foederatis Americae Septentrionalis Civitatibus exsistentium vetustissimum, amplitudine eisdem ac magnificentia antecellit. Amplo asceterio, perinsignibus Civitatis « Kentucky » monumentis adnumerando, quod plus quam quinquaginta habitant Monachi, adiuncta est pro hospitibus domus, fragrantissimis circumdata hortis, ab arte facto lacu lambita. Iure meritoque vocanda est Proto-Abbatia ceterarum strictioris observantiae, quae postea in America germinatae sunt florentesque exsistunt. Huius Sacrae Aedis, pulchro genere antiquae semigothicae structurae aedificatae, fabrica, picturae, tabulae sunt admirandae, non

[*Latin ed. p. 447*]

The Acts of Pope Pius XII, page 447, describe a not very large, but precious, glass reliquary. The temple is adorned splendidly and decorated with great care; the altars are made of marble with singular artistry. The monks, who diligently and with great care perform the ceremonies appropriate to the liturgical solemnity, always contribute generously to the magnificence of the divine cult and the sacred rites. Sacred exercises are promoted with great diligence, both for the clergy and the laity, and for this purpose, the clergy of not only Louisville, but also of neighboring dioceses, as well as many priests from distant regions, gather there annually. Not infrequently, the laity, with no less zeal, celebrate the Holy Eucharist, seeking to strengthen their souls. Even non-Catholics are attracted by the mystical splendor of the Roman liturgy and the serene beauty of monastic life, and are drawn to the Catholic Religion. The abbey is furnished with sacred objects of great value, and the aforementioned repository contains nearly a thousand sacred relics, as well as a piece of the Holy Cross. To make the festivities, which will be held next June to celebrate the first centenary of the founding of the abbey, as solemn and splendid as possible, and to further arouse the devotion of the faithful, and to strengthen and deepen their devotion to the Blessed Virgin Mary "of Gethsemani," the Most Reverend Father John Alexander Floersh, Archbishop of Louisville, on behalf of the bishops, clergy, and people of the state of "Kentucky," together with our beloved son James Fox, Abbot of the aforementioned monastery, earnestly requested that we deign to elevate the aforementioned abbey church to the title and dignity of a Minor Basilica. Having been praised by these venerable prelates, and having received the fervent recommendation of the Most Reverend Fathers John Timothy McNicholas, Archbishop of Cincinnati; Joseph E. Ritter, Archbishop of St. Louis; William T. Mulloy, Bishop of Covington; and Francis Cotton, Bishop of Owensboro, and having been presented with these requests by our beloved son Peter, Prefect of the Sacred Congregation for the Propagation of the Faith, Cardinal Fumasoni Biondi of the Holy Roman Church, we deem it right to grant their request, and we

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also desire that the title and dignity of a Minor Basilica be bestowed upon the abbey church, which, like a shining tower, spreads heavenly light, dispelling the darkness of error from the minds of the unfaithful, and drawing all to God, and which becomes ever more radiant and extends its influence further. Therefore, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, we permanently establish the abbey church of the Blessed Virgin Mary of Gethsemani, belonging to the Order of Cistercians of the Reformed Branch, located in the state commonly called "Kentucky," within the Archdiocese of Louisville.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary concerning the United States of North America, We adorn with the title and dignity of a Minor Basilica, together with all liturgical rights and privileges which pertain to churches bearing this title. Notwithstanding any contrary provisions. These things We grant benignly, decreeing that these present Letters shall remain forever firm, valid, and efficacious, and shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully enjoy them: and that it shall be rightly judged and determined accordingly; and that whatever, contrary to this, may be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of May, in the year Nineteen Hundred and Forty-Nine, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Father, to the Reverend Father Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomats. LETTER I TO THE Reverend Father Peter Schweiger, General Moderator of the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary, founded at the close of the first century. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — It is a matter of great joy that, as the dawn of the recently announced Holy Year shines, the praises and virtues of the Claretian family may brightly shine forth through the centennial celebrations. It is indeed known that this association has grown in number of religious during the course of a hundred years, and has spread far throughout the world, so that Spain and almost all regions of America, and certain parts of Europe, such as France, Italy, Portugal, England, and Germany, have experienced the beneficial Claretian apostolate, and that in some places of Africa and Asia, the beginnings of that blessed work have also taken place. It is known that Blessed Anthony Mary Claret, your illustrious Father, held this [apostolate] as something particularly dear to

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him, seeking glory for God in the hearts of men.

[*Latin ed. p. 449*]

Having compared the Acts of the Most Holy Fathers of the Twelfth Council, it is evident that the ancient virtues and the duties of the heralds of the Gospel have been suitably adapted to the new inventions of civil culture, so that, together with constant contemplation of divine things and the practice of virtues, the tireless activity of the Claretian members is joined, and frequent preaching of the Word of God and the instruction of doctrines are added, along with the frequent printing by means of the art of typography and the widespread dissemination among the people of salutary writings. Who can count the abundant fruits of salvation that such an apostolate has produced, especially in these recent times, amidst such a flood of books and pamphlets printed by wicked men to pervert minds and hearts, and widely disseminated? Nor are there lacking works of greater importance published from your schools and printing workshops, especially on theological, philosophical, liturgical, social, and legal matters, and some commentaries also useful for promoting the sacred missions, such as the *Commentarium pro religiosis et missionariis*, or for promoting the humanities, such as the *Palaestra Latina*. But this varied and constant solicitude of the sacred ministry and the explanation of the ways and means of the Catholic Action have not been able to diminish the zeal with which the Claretian members are inflamed to pursue religious perfection; rather, many of them have striven to embody and reflect the excellent examples of sanctity transmitted by the Blessed Founder; and concerning some of these, who are said to have even shed their blood in witness to their faith, the Church is ready to pronounce its judgment. Therefore, with the best of reason and merit, the entire Congregation, which you yourself direct, looking back on the glorious course of its secular life, rejoices greatly and, from the excellent achievements accomplished thus far, takes hopeful auspices for even better and greater things to come, despite numerous adversities, and amidst grave difficulties and vicissitudes. All the members of your society, and especially the religious teachers of the Immaculate Conception, should certainly share in this common joy. We, who are fully aware of your fidelity and love for the Holy See of Saint Peter, and of the diligence with which you carry out the duties entrusted to you by the local Ordinaries and by the Apostolic See itself, whether in the care of souls, in the performance of sacred missions, or even in teaching at the Pontifical Athenaeum or in holding important offices in the Roman Curia, wishing to add to your joy, we paternally congratulate you on these happy events and commend your solemn celebrations with our blessing and with our best wishes for the future. All the Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, are earnestly exhorted to adhere more closely to the shining footsteps of the Blessed Founder, and to strive daily with greater zeal for

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the attainment of religious perfection, so that, as from a more vivid...

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - May the official records of the Apostolic See, being the root, bring about greater growth to the Institute itself, and more widely, contribute to the benefit and salvation of those nearby. As a pledge of our good wishes and of our special love, We impart to you, beloved Son, and to the entire Congregation of the Oblates, and to its members, especially the Religious teachers from the Immaculate Conception, Our Apostolic Blessing. Given in Rome, near Saint Peter, on the sixteenth day of the month of July, in commemoration of the Blessed Virgin Mary of Mount Carmel, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII, To the Most Reverend Father Adam Stephan, Titular Archbishop of Saint Mary Nova, Cardinal, Archbishop of Cracow, and to the other Most Reverend Archbishops and Bishops of Poland, and to the Ordinarys of the places. PIUS PP. XII, Our beloved Son and Venerable Brothers, greetings and Our Apostolic Blessing. — As the tenth anniversary approaches since that lamentable war broke out, which oppressed the noble Polish nation with calamities and threats!, We do not wish to fail to convey to you, beloved Son and Venerable Brothers, and through you to the clergy and the Christian faithful, the sentiments and the voice of paternal charity, entrusted to your care. The beginnings of Our Pontificate — as you know — occurred at a time when horrific threats loomed over the tranquility of regions and lands of Europe. We are fully aware of what is incumbent upon Us and upon Our office, what it means to be the Vicar of Jesus Christ on earth, and, eager to continue the work begun by Our predecessor of blessed memory, We have not hesitated to strive, without delay, to keep the atrocities and the inhumanity of the war at bay. Indeed, as soon as We issued the first message of Apostolic concern, We urged all nations to preserve peace. And afterwards, Our voice has not been silent, but has become more insistent, as circumstances demanded, encouraging the hearts of men to foster concord, justice, and charity, and to implore God, for the sake of this important cause, with fervent prayers. Nor was this enough: vigilance and diligence were added through Our public envoys, so that the peace of the nations might be preserved unharmed. At the beginning of the month of May in the year 1949, when the dangers of the impending conflict were imminent,

[*Latin ed. p. 451*]

In the Acts of the Holy See, volume XII, page 451, we endeavored, as far as it was in our power, to appease those grave dangers that loomed, before the supreme rulers of the aforementioned nations. But, alas!, discord increased, and at the end of August of the same year, matters reached such a point of severity that the beginning of hostilities seemed imminent. Then,

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on the twenty-fourth of August of the year 1939, we addressed all peoples, and especially those to whom the grave burden of war or peace was related, through the radio: "A danger looms—we warn you—but there is still time for reconciliation. Nothing is lost by seeking peace; everything can be lost by war" (A.A.S., vol. XXXI, pp. 333-335). On the thirtieth of August, when war was about to break out, at our command, certain legates of the nations present at the Apostolic See, namely Germany, Poland, England, France, and Italy, were given a final and most urgent appeal, and just before that, through our Apostolic Nuncios, who were in Warsaw and Berlin, we did everything within our power to ensure that the nations would agree among themselves and come to a peaceful understanding. On this matter, we wrote in our first Encyclical Letter (on the twentieth of October of the year 1939): "...we have spared nothing, we have explored nothing, so that, by means of that method which either our apostolic office or the instruments permitted to us suggest, we might prevent the descent into violence and arms, and that no avenue might be closed to resolving the dispute with honor for both sides" (A.A.S., vol. XXXI, pp. 409-410). But our wishes and exhortations were in vain, and a terrible conflict arose. Your country, beloved Son and Venerable Brothers, has suffered grievous misfortunes, being struck and invaded from both the Western and Eastern sides. We ourselves, in an audience on the thirtieth of September of the year 1939, given to your citizens residing in this venerable city or to those who are exiles, with our hearts filled with a profound sense of compassion, openly expressed our participation in your sorrow; our special concern for you, sons struck by calamity; and we implored the Divine Savior and Master, who raised Lazarus from the dead and prevented the ruin of the nation, to grant you help and consolation. Who can count the bitter sufferings that the Polish people have endured during long years of servitude? Who can recount the grief caused by the deaths of hundreds of thousands of people, killed in war or in places of public custody? Who can list the crowds of the sick and the wounded, the devastation of public property, and the ruin, and the most unjust decrees enacted by those who occupied your land, which often violated the rights of God and of human dignity? Still before our eyes are the most miserable fates of your devastated homeland, the citizens fleeing their homes, or wandering here and there without shelter and without a home.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary. The lamentations of mothers and wives, weeping over the funeral pyres of the slain, still echo in Our ears; the groans of the aged and the infirm, who were often deprived of all care and assistance; the wailings of small orphans, wasting away from hunger; the lamentations of the wounded, the sighs of the dying. These are the things that concern the fathers [of families]. What? Did not these

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things affect you so severely? Indeed, and to the greatest extent. Moved by mercy towards you, and with fervent prayers, in which We implored God to shorten your days of sorrow, We added constant concern, seizing every opportunity that presented itself to show you Our favor. We also devoted diligent effort to alleviate the burdens of those among you. Therefore, beloved Sons and Venerable Brothers, We have granted you special privileges, so that you may be able to readily and promptly meet the needs of the faithful. With all Our strength and generosity, We have aided those who have lost their homes, exiles, and captives living beyond the borders of their homeland. We have spared nothing and attempted everything, although often with frustrated efforts, to alleviate the situation of religion and to mitigate the conditions of your lives in your homeland, which is occupied by foreigners. We have frequently denounced the injustices committed against God, the Church, and the rights of individuals; We have lamented that what is right or forbidden is so rashly violated, and We have striven to protect so many innocent and defenseless people. It must also be noted that, despite the novelty of Our presence, which has occupied the borders of your land with foreign armies, the clergy of your land have shown remarkable zeal and industry. Indeed, under the guidance and auspices of wise pastors, the priests have fostered the flame of hope, which trusts in the secure providence and power of God, and which awaits and prepares for brighter days after the clouds that have darkened your homeland. How invincible is this love for God and for their country, which nothing, not even adversity, can extinguish or diminish, is testified to by the numerous groups of priests, among whom the sacred pastors led the way, who have fallen in the beautiful struggle of Christ; it is testified to by the many sacred pastors who have been driven from their homes, by the numerous valiant soldiers of both the clergy who have been afflicted, imprisoned, and who suffer from poverty. This great virtue is primarily due to the fact that, with God's help, the Polish people have always preserved the Catholic faith amidst so much misfortune and adversity, and have not allowed the praise of their ancient traditions to be obscured by oblivion. Although four years have passed since the war ended, the Catholic Church in Poland has not been able to reclaim the freedoms to which all nations are entitled, and which are most deserved by her, especially where the common good is at stake and where great suffering has been endured. Alas, these grievous injustices, in which –

[*Latin ed. p. 453*]

The acts of Pope Pius XI, volume 453, Saturday, still recount these events. Catholic associations are almost entirely suppressed, religious instruction is restricted in schools, the free development of institutions entrusted to the clergy or religious women is hindered, the Catholic religion is attacked with false accusations, We ourselves, Bishops, and priests are subjected to

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insults, the publication of Catholic writings is increasingly restricted by unjust censorship, religious care is denied to those imprisoned and the sick, the exchange of letters and relations between the Apostolic See and Bishops and the faithful are impeded, and the external expression of Catholic life becomes increasingly difficult every day. However, beloved sons and venerable brothers, let nothing disturb your spirits with fear. For, as in times past, so too in the future, "the way of the wicked shall perish" (Psalm 1, 8), and their snares shall be overthrown (cf. Proverbs 10, 3). The glories and afflictions of Poland, which are often marked by great intensity, seem now to be like a torrent of tears and blood, watering the land with its various vicissitudes; here a chasm of sorrows, there peaks of victory, illuminated by the brilliant light of religion, letters, and the arts. But Poland knows only one thing: to remain united with Jesus Christ and with His Church. This is your praise, this is the emblem of your nobility: to act diligently, to suffer bravely, to hope invincibly, and to achieve greatness. May the Virgin Mary, who is affectionately called by you "Queen of Poland," through the intercession of your saints, who are numerous and great, grant you her blessings, and may the prayers of those who, in large numbers, have died for the altars and hearths, bring about for Poland, your homeland, which We hold so dear, the desired gifts of Christian peace and prosperity. While We fervently pray that these supreme gifts may be granted to you, We impart to you, beloved sons and venerable brothers, and to all the faithful entrusted to your care, the Apostolic Blessing, abundantly bestowed with paternal love. Given from the Vatican, near Rome, on the first day of September, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS RADIOPHONICUS I CHRISTIFIDELIBUS HELVETIAE DATUS, OB CONVENTUM UNIONIS POPULARIS CATHOLICAE, LUCERNAE COADUNATIS.

"Beloved sons and daughters of Catholic Switzerland! From the green meadows and solitary villages high up in your mountains, which reach towards the heavens, from your valleys and lowlands, whose well-tended pastures and fields bear witness to the diligent labor of the Swiss farmer, from the thriving centers of your rapidly developing industry, you have gathered in the heart of your paradisiacal homeland, in the ancient Catholic city of Lucerne, to deliberate together once again after a lapse of 15 years, and to joyfully express your faith and the strength of your faith. We share in your joy and gladly respond to the request of the leaders of the Swiss Catholic People's Association, to address you in this festive hour and to bestow our blessing upon you. Your Catholic Day, as you yourselves emphasize, is the first after the Second World War. Just in these days, the tenth anniversary of the beginning of that apocalyptic and dreadful event

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is observed, the devastating consequences of which the nations and states have yet to overcome. The first nation upon which the war descended, mercilessly overwhelming it, was the Polish nation. Foreseeing what was to come, We, at that time, until the very last night before the outbreak of hostilities, endeavored, as far as it was in Our power, to avert the disaster. The multitude of testimonies that have since shed light on those days make clear how truly hopeless the efforts of neutral and moral powers were to confront that terrible event. Poland suffered unspeakable things in the first months of the war and in the following years. After Poland, the demon of war forced land after land into its horrors. It passed like a world judgment over Europe and large groups of countries on other continents, especially in East Asia, until the war, in a shocking conclusion, plunged the Reich and the nation into the abyss from which it had originated.

Given on the 4th day of the month of September in the year 1949."

[*Latin ed. p. 455*]

Acta Pn Pp. XII 455. Nunc, cum illud saeculum, quod peccatis et scelestis onustum est, sed etiam satisfactionibus et poenitentia ad maximum plenum, ad finem pervenit, et porta sancta anni sancti mox patebit, nos, contra omnem spem, unicum desiderium ardentem habemus, ut annum 1950, propter passionem et mortem Jesu Christi, pacem externam securam et veram reconciliationem internam inter gentes afferat. Dux vestri nobis scripserunt, quod in urbe et in agris, in parochiis vestris splendidis, tam in terris catholicis quam in diaspora, vita religiosa floreat. Hoc, quod audacter dictum est, verum est, et implicat operam apostolicam quae cor Patris solummodo consolatione profunda implevit. Cum enim quinquagenarii ultimi vel centum annorum texturam socialem patriae vestrae pene ex fundamento movuerunt, et populum rusticum, cui consuetudines antiquae servabantur, in populum industrialem transformaverunt, qui in Europa iam inter primos locum tenet, patres vestri et vos ipsi numquam inertes et otiosi stetistis. Ubi disputationes spirituales et mutationes sociales ad actionem impellunt, ut hereditatem catholicam servaretis et missioni Ecclesiae viam aperiretis et portas aperiretis in novis condicionibus, ibi estis: sacerdotes et laici, dioecesis pro dioecesi; ordines veteres et, in concursu cum illis, congregationes noviores, quae in centum annis ultimis etiam apud vos mirabiliter creverunt in altitudine et latitudine; organizationes vestrae: societas popularis, caritasverband et opera charitatis alia, quae in annis recentioribus summum auxilium necessitatis praebuerunt; sodalitates et associationes feminarum, testantes mutationem totius conditionis feminae hodie, quae olim diversa erat; congregationes Mariae et sodalitates iuvenum, sodalitates operariorum et syndicatus christiani; effortus vestri in campo scholae et educationis, praebendi, radiophoniae et cinematographiae, scientiae et artium, ubi multum et audacter operatum est, et plus adhuc spe est pro futuro. Pro

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omnibus his quae victoriam adepti estis, aedificati et consecuti estis – pro Deo, pro Christo et Ecclesia eius, pro valoribus aeternis et vita aeterna – cum vobis humilem et sinceram gratiam dicimus omnipotenti donatori omnium bonorum, non ultima Katholischen Universität in Freiburg mentem habentes, cui ad incrementum et perfectionem vestra pecuniaria et spirituali auxilio non parcere debetis.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Commentarium Officiale. Si, carissimi filii et filiae, desideratis audire a nobis verbum admonitionis et exhortationis, sit hoc: Non estis debiles. Maneate consciis virtutis vestrae, sed etiam sacrae responsabilitatis, quae vos adhibet: praebere in vita publica testimonium fidei christianae vestrae. Sicut aliquando diximus in occasione canonizationis Fratris Klau, res civiles per totam terram sunt vastim perturbatae. Ad remediandum hanc perturbationem, officium est etiam sacerdotis – certe! – sed, naturali ratione, prae omnis, laici catholici. Cum de maturate et opere laici in Ecclesia agitur, hic oportet ut ea se manifestent et probent. "In Ecclesia," quia Ecclesia, fides christiana, necessario irradia in omnes campos oeconomicos, sociales, culturales et politicos, ut ea omnia conformet praecepto Dei.

1. Pro vobis, catholici Helveti, exhortatio nostra valet in modo speciali: Reformatio socialis populi vestri etiam vos reformavit, paene plus quam alios. Ubi centum annos praeterita non appariebatis, hodie in grande numero et sub bona directione adest, et hoc praesertim in centrissimis locis oeconomiae et culturae patriae vestrae. Manifestate vos, iura vestra et divitias internas vestras, in legibus et administratione, matrimonio et familia, educatione et schola, in salute operariorum ab incursu in materialismo impium. Omnino multa habetis ad offerendum ad verum bonum populi et civitatis vestrae. Quoniam praesagimus tempus futurum a vobis, catholicis, rationem exigeret de eo quod in hac hora tam cruciali ad tuendam res spirituales et culturam christianam Helvetiae fecistis, ad vos dirigimus verba nostra. Ut ea fructum parant et benedictionem afferant.

Exhortatio quae vobis, carissimi filii et filiae, iussa est ad assumendam positionem in vita publica, debeat coniungi cum alio appello, qui est illius complementum indispensabile: appello ad vitam interiorem. Per hanc vita vera et perfecta catholica formatur, qui fidem suam in plena conscientia, resolute et in gaudio, profitetur, qui eam vivit, qui manet coniunctus Christo per vinculum personale, intimum, gratiae et caritatis. Tenete in alta veneratione traditionem et mores catholicos.

[*Latin ed. p. 457*]

In *Acta Apostolicae Sedis*, volume XII, page 457, où ces dispositions sont encore en vigueur, faites tout votre possible pour les maintenir. Mais ce n'est pas suffisant. L'atmosphère dans laquelle la plupart d'entre vous

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vivent est étrangère, pour ne pas dire plus, à l'esprit religieux. L'Église, pour réagir, s'appuie sur la conviction personnelle, sur le bon exemple, sur la conduite de ses fils et de ses filles. Vous n'arriverez jamais à forcer l'attention et l'estime de l'homme de la masse par la seule organisation, aussi parfaite qu'elle puisse être, car dans les cadres de l'organisation, il vous sera toujours égal, sinon supérieur. Mais mettez-lui sous les yeux la personnalité du catholique, du chrétien, au regard joyeusement épanoui qui fait rayonner au dehors la foi vivante dont son cœur déborde. Alors, oui, il pourra comprendre que, à cette vue, il revienne de sa négligence religieuse, de sa torpeur vide de la foi en Dieu, et recouvre le sentiment de sa dignité humaine, de sa responsabilité morale. Le matérialisme, aussi contradictoire que cela puisse paraître, se ramène, en tant que système doctrinal, aux activités et aux manifestations de l'esprit. Or, une force spirituelle ne peut être vaincue que par une autre plus puissante. Et celle que vous avez à opposer au matérialisme est votre foi catholique avec toute sa richesse, toute l'énergie de sa conviction, avec toute sa plénitude de vie divine. Une telle force est de taille à dominer victorieusement le matérialisme. Encore est-il que seul l'homme de vie intérieure, l'homme qui pense en chrétien, l'homme qui prie, l'homme qui est tout rempli de Dieu, la possède. La vie intérieure : voilà, pour l'heure présente, le mot d'ordre.

Le peuple suisse est justement fier de sa liberté civile, garantie de ces droits inviolables – égaux pour tous les citoyens – sur lesquels se fonde la dignité et le bien de la personne humaine et de la famille chrétienne. Tel est votre idéal, tenacement conservé à travers les vicissitudes des temps, et qui a assuré, au cours des siècles passés, également la liberté de l'Église dans votre bien-aimée Patrie. Les obstacles que les complications de plus en plus grandes du monde moderne créent aux mouvements libres des individus ont cependant laissé substantiellement intacts ces droits essentiels; de cette manière, votre idéal de liberté civile a pu se maintenir même dans les présentes conditions de vie. Mais un autre danger plus insidieux le menace, menaçant de dessécher sa source, à savoir la fidélité à Dieu et la docilité à ses commandements. La Providence divine a mis en un juste équilibre...

[*Latin ed. p. 458*]

Acta 458 Apostolicae Sedis — Commentarium Officiale: the fundamental rights of the citizen and the duties, the observance of which protects those rights; thus, the Swiss people owe the enjoyment of freedom to their loyalty. If this loyalty were to fail, even the magnificent traditions of your fathers would collapse, and their ideal of freedom would also perish; civil life would suddenly lose all its value. Only in God is man truly free. If he turns away from God, he is immediately at the mercy of deceitful totalitarian regimes. The vocation of the members of your people, who profess faith in a personal God and recognize divine dispositions in the order of

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the world, consists in safeguarding the Christian foundations of your State, including the freedom to serve the true God. And to whom belongs the honor of being at the forefront of this noble mission, if not to you, beloved sons and daughters? Therefore, that you may persevere firm and perfect in the fulfillment of all the will of God, we impart, with an abundance of heart, to Our Venerable Brothers, your Bishops, to all of you present here, to your families, to your youth, to your works, to all faithful priests and laypeople, and to the entire Swiss people, as a pledge of the most abundant heavenly graces, Our paternal Apostolic Blessing.

II CHRISTIFIDELIBUS DATUS E TOTA GERMANIA OB SEPTUAGESIMUM TERTIUM CONVENTUM IN URBE BOCHUM, IN WESTFALIA, COADUNATIS.

* With the feeling of paternal benevolence and in awareness of the sacred obligations we have towards you, beloved sons and daughters of Catholic GERMANY, we respond to the request of Our Venerable Brother, the Archbishop of Paderborn, and, at the conclusion of the seventy-third General Assembly of the German Catholics, we address a brief word of encouragement and exhortation to you, who have gathered in the heart of the Ruhr region, amidst the impressive signs of industrial achievement, but above all, under the towering cross, in a festive and proud demonstration of faith.

While Our greeting makes its way to your ears and hearts through the ether waves, before Our mind stands the "Land of Col., 4, 12." * Given on the 4th of September in the year 1949.

[*Latin ed. p. 459*]

"Acta Pii Pp. XII 459, rote Erde," just as We experienced in the year 1927 at the unforgettable Catholic Congress in Dortmund. The journey carried Us from the ancient and venerable episcopal city of Trier, through then-flourishing Rhineland, spread out before Us like a garden of God, to the heart of one of the dominant economic centers of Germany. At the solemn Pontifical Mass in the open air, within the circular enclosure of the Westfalenhalle, and during the impressive procession of your organizations, We saw a *Germania catholica*, whose will to believe justified great hopes. Today, after scarcely more than two decades, which contain more tribulation and suffering than do many centuries, We see Catholic Germany once again assembled on Westphalian soil, in order to find, from the events of the intervening time and from the teachings of its holy faith, the path to healing, reconstruction, and peace. If anything elevates and consoles Us in this hour, it is the confident hope that the spirit of faith, which surrounded Us then, may also awaken in your Bochum gathering new, intensified, and purified Christian life, and may enable you to bring to bear the united effort of your millions, acting from a Catholic conscience, everywhere where peace is to be established, and where decisions may be made in such a way that the scales of fate of Germany and Europe, which today still exhibit worrisome

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fluctuations, may ultimately incline for the benefit of all peoples, and tend definitively towards the good. In these days, serious consultations of your working groups have concerned the social reordering. If We are to say a few guiding sentences at their conclusion, as you desire, let them be these: 1) In the land of a Bishop Wilhelm Emmanuel von Ketteler, no legally-minded person would dare to accuse the Church of having had no concern, and beyond that, no heart, for the workers' question, and for the social question in general. Since Our predecessor Leo XIII issued the encyclical *Rerum novarum* almost sixty years ago, few concerns have occupied the highest pastors of the Church more than the social question. What they could contribute to its solution, or at least to the mitigation of social imbalances, they have contributed. What is important is that the social teaching of the Church becomes the common property of all Christian consciences, and that they put this teaching into practice. The social..."

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale. Verum, hoc postulatum est sacrificium ab omnibus participantibus. Haec sacrificia offerenda sunt. Illa hodie minus mora quam umquam tolerari possunt. 2) Programma sociale Ecclesiae Catholicae fundatur in tribus ingentibus columnis moralibus: in Veritate, in Justitia, et in Caritate Christiana. Ab exigentiis eorum, etiam parvo, Ecclesia numquam deviare potuit, quamquam propterea abesse poterat ab opportunitatibus propagandisticis et passionibus conflictus classium, utriusque partis. Ecclesia semper fuit pro quaerente iustitiam et necessitatibus obnoxio, sed numquam fundamentaliter contra aliquem gregem, ordinem, vel classim, sed pro bono communi omnium civium et civium. 3) Ecclesia etiam non desinit operam dare, ut apparentem discordiam inter capitale et laborem, inter dominum et operarium, dissolvatur in unitate superiori, in illa organica cooperatione quae natura ipsa designavit inter ambos, secundum opus et sectorem oeconomiae, in ordinatione professionali. Spero diem non longe abest, quo hae organizationes mutualis auxiliorum, quae debilia praesentis systematis oeconomici, et praesertim absentiam animi Christiani, necessitarunt, laborem suum cessare possint. Vobis incumbit diem istum in regione Germanica praeparare. Circumstantiae non sunt infaustae. Horrenda catastropha quae super vos cecidit, bonum habuit, quod in insignibus circulis, ab praejudiciis et lucro personali liberatis, dissensiones classium amplissime aequatae sunt et homines inter se appropinquaverunt. Communis necessitas fuit et est dura, sed salutaris disciplina. Coegit tolerari, intellegi, et inter annos miseriae, sibi mutuam auxilium dare. Quod pretiosum hic exoritur, vobis non iterum amittere licet. Non licet ut discordia inter pauperes et divites, quae interdum valde mutata est, discordia inter possidentes et eos qui vita sua laborant, iterum aperatur et augeatur. Quis, carissimi filii et filiae, plus quam vos vocati estis,

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ad hunc punctum crucialem reordinationis socialis vias aperire, legem et spiritum Christi in ea efficere? 4) Politica Christiana culturae et politica Christiana socialis non separari possunt, quia idem homo Christianus est fons et finis utriusque. Politica Christiana socialis ad politiam Christianam pertinet.

[*Latin ed. p. 461*]

Acta Pii PP. XII 461: "Turpolitik, sicut singulum organum ad vivum totum organismum. A eo disiunctum, moritur. Si ergo vos pro cultura christiana agitis, si, ut exemplum dicamus, pro schola confessionis catholicae – notate, bonum insostituibile! – laboratis, tum etiam ad fundamenta politicae socialis christinae operamini. 5) Non licet ut mundus operum hominum ad impium materialismus pervertatur. Ut eos pro Deo et Christo salvos faciatis, omnia ultima adhibenda sunt. Date iuventuti operariae domum spiritualem in vobis. Interes particulares organizationum iuventutis vel operariorum, quae ad impedimentum huius propositi vitalis starent, magnanimiter sacrificentur. Cum nuperius linea divisionis, quae omnibus catholicis obligatoria est, inter fidem catholicam et atheisticum communismum posita sit, hoc factum est ex eodem motivo, scilicet ut damnum erigatur ad salutem – non solum operum hominum, sed omnium sine exceptione – ab Marxismo, quod Deum et cultum divinitatis negat. Hoc edictum nihil habet cum opposizione inter pauperes et ricos, inter capitalistas et proletarios, possidentes et inpropientes. De salute et puritate religionis et fidei christiana, de libero eius exercitio, et ita de felicitate et dignitate, de iuribus et libertate hominis operantis, agebatur. Caecus vere esset is qui, in ultimis decenniis, haec videret et non intelleret. Haec sunt praecipua monita quae, in hac sollemni occasione, vos ad vos dirigere credebamus. Et nunc, carissimi filii et filiae Catholici Germaniae, servate et curate cum zelo duplici sanctum patrimonium quod patres vestri vobis reliquerunt: primum est cultura familiae christiana. Ubi adhuc exsistit, praesertim in agro, servate et defendite eam. Ita, defendite eam, quia etiam ibi magna est periculosa deperditur. Ubi iam deperditur, praesertim in quibusdam districtibus urbanorum operum hominum, eam iterum aedificate. Nihil pretiosius donare potestis filiis vestris, iuventuti vestrae, quam culturam familiae christiana. Alterum est unitas et cooperatio in spatio publico. Certo, finis salutis est sanctificatio personalis, fortasse omnium singulorum. Sed secundum consilium Dei, sanctificatio singuli hominis radicem, floreat et fructum habeat."

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis — Commentarium Officiale: [This passage brings] into the community in which he stands, and which itself is animated by faith in God and by the Spirit of Christ. Here, the mission of the Catholic Church for public life unfolds. As a guiding principle of human

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society, it should, drawing from the deep sources of its inner riches, extend its influence to all areas of human existence. And here lie the vast possibilities of action, especially for the laity, within the Church and for the Church. They have always been here. Seize them, as your fathers have done admirably, acting, inventive, decisive, "with one heart and one soul." 1 "The God of all grace, who hath called you unto his eternal glory in Christ Jesus, after you have suffered a little while, he himself shall perfect, establish, strengthen, and settle you. To him be glory for ever and ever. Amen." As a pledge of this, We grant to all of you, the efficacy of your assembly, under the powerful protection of Mary, the "Help of Christians," and, in paternal love from the fullness of the heart, We impart the Apostolic Blessing. 2

1 Acts 4:32.

2 1 Peter 5:10-11.

[*Latin ed. p. 463*]

The Sacred Congregation for the Oriental Church. 463 ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH. DECREE CONCERNING THE LYCOPOLITAN COPTIC EPARCHY. DECLARATION OF THE NORTHERN BOUNDARIES OF THE LYCOPOLITAN COPTIC EPARCHY.

In order to resolve any doubts that may arise from the interpretation of the Bull "Ex Petri Cathedra," and to completely remove any cause for disagreement, the Sacred Congregation for the Oriental Church has deemed it necessary to more clearly define the northern boundaries of the newly established Lycopolitan Eparchy, commonly known as "Assiut," as described in the aforementioned Bull of August 10, 1947, in the following words: "The boundaries of this new Eparly shall be: to the north, the Hermopolitan Eparchy (at 28 degrees latitude), etc."

Therefore, Our Most Holy Lord Pope Pius XII, by Divine Providence, in an Audience on July 5 of the current year, at the request of His Excellency and Reverend Prefect of the aforementioned Sacred Congregation for the Oriental Church, has deigned to decree that the northern boundaries of the new Lycopolitan Eparchy shall be the same as those delimited by the Apostolic Letter "Christi Domini" of Leo XIII, of blessed memory, dated November 26, 1895, namely: "(The Hermopolitan Eparchy) is contained within a circle approximately between the twenty-seventh and twenty-eighth degrees of northern latitude, where, indeed, the place known as Sacci-t-Moussé lies on the Nile River..."

Furthermore, Our Most Holy Lord has deigned to entrust the execution of all of the above to the Reverend Apostolic Delegate in the Egyptian jurisdiction, granting him the necessary and appropriate powers, including the authority to delegate any ecclesiastical person, with the responsibility

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of sending to this Sacred Congregation, as soon as possible, an authentic copy of the executed document.

All contrary opinions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for the Oriental Church, on July 15, 1949.

† E. Card. TISSERANT, Bishop of Porto and Santa Rufina, Secretary.

A. Giovanelli, Officer.

[*Latin ed. p. 464*]

4G4 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE CONCERNING THE DIOCESE OF SALEM, ASSIGNED TO THE SECULAR CLERGY OF INDIA.

Whereas, in the Diocese of Salem, in the Union of India, great progress has been made through the zeal and diligence of the Fathers of the Society of Paris for Foreign Missions, to whose care that Diocese has been entrusted, in works of charity and education, and in the number of sacred ministers; the Superior General of said Society has judged that the time has come to entrust the governance of that Diocese to the secular clergy of India. The Most Eminent Fathers, who preside over this Sacred Council for the Propagation of the Christian Name, having maturely considered and heard the matter, and with the favorable vote of the Most Reverend Father Leo Kierkels, Apostolic Delegate in the Union of India, in a general assembly held on the eighteenth day of the month of February of the current year, judged it fitting to entrust the aforementioned Diocese of Salem to the secular clergy of India, through the resignation of the Most Reverend Father Henry Amati Prunier, a member of said Society of Paris, and his transfer to the titular Church of Tanagra, which is presently vacant. The judgment of these Reverend Fathers was approved and confirmed by the Most Holy Father, Pope Pius XII, in an audience on the eleventh day of March of the same year, upon the report of the undersigned Cardinal Prefect of this Sacred Congregation, and the present Decree was ordered to be drawn up and made public.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the eleventh day of the month of March in the year of Our Lord 1949.

P. Card. FUMASONI BIONDI, Prefect.

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f C. Costantini, Archbishop titular of Theodosiopolis, Secretary.

[*Latin ed. p. 465*]

The Sacred Congregation for the Propagation of the Faith, 466, II, STANLEY FALLS (STANLEYPOLITAK), DECREE CONCERNING THE APOSTOLIC VICARIATE OF STANLEY FALLS, WHICH SHALL HEREAFTER BE CALLED "STANLEYPOLITAN." Since within the boundaries of Belgium, the name of the Apostolic Vicariate of Stanley Falls indicated, to the Congregation of Priests devoted to the Sacred Heart of Jesus, too generally the condition of the boundaries of said Vicariate, it seemed fitting to proceed with its alteration. Therefore, in plenary assemblies held on March 7th of this year, the Eminent and Reverend Fathers, Prefects of this Holy Dicastery for the Propagation of the Faith, in accordance with the established custom of this Holy Congregation, namely, to give names to the missions in the name of their respective Ordinary sees, decided that the aforementioned Vicariate of Stanley Falls should henceforth be called the Apostolic Vicariate of Stanleypolitanum. This decision of the Eminent Fathers, having been reported to the Most Holy Father on the 10th day of the same month and year by the undersigned Secretary of this Holy Congregation, was received with benevolence by the Supreme Pontiff, who ratified and confirmed it, and ordered that this Decree be issued accordingly. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th day of the month of March, in the year of Our Lord 1949. P. Card. FUMASONI BIONDI, Prefect. L.g) S. t C. Costantini, Archbishop titular of Theodosiopolis, Secretary. 31 - ACTA, vol. XVI, n. I. — 29-9-1949.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis — Official Commentary III CONCERNING THE UPPER KASAI (LULUABURGEN) DECREE: The Apostolic Vicariate of Upper Kasai shall henceforth be called the Vicariate of Luluaburg. Since, within the boundaries of the Belgian Congo, the name of the Apostolic Vicariate "of Upper Kasai" seemed to indicate too generally the present condition of the boundaries of the Vicariate itself, it was deemed fitting to proceed with its alteration. Therefore, in the plenary assemblies held on March 7th of this year, in which the newly appointed Apostolic Vicar was consulted regarding the naming of the Vicariate, the Most Reverend Fathers, presiding over this Holy Dicastery, also deliberated regarding the change of the name of the same Vicariate, and, after mature deliberation, in order that the naming of missions, according to the custom of this Holy Congregation, might conform to the name of its respective Ordinary's seat, they judged that the aforementioned Vicariate of Upper Kasai should henceforth be called the Vicariate of Luluaburg. This judgment of the Most Reverend Fathers, having been reported to the Most Holy Father on the 10th day of the same month and year by the undersigned Secretary of this Holy

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Congregation, Most Reverend Father Pio Div., Papal Chamberlain, was received with benevolence by the Supreme Pontiff, who ratified and confirmed it, and ordered that this Decree be drawn up accordingly. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on March 10th, in the year of Our Lord 1949. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodosiopolis, from the Secretariat.

[*Latin ed. p. 467*]

The Sacred Congregation for the Propagation of the Faith, 467 IV, CONCERNING THE REGION OF THE UCAYALI - PORTUS MALDONADI. DECREE REGARDING THE DEFINITION OF BOUNDARIES.

Desiring to provide for the salvation of souls in the Peruvian regions commonly known as Alto Yuruà and Alto Purus, the Most Reverend Fathers, Prefects of this Sacred Christian Dicastery, dedicated to the Propagation of the Holy Name, having held plenary assemblies on April 11th of the current year, deliberated concerning the ecclesiastical jurisdiction of said regions. Therefore, since it was established that these regions, whatever their ancient legal condition may have been, are, in fact, presently subject to the jurisdiction of no ecclesiastical circumscription, the Most Reverend Fathers, having heard the petition of His Excellency, Most Reverend Aloysius Arrigoni, a member of the Order of Friars Minor, Apostolic Nuncio in Peru, and of those Ordinaries to whom it pertains, judged it fitting to annex these regions to neighboring Apostolic Vicariates: the Peruvian region commonly called Alto Yuruà, situated between the territories of the Apostolic Vicariates of Ucayali and Portus Maldonadi, up to the confluence of the waters of the rivers Yuruà and Curan ja, should be united to the Apostolic Vicariate of Ucayali; and the Peruvian region which extends to the east of the aforementioned territory of Alto Yuruà, commonly called Alto Purus, should be added to the Apostolic Vicariate of Portus Maldonadi.

This decision of the Most Reverend Fathers, having been reported to His Holiness, Our Most Holy Pope Pius XII, of blessed memory, in an audience on April 21st of this year, by the undersigned Cardinal Prefect of this Sacred Congregation, the Supreme Pontiff approved and confirmed it, and ordered the present Decree to be drawn up concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 21st day of the month of April, in the year of Our Lord 1949.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. t C. Costantini, Archbishop, titular of Theodosiopolis, Secretary.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Official Commentary VI

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PROVISIONS FOR CHURCHES

To each, as indicated below, the following decrees have been granted by the Sacred Congregation for Propagating the Faith. Our Most Holy Lord Pope Pius, of blessed memory, XII, has deigned to provide for the following churches, namely:

On March 3, 1911.

— To the Cathedral Church of Salem, the Reverend Lurdu Mariadanen Selvanaden, of the secular clergy, was appointed.

On March 10.

— To the Cathedral Church of Bellary, the Reverend Father Ioannes Forest Hogan, O. F. M.

— To the Cathedral Church of Cuttack, the Reverend Father Paulum Tobar Gonzales, C. M.

— To the titular episcopal Church of Bladia, the Reverend Father Aemilianum Hieronymum Pillai, O. M. I., who was appointed Coadjutor with the right of succession to the present Bishop of Jaffna.

— To the titular episcopal Church of Belalita, the Reverend Father Bernardum Meis, a member of the Congregation of the Immaculate Heart of Mary, who was appointed Apostolic Vicar of Luluaburg.

— To the titular episcopal Church of Callipoli, the Reverend Father Iosephum Albertum Wittebols, a member of the Congregation of Priests of the Sacred Heart, who was appointed Apostolic Vicar of Wamba.

— To the titular episcopal Church of Sbida, the Reverend Father Ioannem Groen, of the Missionaries of the Holy Family, who was appointed Apostolic Vicar of Bandjermasin.

— To the titular episcopal Church of Alabad, the Reverend Father Iosephum M. Garcia Grain, O. P., who was appointed Apostolic Vicar of Puerto Maldonado.

On April 7.

— To the titular episcopal Church of Gazera, the Reverend Father Patritium Byrne, a member of the Society of Maryknoll for foreign missions, who was appointed Apostolic Delegate to Korea.

On April 21.

— To the Cathedral Church of Tianshui [Tsinchow], the Reverend Father Petrum Gratianum Grimm, O. F. M. Capuchin.

— To the Cathedral Church of Ajmer, the Reverend Father Leonem D' Mello, of the secular clergy of the same diocese.

— To the titular episcopal Church of Chomatita, the Reverend Father Laurentium Bianchi, a priest of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Holy Ambrose and Charles, for missions to foreign lands, who was appointed Coadjutor with the right of succession

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to the Bishop of Scüamchia.

[*Latin ed. p. 469*]

The Sacred Congregation for the Propagation of the Faith, 469 — To the titular bishop of the Church of Aezitan, Reverend Father Evangelist Mae Bride, O.F.M., whom it appointed as Apostolic Vicar of Kokstad, on May 5th. — To the cathedral church of Ahmedabad, Reverend Father Edwin Pinto, S.J., on May 12th. — To the cathedral church of Poona, Reverend Father Andrew D'Souza, from the secular clergy. — To the titular bishop of the Church of Ampora, Reverend Father Joseph Rosenhammer, O.F.M., whom it appointed as Apostolic Vicar of Chiquitos, on July 10th.

SEVEN NOMINATIONS:

By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has relinquished: on April 1, 191$. — Reverend Father McCoy Owen, of the Society of African Missionaries, Apostolic Prefect of Oyoënsem, on June 8th. — Reverend Father Cremers Oscar, O.F.M., Apostolic Prefect of Holland, on July 10th. — Reverend Father Nel Ramirez Peter of Saint Thomas of Villanova, O.R.S.A., Apostolic Prefect of Tumaco, on July 19th. — Reverend Father Valencia Cano Gerard, from the Seminary of Yarumal for foreign missions, Apostolic Prefect of Mitu.

THE SACRED CONGREGATION FOR RITES OF BONONIA, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH BEDETTI, A PRIEST OF THE SECULAR CLERGY, OF THE THIRD ORDER OF THE SERVANTS OF THE BLESSED VIRGIN MARY.

ON THE QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and to what effect.

The city of Bononia, which over the course of centuries has acquired countless glories of every kind, in the preceding century, produced a priest, by whose sanctity of life and apostolic ministry it was illuminated. Joseph.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - The official commentary of Bedetti states that his virtues seem to pave the way for him to be granted the honors of Beatification. The fifth of nine children, Aloysius Bedetti and Teresia Bugamelli, pious and honest spouses, conceived him, and he saw the light of day on July 23rd of the year of Our Lord 1799, in Bologna, and on the same day he was cleansed with the waters of baptism. On October 19, 1806, he received the sacrament of Confirmation. Having been raised piously, he early attempted to embrace religious life in the Society of Jesus, recently restored, but due to his frail health, he was compelled to leave shortly there-

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after; nevertheless, he always remained favorably disposed towards that Society. Assigned to the secular clergy and promoted to the priesthood on March 22, 1822, under the direction of Father Stanislaus Vincent Tomba, of the Congregation of Regular Clerks of Saint Paul, the Barnabites, he diligently devoted himself to the sacred ministry, preferring the care of the poor, instructing them in catechesis, providing for their spiritual and material needs, granting himself no rest, so that he might enrich the souls of Christ. Therefore, just as Saint John Baptist De Rossi did in Rome, so too did Joseph Bedetti dedicate himself to these ministries in Bologna. He proved to be a most beloved father, a benevolent friend, a unique comforter, and a most generous benefactor to prisoners held in the jail, and to their guards, to those being punished, to the sick, whether in hospitals or at home, to coachmen, artisans, porters, and the poor, and to young people, for whom he established a night school in 1838, which gained so much favor among the citizens that several others were opened in Bologna according to his plan and work. He encountered many difficulties in these ministries, which he overcame bravely, trusting in God, and he suffered much from wicked men, to whom he generously granted forgiveness. The unanimous testimony of all those who knew him attest that the Servant of God shone as a remarkable example of sanctity. He was often seen, during the celebration of the holy Mass, to be abstracted from his senses; he spent many hours in prayer; he showed fervent devotion to the Blessed Virgin, and he professed the rule of the Third Order of the Servants of Mary, and he wished to be buried in the habit of the tertiaries. Gregory XVI, acting as the Cardinal Prefect, made the Servant of God a Canon of the Basilica of Saint Peter; and Pius IX chose him for the secret chamber. The ninety-year-old man peacefully passed away on January 4, 1889. Canonical inquiries were conducted in the Bolognese Curia between the years 1923 and 1926, with the ordinary authority, and to this was added another process from that time.

[*Latin ed. p. 471*]

The Sacred Congregation of Rites, number 471 of the Curia, was established in the years 1935-1941. Also completed were the writings concerning the "Diligentiae" process, and concerning the decrees of Pope Urban VIII regarding the liturgical worship not being performed in Serwest. After careful consideration of the writings, this Sacred Congregation, on June 18, 1930, decreed: That nothing should stand in the way of proceeding further. In the meantime, several letters were presented to the Most Blessed Father, requesting the introduction of the cause. With all legally required procedures observed, and with the Reverend Father Philip Mary Ferrini, O.S.M., legitimately appointed as the cause's Postulator, a meeting was held in the Ordinary Session of the Sacred Roman Congregation on December 14 of the preceding year. The Eminent and Reverend Cardinal Alexan-

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der Verde raised a question for discussion: Whether a commission should be appointed for the introduction of this cause of the Servant of God, in this case and for the purpose in question, and he reported on this matter. The Eminent and Reverend Fathers, having heard this report, and having also heard the votes of the Official Prelates, given in writing, as well as the opinions expressed orally and in writing by the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, decided to write: That the commission should be appointed, if it pleases His Holiness. Subsequently, the Reverend Father General Promoter of the Faith presented a report to His Holiness, Pope Pius XII. His Holiness, approving the decision of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Joseph Bedetti, with his own hand. Given in Rome, on January 2, in the year of Our Lord, 1949.

83 O. Card. MICARA, Bishop of Veliterna, Prefect.

L. Í& S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary II. CONCERNING THE CANONIZATION OF THE BLESSED GREGORY GRASSI, BISHOP OF ORTHOSIA, APOSTOLIC VICAR OF SCIAN-SI, NORTHERN CHINA, NOW THE ARCHDIOCESE OF TAIYUAN; FRANCIS FOGOLLA, BISHOP OF BAGÉ, AND HIS COADJUTOR, ANTONINUS FANTOSATI, BISHOP OF ADRA, APOSTOLIC VICAR OF HUNAN, SOUTHERN CHINA, NOW THE DIOCESE OF HENGZHOU, MEMBERS OF THE ORDER OF THE MINOR FRATI, AND TWENTY-SIX COMPANION MARTYRS. REGARDING A DOUBT: Whether a commission for the reopening of the cause should be appointed, in the case and for the purpose mentioned. The most ardent desire, which Saint Francis, Patriarch of the Minor Friars, held, namely, to spread the Gospel among foreign peoples, to preach the Gospel, and to suffer martyrdom, was perfectly fulfilled, at least in part in himself, and truly in many of his sons, from the beginning of his Order until now, and has been gloriously accomplished. For the number of Minor Friars amounts to hundreds of thousands, who, over the centuries, have generously given Christ to foreign lands and have shed their blood, and many have attained the palm of martyrdom. Among these, in our own days, are Gregory Grassi, Bishop of Orthosia, Apostolic Vicar of Scian-si, Northern China, now the Archdiocese of Taiyuan; Francis Fogolla, Bishop of Bagé, and his coadjutor; Antoninus Fantosati, Bishop of Adra, Apostolic Vicar of Hunan, Southern China, now the Diocese of Hengzhou; Elias Facchini, Priest; Theodoricus Balat, Priest; Joseph Maria Gámbaro, Priest; Caesidius Giacomantonio, Priest; Andreas Bauer, a lay professed. Also, seven Sisters from the Franciscan Institute of Missionary Sisters of Mary likewise suffered martyrdom: Maria Ermellina, Maria a Pace, Maria Clara, Maria a S. Natalia, Maria a S. Iusto, Maria Amandina, Maria Adolfina;

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and five seminarians also met their death for Christ: Ioannes Tciang, Patritius Tun, Ioannes Van, Philippus Tciang, and another Ioannes Tciang; and several others, whether servants or those devoted to the mission house, proved their fidelity to the Catholic faith until death: Thomas Sen, Simon Tceng, Petrus U-Ngan-Pan, Franciscus Tciang-Iün, Matthias Fun-Te, Iacobus Ien-Kutun, Petrus Tcian-Pan-Nieu, Iacobus Tciao-Tciuen-Sin, Petrus Van-Ol-Man.

[*Latin ed. p. 473*]

The Sacred Congregation of Rites, 473. All these [martyrs] are, as it were, the first fruits of the martyrs among the victims of the Boxer uprising, along with many others of both sexes, who likewise shed their blood with no less fortitude, and were selected and presented to this Congregation by the Actors of the Sacred [Congregation], so that they might be enrolled in the lists of the Blessed by the Church. This was solemnly carried out in the Vatican Basilica by the authority of Pope Pius XII on November 24, 1946. Moreover, it is said that certain signs occurred after the collective invocation of these Blessed ones, which seem to pave the way for their canonization. Therefore, several sacred prelates of the Republic of China, the General Minister of the Order of Friars Minor, the Superior General of the Congregation of Franciscan Missionary Sisters of Mary, earnestly requested the Supreme Pontiff to resume the cause of canonization. Therefore, at the urgent request of the Most Reverend Father Fortunato Scipione, General Postulator of the Order of Friars Minor, and with due observance of the laws, the Most Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, raised the following question for discussion in the ordinary meeting of this Sacred Congregation on January 4th of this year: Whether a commission should be appointed to resume the aforementioned cause of the Blessed Martyrs, in the case and for the purpose in question, and he reported on this matter. The Most Reverend Cardinals, after considering all things, and after hearing the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, responded: Affirmative, namely: That a commission should be appointed, if it pleases the Most Holy [Pope]. The following action was then taken by the undersigned Cardinal, and the report was signed on the date indicated, and presented to His Holiness Pope Pius XII. His Holiness, approving the decision of the Most Reverend Fathers, deigned to sign the commission to resume the cause of the Blessed Gregory Grassi and his companions in the martyrdom. Given in Rome, on February 25th, in the year of Our Lord 1949. [Signature] C. Card. MICARA, Bishop of Velletri, Prefect. [Signature] L. & S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Official Commentary III. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE

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SERVANT OF GOD, JULIAN MAUNOIR, PRIEST, MEMBER OF THE SOCIETY OF JESUS. ON A DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in a heroic degree, in the case and with respect to the effects of which we are speaking. The Apostle Paul, declaring the saving will of God towards all men, and extolling the necessary ministry of preaching the truths of the faith, so that they may adhere to them: "How then shall they call on him in whom they have not believed?" he writes, "Or how shall they believe him, if they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they are sent?" As it is written: "How beautiful are the feet of those who preach the gospel of peace, who preach the good news!" (Romans 10:14-15). The peoples who inhabited the island of Britain were, in the seventeenth century, so deeply fallen into impiety and such shameful superstitions that the light of the Christian faith had almost been extinguished in many places. Wishing to come to the aid of these with such grave evils, the merciful God chose two men, above all others, Michael Le Nobletz and Julian Maunoir, who would bring that people back to the fold of Christ to a great extent. We are now considering the virtues of the latter. Julian was born on October 1st of the year 1606, in the town of Saint-Georges-de-Reitembault, within the territory of the diocese of Rennes, and on the same day, he was also born again as the adopted son of God, having been born to pious parents, Isaac and Gabriela Deloris, who raised him in charity towards God and towards his neighbor, by word and example. The Lord deemed it fitting to reveal to the Venerable Michael Le Nobletz, as witnesses attest, what kind of man Julian would become. For this Servant of God, who was completely unknown to the boy Julian and his family, while giving a sermon to the people in the town of Douarnenez, exclaimed: "Let us give thanks to God, because He has granted me a successor. This one will be seven years old and will be a member of the Society of Jesus." This prophecy was later repeated by him and was confirmed by subsequent events. Julian, whose excellent qualities of mind and his holy life were well known in the city of Rennes, where he was engaged in studies, earnestly desired to enter the Society of Jesus.

[*Latin ed. p. 475*]

The Sacred Congregation of Rites requested that he be co-opted, and with the greatest joy of spirit, this was accomplished on September 16, 1625. After completing his novitiate, he devoted himself to philosophical studies, and subsequently served as a teacher, applying himself to sacred theology, and in the year 1637 he was promoted to the priesthood. Burning with apostolic zeal, he desired to be sent to the Canadian mission, where the members Isaac Jogues and his companions, who later became mar-

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tyrs of Christ, were evangelizing those peoples. However, as God willed it, he was destined to catechize the people of the region of Brittany. Within a few days, he learned the most difficult language of the inhabitants so perfectly that he was able to preach without difficulty. The power of his eloquence, combined with his pious endeavors, constant prayer, and a life of hardship, moved the hearts of his listeners so effectively that, as is reported, within a space of two years from the beginning of his ministry, he brought as many as thirty thousand people to God. For more than forty years, the Servant of God likewise labored for the salvation of souls with all his strength, granting himself no rest, and constantly making ascents in the path of holiness, which were richly rewarded by God with abundant and joyful consolations. Moved by his example, many secular priests joined him in sacred expeditions, and thus not only did these expeditions become more effective, but also the virtues of the priesthood were renewed in the clergy. On January 28, 1683, broken by his labors and old age, the Servant of God, strengthened by the Sacraments of the Church, breathed his last in the town of Plévin, in the diocese of Quimper. His fame for all virtues, from his earliest days until his death, was so great, without any remission, that he was almost unanimously proclaimed a saint by the people; and this voice was increased by the number of miracles. Therefore, in the dioceses of Quimper and Saint-Malo, in the year 1714, canonical inquiries were promptly completed with ordinary authority. Pope Pius IX, in the year 1875, approved the commission for the cause of beatification. Apostolic processes were conducted in the dioceses of Quimper and Rennes, and on December 10, 1900, a favorable decree was issued regarding these, as well as the legal proceedings of the Ordinaries. Also, decrees of this Sacred Congregation were issued concerning the writings of the Servant of God, and concerning the decrees of Urban VIII prohibiting the liturgical cult of the Servant of God. Therefore, with all that is prescribed by law observed, before Cardinal Louis Billot, Promoter of this Cause, the Preliminary Congregation was convened on June 17, 1913, which was followed by the Preparatory Congregation on January 27, 1914. However, since new questions arose concerning the writings, these were discussed with the Holy Office and the Sacred Congregation, and since no impediment was found,

[*Latin ed. p. 476*]

Acts 476 of the Apostolic See – Official Commentary: A new Preparatory Congregation was held on October 28, 1947; the General Congregation, before His Most Holy Lordship Pope Pius XII, was held on the 22nd of the following month, in which the Most Reverend Cardinal Alexander Verde, presenting the cause, proposed the following question: Whether it is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, and also the cardinal

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virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, were present in a heroic degree in the person under consideration, in both circumstances and in effect. The Most Reverend Cardinals, official prelates, and consultor fathers gave their votes; and the Most Blessed Father, having considered the matter for some time, decided that he should be enlightened by fervent prayers offered to God, the Father of lights. He chose this Sunday, the first of the sacred Lenten season, to announce his judgment. Having summoned the Most Reverend Cardinals Alexander Verde, presenting the cause, and the undersigned Prefect of this Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and after the holy Mass sacrifice had been piously offered, he declared: That it is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, were present in a heroic degree in the Venerable Julian Maunoir, in both circumstances and in effect, so that further proceedings may be undertaken, namely, the examination of miracles. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on March 6th, Sunday of the First Sunday of Lent, in the year of Our Lord 1949. C. Card. MICARA, Bishop of Velletri, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary. IV. DECREE FOR THE WHOLE CITY AND THE WORLD CONCERNING THE LAMP OF THE MOST HOLY SACRAMENT AND THE LIGHTS TO BE USED IN SACRED FUNCTIONS. By decree of March 13, 1942, this Sacred Congregation, following the requests of many ordinaries, extended the indulgence that had been granted provisionally in 1916, during the time of the European war, so that it would continue.

[*Latin ed. p. 477*]

The Sacred Congregation of Rites, with prudent judgment, having considered the particular circumstances of the present war, has granted that, "wherever olive oil or beeswax are completely lacking, or cannot be obtained without grave inconvenience and expense," the lamps of the Blessed Sacrament may be nourished with other oils as much as possible; and, finally, even electric light may be used. Furthermore, this Sacred Congregation has also granted that, if beeswax is lacking, the number of candles prescribed for each sacred function may be reduced, and that, to compensate for this lack of beeswax, other lights, even electric ones, may be used, up to the number of candles required. However, even though neither beeswax nor oil are lacking at present, but rather their price is very high, this Sacred Congregation intends to regulate this concession in such a way that, while maintaining the concession granted for the lamp of the Blessed Sacrament, two beeswax candles should be used for the celebration of private Masses,

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at least four for the solemn or chanted Mass, and also four for the solemn exposition of the Blessed Sacrament, with the greater number required being supplemented by other lights. Moreover, the Reverend Ordinaries are urged to restore, as soon as possible, the venerable tradition. Contrary to anything to the contrary notwithstanding. August 18, 1949. £8 C. Card. MICARA, Bishop of Velletri, Prefect. L. © S. f A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 478*]

478 Acts of the Apostolic DIARIUM of the Holy See - Official Commentary of the ROMAN Curia, Secretariat of State. By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to appoint: Apostolic Protonotaries, as participants: January 9, 1949. Monsignor Romano Emanuele, of the Archdiocese of Monreale. March 19. Monsignor Orean Riccardo T., of the Diocese of Trenton. May 25. Monsignor Gounin Pietro, of the Archdiocese of Tours. Monsignor Cassidy Giorgio Leone, of the Diocese of Hamilton. May 31. Monsignor Ruggieri Olindo, of the same Archdiocese. Monsignor Caroli Fedele, of the same Archdiocese. June 1. Monsignor Lembo Luigi, of the Archdiocese of Sorrento. June 29. Monsignor Di Pietro Pietro, of the Prelature of Pompei. Domestic Prelates of His Holiness: January 21, 1946. Monsignor Allchin Federico J., of the Archdiocese of Boston. Monsignor Driscoll Marco C, of the same Archdiocese. Monsignor Filion Enrico J., of the same Archdiocese. Monsignor Mackenzie Eric F., of the same Archdiocese. Monsignor McOoy Tommaso R., of the same Archdiocese. Monsignor McGarry Giovanni J., of the same Archdiocese. Monsignor Sexton Giovanni E., of the same Archdiocese. HONORS. By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to bestow: The Grand Cross of the Order of Pius: February 15, 1948. Upon His Excellency, the Most Reverend Marquess Pasquale Diana, Extraordinary and Plenipotentiary Ambassador of Italy to the Holy See. June 29. Upon His Excellency, the Most Reverend Giuseppe Patrizio Walshe, Extraordinary and Plenipotentiary Ambassador of Ireland to the Holy See. February 26, 1949. Upon His Excellency, the Most Reverend Alcide De Gasperi (Italy). April 22. Upon His Excellency, the Most Reverend Raul Fernandes (Brazil).

[*Latin ed. p. 479*]

Diarium, June 2nd. Roman Curia, 47 & 1949. To His Excellency, Mr. Roberto Despradel, Extraordinary Ambassador and Plenipotentiary of the Dominican Republic to the Holy See. To His Excellency, Mr. Giuseppe Caeiro da Mata (Portugal). The Order of St. Gregory the Great, with Plaque: June 26th, 1948. To Mr. Antonio Rodríguez (Chile). February 26th, 1949. To Dr. Francesco Miraglia (Italy). May 13th. To Mr. Stefano Jacini, Count, of the Archdiocese of Milan. The Order of St. Gregory the Great: April 26th, 1948. To Mr. Giulio Del Balzo di Presenzano, Duke (Italy). The

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Grand Cross of the Order of St. Gregory the Great, civil class: June 29th. August 19th. April 22nd. June 2nd. 7. 29. 1948. To His Excellency, Prince Don Giulio Pacelli, Extraordinary Envoy and Plenipotentiary Minister of Costa Rica to the Holy See. To His Excellency, Mr. Alfonso Forcade y Jorrín, Extraordinary Envoy and Plenipotentiary Minister of Cuba to the Holy See. To His Excellency, Mr. Gustavo Enrico Thibaudeau (Canada). E. 1949. To His Excellency. To His Excellency. To His Excellency, Mr. Carlo Hélou, Extraordinary Envoy and Plenipotentiary Minister of Lebanon to the Holy See. To His Excellency, Mr. Alfredo Carbonell Debali, Extraordinary Envoy and Plenipotentiary Minister of Uruguay to the Holy See. To His Excellency, Mr. Teofilo Duarte (Portugal). To His Excellency, Mr. Giuseppe Ibañez Martín (Spain). The Order of St. Gregory the Great, with Plaque, civil class: June 29th, 1948. To Mr. Gioacchino Malfatti di Montetretto, Baron (Order of Malta). To Mr. Antonio Villacieros y Benito (Spain). September 17th. To Mr. Rodolfo Poche (Netherlands). March 26th, 1949. To Mr. Leone Guebels (Belgian Congo). April 22nd. To His Excellency, Mr. Francesco d'Alamo Lousada (Italy). To His Excellency, Mr. Giorgio Latour (Brazil). To His Excellency, Mr. Carlo Martin Thompson Flores (Brazil). May 13th. To Mr. Alberto Terenzio, architect (Rome).

[*Latin ed. p. 480*]

Acta 480 Apostolicae Sedis - Commentarium Officiale.

The Order of Saint Gregory the Great, Civil Class: April 25, 1947. To Mr. Giuseppe Ambrogio O'Brien, of the diocese of Pembroke. June 24, 1949. To Mr. Edoardo Giove, (Rome).

The Order of Saint Gregory the Great, Military Class: January 18, 1946. To Mr. Colonel Robert Martino (U.S.A.).

The Knighthood of the Order of Saint Gregory the Great, Civil Class: November 20, 1945. To Mr. Emanuele Gounot, of the archdiocese of Lyons. To Mr. Luigi Charvet, of the same archdiocese. To Mr. Pietro Lucien-Brun, of the same archdiocese. To Mr. Giorgio Chapas, of the same archdiocese.

The Grand Cross of the Order of Saint Sylvester the Pope: February 26, 1949. To Mr. Giulio Andreotti (Italy). April 22. To His Excellency, Mr. Rubens De Mello Ferreira (Brazil). To His Excellency, Mr. Antonio Camillo De Oliveira (Brazil). To His Excellency, Mr. Gioacchino De Souza Leao Filho (Brazil).

The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: September 24, 1947. To Mr. Antonio Labrada Chércoles, architect, of the diocese of Siguenza. June 9, 1948. To Mr. Aldo De Castro Menezes (Brazil). February 26, 1949. To Mr. Giovanni Scola Camerini (Italy). April 22. To Mr. Giovanni Pizarro Gabizo De Coelho Lisboa (Brazil).

The Order of Saint Sylvester the Pope: March 14. June 2. 1946. To Mr. Agostino Pinetti, of the archdiocese of Milan. To Mr. Cristoforo Espildora

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Luque, of the archdiocese of Santiago del Cile. To Mr. Raffaele Moreno Echavarria, of the same archdiocese. To Mr. Sergio Fernandes Larrain, of the same archdiocese. To Mr. Stanislao Zamorano, of the same archdiocese. To Mr. Guglielmo Varas Contreras, of the same archdiocese. To Mr. Emilio Madrid Osorio, of the same archdiocese.

[*Latin ed. p. 481*]

Year and Volume XXXI, 3rd of October, 1949 (Series II, Volume XVI) - No. 12

ACTA APOSOLICAE SEDIS

COMMENTARY
OFFICIAL

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTION

TO THE CANONICAL CHAPTER ERECTED IN THE CATHEDRAL CHURCH OF LEOPOLDINA.

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY,

Wisely prescribe the sacred canons that each Cathedral Church should have a Chapter of Canons, who may offer divine praises within those cathedral temples to God, and who may assist the Bishop when he performs sacred ceremonies, and who may provide sound counsel and assistance to him in the exercise of his pastoral duties.

Considering this, We, having attentively received the favorable opinion of the Most Reverend Brother Charles Chiarlo, Titular Archbishop of Amiden, Apostolic Nuncio in the Brazilian Republic, and after deliberation with the counsel of Our Most Reverend Brothers of the Sacred Roman College of Cardinals, have gladly accepted the humble petitions of the Most Reverend Brother Delphini Ribeiro Guedes, Bishop of Leopoldina, in which he requested that a Chapter be established in his cathedral church, in accordance with the norms of canon law, believing that this will be of no small benefit to the governance of that diocese.

Therefore, with the consent of all those concerned, or who may presume to have an interest, after mature deliberation, and with full knowledge, by

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the fullness of Our Apostolic authority, We erect and establish a Chapter in the Cathedral Church of Leopoldina, consisting of two members.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary: Furthermore, the Cathedral Chapter shall consist of the Dean and the Prefect, and eight Canons, of whom one shall be assigned to the office of Theology and another to the office of Penitentiary, in accordance with the norms of common law. When these Letters are demanded for execution, the Diocesan Consultors shall cease from their duties without any declaration. Since the priests are currently occupied with other ecclesiastical duties, especially the care of souls, and canonical positions are not yet available, We, until the number of established canons has been increased to provide a suitable number, dispense the aforementioned Chapter members from the obligation to reside at the Cathedral, and We grant permission that choral service be performed only on the more solemn feasts and also on the feast of Saint Sebastian, the patron saint of the cathedral, provided that the Bishop of the time in Leopoldina has the faculty to summon the Canons whenever he deems it opportune, either to attend to matters concerning the diocese or the Chapter itself, regarding which the Chapter must be heard according to the prescriptions of the sacred canons, or to seek its consent. The collation of offices is reserved to the Apostolic See according to the course of law; however, the election of the Canons, with the legal requirements observed, shall pertain to the Bishop, provided that the benefice for that position is not subject to apostolic reservations, as mentioned in canon 1435 of the Code of Canon Law. Since it is fitting that those who are included in the Bishop's council and senate should be adorned with certain insignia and privileges, We decree that the Dignitaries and Canons, within the boundaries of their own Diocese, may wear, in the choir and at Chapter meetings, over the rochet, according to the circumstances, either a violet-colored biretta with ermine trim, or a pallium, commonly called a mozzetta, also violet in color. Furthermore, We wish that the Chapter statutes be drawn up according to the course of law and in accordance with what has been established in these present Letters, which, after being approved by the Bishop, We command all Dignitaries and Canons to observe religiously. In all other respects, the prescriptions of common law shall be observed. For all of the above matters, and for the execution of what has been disposed and established, We appoint the aforementioned Reverend Brother Charles Chiarlo, the Apostolic Nuncio in the Brazilian Republic, or whoever may be presiding over that Nunciature in the act of execution, and We grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office, for the purpose of what is being done, and We impose upon him the duty of sending to the Sacred Congregation of the

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Consistory an authentic copy of the executed acts. These present Letters shall be firm, valid, and effective, and shall have their full and complete effect and obtain it, and shall be inviolably observed by all to whom they pertain, and, if.

[*Latin ed. p. 483*]

The Acts of the Popes, 483, XII, concerning which, should anyone, knowingly or unknowingly, attempt to alter this, we declare and decree that it is entirely null and void, and shall be so, notwithstanding any contrary provisions, even those worthy of special mention, and we abolish all such things. However, copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a man holding an ecclesiastical office, shall be given the same full credence as if they were the present documents themselves. To no one shall it be permitted to infringe or contradict this decree of our erection, constitution, concession, derogation, commission, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-ninth, on the thirtieth day of the month of April, in the eleventh year of Our Pontificate.

For the Holy Roman Church,

F. Card. MARCHETTI SELVAGGIANI, Chancellor.

Fr. A. I. Card. PIAZZA, Dean of the College.

Francis Hannibal Ferretti, Protonotary Apostolic.

Arthur Mazzoni, Protonotary Apostolic.

In the place of © Plumbi Reg. in Cane. Ap., vol. LXXVII, n. 10. — Al. Trussardi.

The BOMBAYENSIS (AHMEDABADENSIS) is separated from the Archdiocese of BOMBAY, and the territory is erected into a new diocese, called AHMEDABADENSIS.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, the Archdiocese of Bombay in the East Indies, established by Apostolic Letters of the Author of Salvation, by our blessed predecessor, Pope Leo XIII, on the Kalends of September in the year one thousand nine hundred and eighty-six, although it has already been divided several times for new...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - The official record concerning the erection of a diocese, which is known to encompass such an extensive territory that it no longer appears easily administrable by a single pastor, especially considering the distance of the places from the episcopal see, and the in-

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creasing number of the faithful and religious works. Therefore, with the advice of the Most Reverend Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the State of the Union of India, and of our Most Reverend Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We, supplementing what is necessary, and with the consent of those who may have an interest, having carefully considered all matters, by the fullness of Our apostolic power, We separate from the archdiocese of Bombay the northern and central portions of the entire province of Quierat, that is, from the river Mahi up to the region of Sind, the entire peninsula of Kathiavar, and the island of Gutch, a territory which, since the year 1934, the aforementioned Congregation for the Propagation of the Faith had, in fact, although not by right, established as a mission subject to the jurisdiction of the archdiocese of Bombay; and We erect and establish this territory as a new diocese, which We decree shall be called the diocese of Ahmedabad, and We entrust it with care to the members of the Society of Jesus, who have already been working there so fruitfully, for Our and the Apostolic See's well-pleasing. We constitute this new diocese of Ahmedabad as a suffragan of the metropolitan Church of Bombay, and therefore We wish the Bishops of Ahmedabad, for the time being, to be subject to the metropolitan jurisdiction. Furthermore, We establish the episcopal see of the diocese in the aforementioned city of Ahmedabad, from which the diocese derives its name; and We raise that city to the rank of a city of the episcopal grade. The episcopal cathedral We establish in the parish church located there, dedicated in honor of the Blessed Virgin Mary of Mount Carmel (Haifa), and We elevate that church to the dignity of a cathedral church, and therefore We grant to it and to the Bishops of Ahmedabad all the rights, privileges, insignia, honors, and graces with which other cathedral churches and their prelates are commonly endowed, and We subject them equally to the same burdens and obligations with which others are burdened. Since the circumstances of the present time do not permit the immediate erection of a Chapter of Canons in this new diocese, We grant that, in the meantime, diocesan consultants be chosen and appointed according to the norms of law. The episcopal table shall be constituted by a suitable portion of the revenues and assets, as mentioned above, belonging to the mission, as well as the revenues and offerings which are customarily given by the faithful for the benefit of the diocese itself.

[*Latin ed. p. 485*]

The Acts of Pope Pius XII, page 485, pertains to the governance and administration of dioceses, to the election of an administrator when the see is vacant, to the institution of those called by the Lord, to the rights and duties of clergy and laity, and to other matters of this kind; we command that those sacred canons and synodal decrees which are in force in

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the Eastern Indies be observed. For all these matters, as above established and constituted, to be carried out, we appoint him who presides over the Apostolic Delegation in the State of the Union of India during the time of execution, and we grant him suitable powers, even to delegate to any man constituted in ecclesiastical dignity, whomever he deems fit, to effect that which is in question, and we impose upon him the duty of transmitting to the Sacred Congregation for the Propagation of the Faith, as soon as possible, a certified copy of the acts of the execution completed. Finally, we wish that these Letters, whether transcribed, excerpted, or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity, be given the same full faith as if these present Letters were exhibited or shown. Moreover, these present Letters and everything contained therein, even though some individuals, or those who presume to have an interest, even if worthy of specific and individual mention, may not have been heard, or may not have consented to the foregoing, may never, at any time, be impugned or called into question on the grounds of fraud, or deception, or nullity, or on the grounds of our intention, or on any other grounds, even if substantial and unforeseen, but that they, as if made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if anyone, with knowledge or ignorance, should attempt to contravene these matters in any way, we wish and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Constitutions and Apostolic Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we wish that these Letters, whether transcribed, excerpted, or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, be given the same full faith as if these present Letters were exhibited or shown. To no one shall it be permitted to infringe this page of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and our will, or to contradict it. If anyone, with audacious temerity...

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis — He who should presume to alter this official commentary will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fifth day of May, in the year of Our Lord nineteen hundred and forty-ninth, in the eleventh year of Our Pontificate. For the Holy Roman Church, F. Card. MARCHETTI SELVAGGI ANI P. Card. FÜMASONI BIONDI S. Dean of the College. Prefect of the Sacred Congregation for the Propagation of the Faith. Alfridus Vitali, Apostolic Protonotary. Franciscus Hannibal Ferretti,

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Apostolic Protonotary. *[Reference to a legal document: "In Cane. Ap., vol. LXXVI!, n. 60. — Al. Trussardi."]*

APOSTOLIC LETTER CONCERNING THE CHURCH, WHICH BEARS THE TITLE "BOM JESUS," LOCATED IN THE CENTER OF THE OLD CITY, WITHIN THE TERRITORY OF THE ORIENTAL ARCHDIOCESE OF INDIA, WHICH IS ENJOYING THE PRIVILEGES OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this matter.

To the most noble city of Goa, the most magnificent church, which in the Portuguese language bears the title "Bom Jesus," is located in the center of the city, facing west. This magnificent building, constructed over a period of ten years, from the year 1594 to the year 1604, and to which is attached the "House of the Professed," also commonly known as "Bom Jesus," founded by the Society of Jesus, was consecrated the following year by the Most Reverend Father Alexius de Menezes, Archbishop of Goa, and Primate of India.

All who enter the church are struck by the grand facade, constructed of hewn stone, and composed of five sections. In the center, on a high rectangular section, is the emblem of the Society of Jesus, surrounded by angelic figures and with notable ornamentation, above which is placed the tiara of the Supreme Pontiff. A triple portico opens the entrance to the church, resembling a cross, with one wing extending from each side. The church, fifty-six feet long and twenty-six feet wide, has a wooden ceiling and is twenty-eight feet high. Inside, the church is adorned with mosaic tiles, paintings, and craftsmanship worthy of admiration.

[*Latin ed. p. 487*]

The Acts of Pope Pius XII, page 487, describe the elegant structure of a building in Kärnten, adorned with mosaics and intricate work. At the entrance, a large choir is visible, accompanied by musical instruments. To the right of the sacred building, there is a platform, elaborately sculpted, which supports statues of sirens and is adorned with nine depictions, among which are those of the Good Jesus and the four Evangelists. This church is illuminated by ample light that streams through numerous windows on both sides, arranged in three rows. On festive and solemn days, the leaders of the republic, along with their families, nobles, and distinguished men, gather in spacious areas, commonly called "tribunes" or "verandas." Ten altars adorn the temple, crafted with durable and artistic skill, six of which are gilded, while the others are constructed of Carrara marble. The main altar is dedicated to the Infant Jesus, and features a statue of Saint Ignatius of Loyola, modestly sized but of exceptional quality, dressed in priestly garments, with a noble and uplifted countenance, his eyes turned towards heaven, and his right arm raised, as if he were still alive, and had just uttered the words: "How my heart yearns

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when I behold Heaven." This statue, placed in the center of the main altar, draws the eyes of the faithful. In the center of the beautiful main altar, there is a remarkable emblem of the Society of Jesus, supported on either side by two angels; above it, a striking depiction of the Most Holy Trinity is visible. In the main chapel, which is illuminated by four large windows, one of which has a platform for the Archbishop or another dignitary, there is a black, ebony-inlaid archiepiscopal chair, and another, gilded, seat for the use of the Head of State, as well as several old benches and seats for those assisting the dignitaries. An elegant shrine of the Blessed Sacrament is also present, where there is a very large and beautiful, resplendent tabernacle, a magnificent work of ebony. Of particular admiration is the shrine that was built in the year 1655 to house the silver reliquary containing the incorrupt body of Saint Francis Xavier, the great Apostle and Patron of Missions. The walls of this shrine are adorned with panels, two of which are older: one depicts Saint Mary Magdalene, filled with divine love, with the inscription addressed to her: "Stay me up with flowers, compass me about with apples." The other shows the youthful form of Saint Francis Xavier, endowed with a dignified body and a pleasing appearance, his eyes raised to heaven, his right hand placed on his chest, while his left hand, raised high, offers his heart. Beneath this panel, the following is inscribed: "You see half of him, whom the great world gazes upon; Xavier is; the whole no panel can contain." In the center of the shrine, there is a...

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis — A beautiful monument, a most magnificent gift from Ferdinand I, the Great Duke of Etruria; a work perfectly executed by Florentine art, the most remarkable in all of Asia, whose form is square and consists of three levels. It is five feet long and six feet high, carved from Carrara marble, and this cenotaph is distinguished by various colored panels, as well as marble, mosaic, jasper, alabaster, and gilded bronze. Twelve cherubim of considerable size, and eight small ones, carved from alabaster, are skillfully placed, and flowers, Arabic ornaments, emblems of gentility, and letters made of gilded bronze, which surround it from the bottom to the top, enhance the splendor of this wondrous work. Four large panels of gilded bronze, which cover the fronts of the tomb, depict and reproduce through engravings the life and apostolic zeal of Saint Xaverius, consumed in sacred missions and in expanding the Kingdom of God. On the third level of the monument, which consists of a table of red jasper with scattered white spots, rests a large chest made of silver, which is covered with thirty-two panels, on which are sculpted images depicting the most outstanding deeds of Saint Xaverius, both in life and after death. One thousand five hundred precious gems are included in it; the cherubim and other ornaments of silver, as well as the various pearls attached to them, enhance the splendor of this work. Within it is placed

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the body of that saint who piously and righteously conquered the vast lands of India; and before it stands a large and heavy statue of Him, made of silver, which stands out. Near it is a scepter adorned with emeralds, a gift from Peter II, King of the Lusitanians. The Governors and Administrators of India, protected by the patronage of the Saint, often carry the same pallium when entering, from the temple to the Royal Palace, which, when the office is vacant, is replaced by someone in his place. Whenever the body of Saint Xaverius is exposed—which is very rarely—not only from the boundaries of the Archdiocese, but also from distant and diverse places, many faithful, preceded by Archbishops, Bishops, or Vicars General, as well as people of all religions, orders, and generations, flock there to kiss the feet of the Saint, and not a few are those who, suffering from a deadly illness, implore miracles of healing. On this occasion, many thousands of Masses are celebrated, especially at the four altars before the tomb. Every day, also, many sacred rites are performed. Especially on the third day of December, which is the feast of Saint Francis Xaverius, and on each of the ten days preceding it, before a vast crowd—almost fifty thousand people—three hundred Masses are celebrated. On that day, solemn ceremonies are performed, with the most important people present in the church. This Temple, declared a national monument,

[*Latin ed. p. 489*]

The acts of Pope Pius XII, volume 48, document that the sacred museum was enriched with magnificent works of great value and crafted with the finest artistry, among which are to be seen images, made of solid silver, of the Infant Jesus and of Saint Francis Xavier, of considerable weight, as well as a golden diadem adorned with red, green, and white gemstones. The sanctuary, a truly unparalleled architectural masterpiece in India, is adorned with numerous precious and gleaming panels. Everything that has been explained in these documents concerning this great temple, and almost everything that can be seen within it, is contained in a booklet presented to Us by the Most Reverend Father Joseph da Costa Nunes, Archbishop of Goa and Damão, Patriarch of the East Indies. Just as We have learned of the antiquity and magnificence of the Church from this source, so We have judged it fitting to receive the fervent wishes and prayers of the Most Reverend Prelate and of the entire clergy and people entrusted to him, being fully confident that, by increasing the splendor of the Church with the dignity of a Minor Basilica, a clearer light of the Almighty God will emanate from this place, like a beacon, and extend further, and that it will stir up all people and make the piety of the faithful more fervent and more vivid each day. Therefore, having heard the Most Reverend Father Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation for the Ritus, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We

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hereby, by these documents, and forever, bestow upon the temple, which in the Portuguese language is called "Bom Jesus," located in the heart of the old city of Goa, within the territory of the Patriarchate of the East Indies, the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that belong to churches with this title. Notwithstanding any contrary provisions. We grant this generously, decreeing that these documents shall remain firm, valid, and effective forever, and shall have their full and complete effect and obtain their intended purpose; and that they shall be fully supported and observed now and in the future by those to whom they apply, or may apply, and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1946, in the eighth year of Our pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal of the Secretariat of State, John Baptist Montini, Substitute Secretary of State.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary II. BASILICA MINOR, DECORATED WITH HONORS, THE CATHEDRAL CHURCH OF VIRODUNENSIS, IN GALLIA. PIUS PP. XII. For the perpetual memory of the matter. — A most wonderful and uncommon privilege, which the ancient Cathedral Church of Virodunensis, in GALLIA, has received from the most eminent God, who has benevolently arranged that the Roman Pontiff himself should consecrate it, and that this should take place before his illustrious Master, both of whom, not many years later, would be promoted to the joys and honors of the Blessed Kingdom of Heaven. Indeed, on the tenth day of the month of November in the year 1447, Blessed Eugenius PP. III, with several Cardinals and Bishops present, as well as the most celebrated and pious Abbot Bernardo Claravallensi, to whom, later, the title of "Doctor of Sweetness" was given, because of his eloquence in explaining the divine Scriptures, especially concerning the Most Blessed Virgin Mary, solemnly dedicated the aforementioned Church, which was the first in Lotharingia to be consecrated to the same Virgin Mary, assumed into Heaven. From then on, this temple, surpassing the choirs of the Queen of Heven, has been a wonderful hymn through the ages, through its beauty, and through works of piety and charity, no less than the very saintly Abbot of Clairvaux was a great devotee of the Virgin Mary, as well as a most learned doctor. Therefore, from the 12th century, devotion to Mary, under the name of "Our Lady of Miracles" or "of Viroduno," has spread from this very temple. Built in the "Romanesque" style and restored several times, especially after the wars, it is enriched with wonderful works of antiquity and art, among which the most outstanding are: the ciborium

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in the main altar, which resembles that which exists in the Holy Vatican Basilica; the beautiful crypt of the same style; the sacristy with a treasury containing both precious objects and the most sacred relics, especially of the Bishops of Virodunensis; the beautiful Marian Museum located in the cloister; and finally, the ancient cloister, unique of its kind. This episcopal see has already produced eleven saints, and after Saint [name missing in original text], it produced holy bishops; to the Chair of Saint Peter, James, that is, Urban PP. IV, Our Predecessor, of blessed memory, who instituted the feast of the Body of Christ. It is also worth mentioning the special privilege which Our Predecessor, of blessed memory, Pius PP. XV, graciously granted to the Bishops of Virodunensis in the year 1906, by virtue of which these prelates...

[*Latin ed. p. 491*]

From the Acts of Pope Pius XII, page 491, the Archbishops legitimately make use of their own [indulgences]. Furthermore, the Patriarch recognized the merits of the faithful of Verdun concerning the cult of the Most Blessed Virgin Mary, and in the year 1913, associated the Liberian Basilica and their Cathedral with it, granting them the most ample [indulgences] of their own. In particular, the image at Marianum, which is venerated there with great devotion, was redeemed with a crown of gold and precious stones by the Venerable Brother Angelo Giuseppe Roncalli, titular Archbishop of Messina, Our Apostolic Nuncio in France, on the day after the Kalends of June of the preceding year. Nor are there lacking in that same episcopal Church pious sodalities, which flourish greatly, both under the care of the Canons of the College and of the Parish Priest and his coadjutors: namely, those of the Most Holy Sacrament, of the Most Sacred Heart of Jesus, of the Rosary of Mary, and also the "Opus Dominae Nostrae de Viroduno" with the attached "Union of Prayers." The funds collected by these organizations are entirely devoted to the external magnificence and internal enrichment [of the Church]. Given these circumstances, and considering that otherwise, within the entire territory of the diocese of Verdun, there exists no other Basilica, the Venerable Brother George Petit, adorned with the Episcopal insignia of that diocese, having seized the most felicitous opportunity of the eight hundredth anniversary of its liturgical consecration, signified his desire, and that of both the clergy and the notables and the people, to us, and fervently expressed his wishes that we would deign to elevate the Cathedral Church of Verdun to the dignity and honor of a Minor Basilica. We, having before our eyes the history of that ancient and glorious Church, as well as the works of piety and charity founded within it and emanating from it to the glory of God and to the honor of the Virgin Mary, deemed it right to grant our approval to such prayers with a willing heart. Therefore, after consultations with our Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Preneste,

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Prefect of the Sacred Congregation of Rites, and after all matters have been duly considered, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present document and perpetually, We elevate the Cathedral Church of Verdun in France to the dignity and honor of a Minor Basilica, with all the privileges that rightly belong to that title. Contrary things notwithstanding. These things We decree, establish, and ordain, that the present documents shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from now on.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis — An official commentary shall be prepared, should anything contrary to these matters be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given from the Palace of Gandulf, under the seal of the Fisherman, on the eighth day of the month of September, in the feast of the Nativity of the Most Blessed Virgin Mary, ever Virgin, Mother of God, in the year 1947, in the ninth year of Our Pontificate. J Concerning a special mandate of the Most Holy, for the Most Reverend Cardinal DOMINICUS SPADA, from the Apostolic Briefs.

[*Latin ed. p. 493*]

The Holy Congregation for the Discipline of the Sacraments, in ACTA 88.

HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

INSTRUCTION TO ORDINARY LOCALS FOR REQUESTING APOSTOLIC INDULGENCES:

I) PRIVATE ORATORIES WITH THEIR EXTENSIONS;

II) A PORTABLE ALTAR;

III) CELEBRATING MASS WITHOUT A MINISTER;

IV) THE SAFEGUARDING OF THE MOST HOLY EUCHARIST IN

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PRIVATE CHAPELS.

1. It is most fitting that the dignity and decorum of the holy Sacrifice of the New Law be manifested in the place where it is celebrated, and the Catholic Church, with diligent care, constantly seeks to ensure this. Indeed, it is known that, in the three preceding centuries, during times of fierce persecution, the sacred Mysteries were also celebrated in private homes. And although, even after the restoration of liberty, and even when Christian basilicas were first built, the Mass was sometimes celebrated outside of churches, as necessity dictated, with the passage of time, its celebration has been assigned, as the proper place, to churches or public oratories, which, through consecration or blessing, have been removed from profane use and reserved for divine worship. This second practice is established in canons 820-823 and 1188-1196 of the Code of Canon Law.

2. Therefore, the indulgences granted by the Apostolic See for celebrating Mass in private chapels, or over a portable altar, with the faculty of fulfilling the precept of hearing Mass, must be considered as exceptions to the aforementioned law, and are subject to a strict interpretation, being granted for just causes.

3. The Church has also safeguarded the Most Holy Eucharist with equal care. Although, in its early times, and even after the restoration of peace, It was sometimes kept in private homes and carried on journeys for the convenience of the faithful, with the passage of time, It has been established that It should be kept exclusively in churches or in public oratories. Regarding a special privi-

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis — Commentary. For the benefit of certain faithful who are spectators, and considering the special merits rendered to the Church, the Apostolic See has, over time, begun to grant, under appropriate conditions and norms adapted to their sanctity, that the Holy Species may also be reserved in their private chapels; this is also stipulated in the Code of Canon Law (canons 1265-1275). 4. Following an ancient custom established over many centuries, it is customary for a minister to be present at Masses, even those celebrated privately, who will assist the priest at the altar and respond (cf. canon 813 of the Code of Canon Law). With the exception of certain extraordinary circumstances (as will be seen in III, 2), a priest requires an apostolic dispensation to celebrate Mass without a minister assisting him. Furthermore, the sole judge of the suitability of the reason alleged to obtain such a dispensation is the Apostolic See, and therefore it must be approached with the appropriate details pertaining to each case. 5. It has been observed that, in the exercise of the aforementioned faculties, excesses and abuses have sometimes occurred. Therefore, the Holy Congregation, to which the entire discipline concerning these in-

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dulgences is entrusted (canon 249), has considered it necessary, in order to remove difficulties and inconveniences, and to prevent them in the future (of which more will be said in I, 4), to clearly recall the integral discipline of these indulgences and to provide suitable remedies, which will be listed individually below, so that everything may be properly ordered. To this end, the Encyclical Letter *Mediator Dei*, of Pope Pius XII, of blessed memory, dated November 20, 1947, concerning the Sacred Liturgy, has also greatly contributed, which teaches that the Sacred Liturgy, "the head and, so to speak, the heart of the whole Christian religion," must be worshipped with due reverence and piety, and that it should be strictly observed according to the liturgical and canonical prescriptions. 1 2 I - DB REQUESTING AN INDULGENCE FOR A PRIVATE ORATORY AND ITS EXTENSIONS 1. As we have said, according to the Code of Canon Law, the proper place for celebrating Mass is a church or a public or semi-public oratory. However, for private chapels, as mentioned in canon 1190, a privilege or dispensation is required in order that the Divine Sacrifice may be celebrated there and that those present may fulfill the precept of hearing the Holy Sacrifice.

[*Latin ed. p. 495*]

The Sacred Congregation for the Discipline of the Sacraments grants this [permission] solely by the grace of the Apostolic See. Only a truly extraordinary circumstance is admitted, in which, for a just and reasonable cause, the Ordinary of the place, or, if it concerns a house of a exempt religious order, the Major Superior, may grant permission to celebrate the Holy Sacrifice outside the church and oratory, upon a rock and in a suitable place, but never in a chamber (cf. canons 822, 1249).

2. Before the Council of Trent, Bishops granted the celebration of Mass in private chapels for the benefit of both clergy and laity; and certain religious orders possessed the same faculty for their subordinates. However, since the exercise of this right had led to an excessive frequency of indulgences and, therefore, to serious abuses, the same Holy Synod (session XXII, concerning what ought to be observed and avoided in the celebration of Mass) withdrew this faculty from Bishops and regular orders, with very few exceptions, and reserved it solely for the Roman Pontiff. But even so, it was not entirely prevented that the abolished inconveniences might revive, which, especially, arose from excessive indulgence in granting this privilege to the detriment of the laity, if Benedict XIV, who had been Secretary of the Sacred Congregation of the Council, which then governed this discipline, did not hesitate to write: "It can scarcely be said how much care and diligence has been applied to the proper regulation of this [right]."

3. Hence, many formulas for this indulgence have been issued, adapted to the circumstances of the times, in order to better observe the due decorum of the divine Mysteries; precautions have been prescribed, both those concerning the decency and suitability of the place where the chapel is to

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be erected, and those concerning the reasons by which the Roman Pontiff might be moved to grant the indulgence, and those concerning the time for which the indulgence would be valid; and also other conditions, by which the discipline of private chapels would be suitably regulated; taking care especially that, through excessive indulgence in this privilege, the lack of priests might not cause detriment to the spiritual well-being of the public faithful, which is necessary for the fulfillment of the precept of hearing Holy Mass.

4. Even in our times, not a few and not insignificant inconveniences have arisen in some nations due to the excessive increase of private chapels.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary concerning the number and, due to the neglect of conditions, the abuses attached to apostolic indulgences, which have widened the path and given rise to other intolerable abuses. Such abuses, with regard to private chapels of the laity, often arise from: a) the excessive number of those who, in some places, are tempted to go further and exceed all bounds, spurred on by emulation among the faithful, which the granting of indulgences excites; b) the excessive ease with which such an indulgence can be obtained in these days, due to the numerous and fervent prayers of the faithful, which are readily and without hesitation accepted and recommended by the local Ordinaries; c) the lack of priests to celebrate Mass in churches and public chapels on Sundays and holy days of precept, to the detriment of the spiritual well-being of the faithful, if priests are diverted to celebrate Mass in private chapels; d) the private chapel being assigned to a location that does not infrequently deviate from the canonical and liturgical laws, lacking the appropriate furnishings and the due cleanliness and decorum, while, on the other hand, other rooms in the private house are often adorned with luxury and magnificence; e) the abnormal number of divine offices and sacred functions that are presumed to be performed there, so that the distinction between public churches or chapels and domestic chapels almost disappears; f) the excessive scope of these indulgences, which often include, in addition to the beneficiaries, their children, relatives, and connections without limit, servants, guests, and sometimes even all those present, with an extension to all days of the year, with no exceptions, and to other privileges as well; g) the duration of the same indulgence, which is often requested for the entire life of the beneficiary and his children, so that sometimes it happens that the privilege passes to persons who are found to be less worthy or even entirely unworthy. 5. In order to curb these inconveniences, and to prevent them from increasing in the future, it has been decided by this Sacred Congregation to impart to the local Ordinaries the following norms, which must be strictly observed, in order to regulate both the requests for a domestic chapel indulgence and the proper exercise of the indulgence

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itself, especially with regard to the laity. 6. The local Bishops, considering the desires of the faithful who are requesting an indulgence for a private chapel, must designate a public church or a certain place for the celebration of divine offices, to which it is therefore necessary to go.

[*Latin ed. p. 497*]

The Sacred Congregation for the Discipline of the Sacraments instructs the clergy to encourage the faithful to attend public worship, especially the celebration of the Mass. However, in certain circumstances, with just cause (cf. below, n. 8), it may be prudent to grant some faithful, who are otherwise distinguished by their integrity of morals and open profession of religion, the dispensation to celebrate Mass in their private chapels, even though they are legitimately dispensed from attending Holy Mass on Sundays and feast days, for example, due to infirmity or distance from the church. In such cases, the Ordinary is not prohibited, after hearing the matter, and as he deems appropriate, from receiving the petitions of these individuals and forwarding them to the Apostolic See. The petition must be made personally by the Bishop, or, in the absence of a Bishop, by the Prelate who succeeds him in office. It is indeed necessary to ensure that those faithful who excel others in authority, wealth, and service to the public good, if they deserve to have a private chapel, at least on the more solemn feast days, attend church, for the good example of the people. Greater leniency may be exercised with priests who, due to illness or old age, are of weak health, in granting the dispensation to celebrate Mass at home.

7. However, before the Bishop receives the petitions, he must first consider whether there is a priest present who can celebrate Mass in the private chapel on Sundays and feast days, without prejudice to the good of the public faithful. It should be noted that it is forbidden for a priest to celebrate the Sacred Mysteries in the aforementioned chapel if another priest has already done so elsewhere, or if he is otherwise occupied; and if, in the place (town or city) where a private chapel has been established, the parish priest, and if there are several parish priests, at least one of them, or another priest residing in the same place, must celebrate Mass publicly on those days for the good of the public faithful, the priest who is to be celebrated in the domestic chapel must be summoned from elsewhere. Likewise, domestic chapels that have already been canonically established with the faculty to celebrate Mass will find it more difficult to obtain the renewal of this permission from this Holy Congregation once the granted period has expired.

8. Then, the Bishop must carefully consider the reasons that are presented for requesting the dispensation. a) The most important reason should be the truly singular merit of the individual towards the Church or

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religion, and this must be properly described in the petition.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary. It is understood that if someone has made a conspicuous donation of property or buildings; if they have built a church, a seminary, a Catholic school, or some other pious work for the sick, the elderly, children, etc., at their own expense; if they have founded or endowed an ecclesiastical benefice, and similar things; if they have rendered special and noteworthy services for the good of the Church or the Apostolic See, such as if someone, as a public official, has been the principal author in the enactment of laws promoting religion. • b) Other causes, which are commonly adduced, e.g., physical infirmity, distance from the church, and therefore a serious inconvenience in reaching it on foot, especially in the countryside, and similar circumstances, are usually sufficient to be considered eligible for this dispensation, provided that they demonstrate some outstanding benefit or generosity to a pious work designated by the Ordinary, according to the abilities of the petitioner. c) As unsuitable for obtaining the dispensation, and therefore to be rejected, is the single cause by which the petitioners' ancestors enjoyed the same dispensation, either because the petitioners purchased a house or a villa to be used as a chapel, sometimes even fabricated, furnished with the prescribed furnishings; or because they are recommended for their Christian way of life. T; T 9. Bishops may act more leniently if a private oratory is requested to be erected in the countryside, in places far from churches, especially if it is seen that, in addition to the spiritual benefit for the oratory itself, it will also benefit the spiritual growth of Polish people living in the vicinity, who, due to the difficulty of reaching the church, would otherwise be morally prevented from attending Mass and catechetical instruction. However, before accepting the petitioners' requests for a private chapel in the countryside, Bishops should insist that the petitioners, rather than a private one, establish a public oratory, in accordance with the law, on their property or land, so that it is accessible to all for divine services (can. 1191). 10. Bishops should refrain from granting excessive extensions; it is better that only the father and mother of the family, and certainly not their children, renounce the obligation, for whom it is sufficient to fulfill the Sunday obligation in the same oratory. This dispensation should not be extended to relatives and affines within the line and degree in which consanguinity and affinity constitute an impediment to marriage (cann. 1076 §§ 1-2; 1077 § 1), who are cohabiting, and should not be requested to be extended even to those who do not cohabitate.

[*Latin ed. p. 499*]

The Sacred Congregation for the Discipline of the Sacraments, number 499. Concerning family members (servants), the dispensation can be re-

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quested, whether the oratory is located in the countryside or elsewhere, and applies to all those residing in the house. In particular, they should refrain from requesting the dispensation for all those present; such a dispensation should be granted only in extraordinary and very serious cases. Care must be taken that the private oratory does not appear to be a church.

11. Apart from divine offices and sacred functions, in the private chapel, according to canon 1195 § 1, only one Mass may be celebrated, and that Mass read; in which the Holy Communion may be administered, unless otherwise expressly stated in the dispensation. It is more fitting that some other function be granted on individual occasions and by way of a just and reasonable concession granted by the Ordinary (canons 776 § 1 n. 2; 908-910; 1109 § 2), than that it be granted by a dispensation from the Apostolic See.

12. The Ordinaries must also proceed with caution in requesting dispensations for more solemn days, and with the utmost caution for the most solemn days, except always for Easter.

13. If, in the judgment of the prudent Bishop, a secular or religious priest celebrating in a private oratory on Sundays and holy days of precept is necessary for the celebration of Mass in a church or public or semi-public oratory, so that a part of the faithful may not be deprived of the Mass, the Bishop must forbid the priest to celebrate Mass in the private chapel, and no one may claim an exception to such a prohibition (cf. n. 7). It is advisable that the Ordinary indicate this case of necessity in writing when granting the dispensation, so that any complaints may be anticipated and the Mass denied in his oratory for that reason.

14. It is up to the Bishop to designate a priest, whether secular or religious, to celebrate Mass in the domestic oratory, even if he belongs to another diocese, but who has been approved by his own Ordinary, or a religious priest with the regular permission of his superior; the priest of either order presented by the dispenser should not be rejected, unless he is perhaps not suitable for the purpose, according to his own judgment.

6. By law, we are now governed by the following solemnities: The Nativity of Our Lord Jesus Christ; Epiphany; Easter; Ascension; Pentecost; St. Joseph (March 19); the Assumption of the Blessed Virgin Mary into Heaven; the Immaculate Conception of the Blessed Virgin Mary; the feasts of the Apostles Peter and Paul; All Saints' Day. For France, four solemnities are observed: The Nativity of Our Lord Jesus Christ; Easter; Pentecost; the Assumption of the Blessed Virgin Mary into Heaven. The following are to be considered the most solemn: The Nativity of Our Lord Jesus Christ; Easter; the Assumption of the Blessed Virgin Mary into Heaven.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium Officiale: Si Episcopus

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locum idoneum reputaverit: Episcopus autem, per sententiam dispensatoriam, et cum facultate recusandi quicumque appellationes, adprobare debet. Io. Quoad locum in quo oratorium aedificari debeat, Ordinarius clausulas ad apostolice indultum additas diligenter exsequere debet: et in omni casu, ipse vel per alium clericum, locum visitare debet, antequam licentiam concedat ibi Sacram Liturgiam celebrandi, si locus dignus et honestus inest, sicut convenit tali Mysterio, et si instructus est instrumentis idoneis, secundum praescriptiones liturgicas. Ordinarius scire debet quod vetitum est usus armario clauso qui altare continet, quod pro Missae celebratione collocatur in aliquo conclavi, tabulino aut bibliotheca, etc., in locis, quae promiscuis usibus domesticis et profanis adservantur. Tamen, talis usus non est improbandus, si aliae circumstantiae conveniunt ad dignitatem et honestatem loci, in quo armario collocatur, si agitur de Missa domi celebranda pro sacerdotibus senio confectis aut morbo laborantibus, et de indulto altaris portatilis, de quo infra (II n. 9). 16. Quoad tempus, ad quod valere debet indultum oratorii, huius Sacrae Congregationis erit illud determinare, secundum naturam causae quae allegatur. 17. Locorum Ordinariis commendatur ut hortentur privata sacella, quae indulto gaudebunt, ut singulis diebus conantur totam familiam, cum servis, si ad eam pertinentes, convocare, ut saltem horis vespertinis tertiam partem Ss. Rosarii in honorem B. M. V. recitent, et alias pia preces serotinas ad Deum offerant: hoc enim erit optimum exemplum omnibus membris familiae, et multum conferet ad genuinam pietatem erga Deum et ad institutionem vitae christianae, ut parentes "ita genuinam fidem et mores spectantes in filios et nepotes propagent, et semper perseverent." 18. Iidem Ordinarii completum enumeratum scripto conficiant, et diligenter teneant in archivo Curiae, cum necessariis additionibus et deductionibus, de privatis oratoriis, quae in dioecesi erectae sunt, et exemplaria eorumdem erectionis titulorum ad ea adjiciant. Si autem reperiant oratoria, quibus non suffragatur titulus canonicus, ea, quasi contra ius erecta, supprimenda sunt, et licentia ibi Sacram Liturgiam celebrandi revocenda est: deinde res ad hanc Sacram Congregationem delata. Quae vero legitime erecta fuerint, occasione visitationis dioecesis, rite...

[*Latin ed. p. 501*]

The Sacred Congregation for the Discipline of the Sacraments, in its decree 501, directs that those who are to inspect whether all liturgical practices conform to the established laws should diligently examine the matter, and if they discover anything dishonest or improper that is detrimental to the sanctity and reverence of the divine Mysteries, they should immediately strive to remove it. Furthermore, it is necessary to inquire whether any inconveniences or abuses have occurred, and these must be completely eradicated; in both cases, the faculty to celebrate the Divine Office in that place should be suspended until these things have been removed, and it

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should not be granted again unless after the same have been corrected, taking care to prevent their recurrence; the matter should, meanwhile, be reported to this Sacred Congregation. Any appeal against the decision of the Ordinary regarding this matter must be made only to the Apostolic See. The Ordinary should zealously defend the right to inspect these oratories, whenever he deems it necessary for his prudence.

19. At the end of the year 1950, the Ordinaries shall send to this Sacred Congregation a complete list of all private oratories existing in the diocese, stating their canonical titles of erection.

II - CONCERNING THE GRANTING OF THE PRIVILEGE OF A PORTABLE ALTAR

1. The portable altar, or traveling altar, or altar for journeys, is akin to a private chapel and is granted by indulgence; it is, however, extended further, since it allows the celebration of the Mass to be carried out anywhere, in a decent and fitting place, and upon a stone, but not upon the sea (canon 822 § 3). Therefore, the celebration of the Mass is not restricted to a place exclusively dedicated to divine worship, and does not require the visitation and approval of the Ordinary.

Considering, therefore, the greater scope of this favor, the dangers of abuse and the detriment to the dignity of the most august Sacrifice of the Mass must be carefully avoided, which can arise in two ways: from the place, if an unsuitable location is chosen for so great a Mystery (e.g., a bedroom); and from the person granted the privilege, if he abuses this indulgence, excessively enjoying its use. Therefore, every effort must be made to prevent these dangers, and the privilege must be granted sparingly and prudently, considering the historical vicissitudes of the privilege itself, and especially the strictness re-established by the Council of Trent, which deprived both Bishops and certain religious orders who enjoyed this privilege of the faculty of granting it. Subsequently, departing from this original strictness, the Apostolic See has granted this privilege only to certain prelates, and to mission areas, for the sake of their dignity and necessity.

2. The source of the privilege of the traveling altar is twofold, as described in the aforementioned canon 822 § 2, namely, the right and the indulgence of the Apostolic See.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Official Commentary. Furthermore, according to the law of the Code of Canon Law, only Cardinals of the Holy Roman Church (can. 239 § I n. 7); Most Reverend Bishops, both residential and titular (can. 349 § 1 n. 1); Vicars and Apostolic Prefects (can. 294 § 1; 308); Abbots and Prelates nullius (can. 323 § 1) and Apostolic Administrators

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(can. 315) enjoy this privilege. However, by virtue of the Constitution *Ad incrementum*, of Pope Pius XI, of blessed memory, dated August 15, 1934, other individuals, who are very few in number and distinguished by their ecclesiastical dignity, who perform conspicuous duties in the Roman Curia, also enjoy this privilege, namely: Most Reverend Prelates who hold the office of Assessor or Secretary in the Sacred Congregations; the Master or Prefect of the Secretariate of the Supreme Pontiff; the Secretary of the Tribunal of the Apostolic Signatura; the Dean of the Sacred Roman Rota; the Substitute of the Secretariat of State; Reverend Protonotaries of the rank of Participants; Prelate Auditors of the Sacred Roman Rota; Clerics of the Reverend Apostolic Chamber; Prelates who are voting members and Referendaries of the Apostolic Signatura. All of these also enjoy the privilege of a domestic oratory, and it is permitted for them to celebrate the Sacred Liturgy daily therein, except on those days which are excluded by the proper law for priests (can. 820). Furthermore, all the faithful who attend their Masses always fulfill the precept concerning hearing Holy Mass properly and completely. In both cases, considering the importance of the individuals and the small number involved, no inconveniences are foreseen arising from the moderate exercise of this privilege, which seems sufficiently protected by their own dignity.

8 3. The source of this privilege can be even more abundant if an indulgence is granted by the Apostolic See, provided that the concession is contained within appropriate limits and exercised with due caution: therefore, Bishops must act with particular care and deliberation when requesting an indulgence of such importance.

4. Furthermore, this Sacred Congregation usually grants this privilege for a true and evident necessity and for the exclusive or better religious observance, solely to priests, since they offer greater reasons for the proper exercise of this privilege. The principal cases which occur more frequently concern priests who are engaged in the care of souls among the faithful in remote places, where there are either no churches at all or they are very far away, or in regions of heretics or schismatics (diaspora). This often occurs especially in the vast regions of Asia and America, where the faithful...

[*Latin ed. p. 503*]

The Sacred Congregation for the Discipline of the Sacraments observes that there are rare and widely dispersed individuals who cannot attend the Holy Sacrifice unless it is celebrated outside of sacred places and even under the open sky; for example, during the harvest season. Sometimes, the necessity arises for an indulgence to be granted due to some religious or even civil celebration of great importance, attended by a large gathering of people, which the churches cannot accommodate. Moreover, the Apostolic See does not refuse to grant an indulgence when a portable altar is used, especially in the case of young men of the male sex engaged in

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Catholic activities, or of students of youth organizations, who, under the guidance and assistance of their chaplains, undertake journeys through fields or mountains, lacking access to sacred places, and who move about here and there for the purpose of relaxation; this indeed contributes greatly to the preservation and promotion of Eucharistic piety among them. Sometimes, this indulgence is also granted at Eucharistic gatherings, so that the same priests may participate in the Mass, given their large number, if the churches are not sufficient for the purpose. 5. This privilege is granted to a priest solely for his personal benefit, and only on account of infirmity, if the infirmity is such that it seems necessary to request an indulgence of this kind. In this case, however, this Sacred Congregation takes special precautions to ensure that this privilege does not provide an opportunity for abuse or vain ostentation, which, in the final analysis, was one of the causes of the suppression of the Tridentine rite; and it does not exclude the revocation of the privilege if the same Sacred Congregation finds that something has been done improperly with regard to its exercise; and it imposes the burden on the Ordinaries to be vigilant and to report any excessive use of it. 6. It is indeed noted with concern in our times, especially after the last war, that a very dangerous and detestable custom has spread among the faithful, namely, the celebration of ceremonies and even the most sacred mysteries of divine worship outside of their proper place, which is the church or a place of a similar nature, consecrated or blessed for that purpose. This must be combatted with all our strength, as it is a corruption of the law, and a true attempt to pervert the most august sacraments of the Church, its venerable functions, and its rites, to a profane use. This must be brought to the attention of the local Ordinary when priests request an indulgence for a portable altar. 7. The place where the portable altar is to be placed must be suitable and decent, or appropriate and honorable, so that no grave injury or irreverence is done to the divine mysteries. A suitable place requires security and spaciousness, so that the ceremonies may be performed safely and

[*Latin ed. p. 504*]

§ 604. Acta Apostolicae Sedis – The official commentary states that the Holy Sacrifice of the Mass can be offered from a chalice in such a way that the sacred species are poured out conveniently and without any danger of profanation. The location refers to the quality of the place, namely, that the Mass should not be celebrated in bedrooms where someone usually sleeps, nor in any other place incongruent with the dignity of this Holy Sacrifice. The decorum also pertains to the immediate surroundings, namely, the table upon which the altar is placed: it must not be unclean or dedicated to profane uses. This table must be of such length and width that it can safely support the altar stone, the missal, and allow for a proper and dignified celebration.

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8. A harmful misconception regarding this indult should not be overlooked. It should be noted that this privilege, with regard to the celebration of the Mass, is strictly personal and serves only to assist the person granted the privilege, unless otherwise expressly stated in the terms of the indult. Therefore, the priest who enjoys this privilege alone is permitted to offer the Mass at the altar, and it is not permissible for another priest to do so in the same place, unless this is expressly stipulated in the indult. To prevent other abuses, the Apostolic See often adds clauses to the indult and declares whether the granting of this privilege also applies to the fulfillment of the precept of attending Mass for the faithful who are present. However, if this is not expressly stated in the indult, the teachings of Gattico should be kept in mind (De usu alt. port., opusculum, cap. XV, n. 14): "Furthermore, with regard to others (besides the celebrant or those granted the privilege) who are present (at the Mass celebrated with a portable altar), it is clear that they do not fulfill the ecclesiastical precept of attending Mass, unless the communication of this privilege is expressly extended to them." However, if the Mass is celebrated outdoors by virtue of this indult, then, according to canon 1249, any faithful person present thereby fulfills the obligation to attend Mass.

9. With the foregoing in mind, when requesting this type of privilege, the following observations must be kept in mind by the local Bishop:

a) Whenever this privilege is requested by priests who are infirm, the Bishop must first consider whether the proposed need can be met by allowing the Mass to be celebrated at home, or in a suitable and dignified place, always excluding a bedroom where someone usually sleeps, and therefore in no enclosure ordinarily used for profane purposes, which, however, should not contain anything that is indecent or contrary to the sanctity of the Eucharistic Sacrifice. In this case, the use of an armchair, as mentioned in section I, number 15, is not permitted.

[*Latin ed. p. 505*]

The Sacred Congregation for the Discipline of the Sacraments 505. Then, the Bishop should abstain from requesting the dispensation for the portable altar, but he may, as mentioned above, request the faculty to say Mass in a suitable and decent place in his home. However, if the need to celebrate Mass is found for several places outside the proper territory of the Bishop's diocese, and these places, for example, are requested because of the recovery of health, it is permissible to invoke the extension of this faculty to several dioceses. o) In any case, whether the priest possesses the faculty, either by dispensation to say Mass in a suitable and decent place in his home, or by the privilege of the portable altar, it must always be strictly avoided that he celebrates Mass in a bedroom; therefore, if he is able to celebrate the Sacred Mysteries, he should do so in some other honest dwelling, decently adorned. c) Caution must be exercised

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in accepting requests for this privilege, specifically for the portable altar. This must serve only the public good of the faithful; therefore, the Bishop must diligently, for the sake of his pastoral care, investigate whether a legitimate reason, in each case, supports a true necessity or evident utility, as stated in section 4. He must also exercise no less caution when this grace is requested for the private benefit of priests due to an infirmity: in such cases, he must strictly inquire into the existence of this cause, and into its gravity and nature, which must be such that it necessarily requires the granting of this dispensation. Furthermore, before accepting the requests, he must be certain that the priests requesting this privilege, whether for their own private benefit due to infirmity or for the public good of the faithful, will use this privilege temperately and properly, and that they will avoid any inconvenience and irreverence towards the divine Mysteries. These matters must be described in detail in the requests sent to this Sacred Congregation, to which, moreover, the judgment regarding the suitability of the reasons for granting the dispensation always remains reserved. The requests must be presented personally by the Bishop himself or by his successor in office. d) The Sacred Congregation often adds one of the following clauses to the dispensation for the portable altar: "with the consent of the Ordinaries" or "having informed the local Ordinary," depending on whether the priest, who travels through various dioceses, can easily or with difficulty contact the local Ordinary for the legitimate exercise of his privilege. Both clauses therefore impose the burden of vigilance on the Ordinaries to...

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis – An official commentary, abundantly providing warnings regarding the use of privileges. If, however, anyone should discover that something permitted by the indult is contrary to the due reverence owed to the divine Mysteries, they should know that they are endowed with the faculty to revoke the exercise of the privilege, setting aside all considerations of persons. If such abuse is discovered outside the diocese of the indult holder, the Ordinary of that place must prohibit the exercise of the privilege within his diocese, and in the meantime, he is obligated to inform the Ordinary of the indult holder about the matter, who must suspend the use of the privilege and appeal to the Holy Congregation, requesting what must be done in the case. Any recourse by the indult holder shall be considered only in an appeal. e) If it should happen that, after the expiration of the indult, it is again necessary to extend it, with the same reasons for the original concession or for some other grave reason, the Bishops are obligated to report in what way the indult holder has availed himself of the privilege. /) Finally, it must be ensured that the altar and the viaticum are treated with due honor and reverence, since they require the consecration of the stone. Therefore,

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they must be carefully transported on journeys and guarded with care: and it is advisable to place them in a capsule in Minden, so that they are safe from all dangers of profanation. Nothing further need be said about the necessity of other things which, according to the sacred rites, are necessary in every offering of the Sacrifice, namely, vestments, sacred vessels, three clean linen cloths, and all other things from which no one is dispensed by concession in the case of the altar viaticum. 9 I I I - CONCERNING THE FACULTY TO CELEBRATE MASS WITHOUT A MINISTER. 1. "... Because of the dignity of this most august Mystery, We will and urge – as the Mother Church has always taught – that no priest should approach the altar unless there is a minister present to serve him and to assist him, according to canon 833." In truth, canon 813 of the Code of Canon Law prohibits a priest from celebrating Mass without a minister who serves him and assists him. "Minister" designates the assembly of the faithful, according to St. Thomas (Summa Theologica, Part III, Question 83, article 5, ad 12): "(the minister) represents the person of the entire Catholic people"; this is also demonstrated by the most ancient custom of the Church, according to which the priest performed the sacred Mysteries with the assistance of deacons and other ministers, and the entire people responded. The Mass celebrated by a single priest with a single minister is a later development. This is also evident from the universal and concordant teaching of liturgists and moral theologians. 10 9 taris, Cf. Missale Romanum, title: General rubrics of the Missal, chapter XX, and of ornaments 10 thereof. From the Encyclical Mediator Dei (A. A. 8., loc. cit., p. 557), concerning the preparation of the al-

[*Latin ed. p. 507*]

The Sacred Congregation for the Discipline of the Sacraments, 507. Furthermore, certain parts of the Mass (prayers, the "Confiteor," the "Orate fratres" with the response "Suscipiat," and numerous other verses, etc.) are expressed in the plural to indicate the presence of a minister assisting the priest. Moreover, it is most fitting that the priest, during the celebration, should have the cooperation or assistance of one server, who will help him to perform certain rites, and in the event of a sudden illness, will assist him and provide for what is to be done. The custom of celebrating Mass without a minister, or indeed without anyone present, appears to have originated in monasteries.

2. The law regarding the use of a minister in the Mass admits of only a few exceptions, which, by the unanimous agreement of experts in liturgical and moral matters, are reduced to the following cases: a) if the Eucharist must be administered to the sick and a minister is lacking; b) if it is urgent that the people hear Mass in order to fulfill their obligation; c) during times of plague, when it is not easily possible to find someone to perform this ministry, and otherwise the priest must abstain from celebrating for

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a considerable time; d) if a minister leaves during the celebration, even before the consecration or the offering: in this case, due reverence for the holy Sacrifice requires that the celebration continue even in his absence. Outside of these cases, for which there is unanimous agreement among the authors, this law is derogated from only by an apostolic indult, especially in mission areas.

3. It must, however, be kept in mind: that between the lack of a minister and the use of someone less suitable, the latter option should be preferred, provided that this minister is at least capable of performing the main ceremonies, such as presenting the vessels, carrying the missal, and ringing the bell.

4. Except for cases of necessity as enumerated in n. 2, by virtue of canon 813, the presence of a minister is required in the celebration of Mass: the rubrics of the missal state, as far as possible, that a lay person should be used if a cleric is lacking, and this person, too, must be of the male sex. All authorities unanimously teach that it is mortally forbidden for women, even if they are nuns, to minister at the altar. Therefore, the Church wisely decreed in former times that...

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis — Official Commentary concerning the minister at Mass in a private chapel, who is designated a cleric by the first tonsure (S. R. O., Collection of authentic decrees, decree 113, ad VI); and only with the passage of time, with fewer clerics available for such service, it was conceded out of necessity that laypersons, especially boys, be employed (there, decree 3847, ad VII): this practice is widely prevalent today. As for boys, they must be diligently instructed so that they may become suitable ministers to perform this noble service. 5. In cases of necessity, when a man, cleric, or layperson is lacking, canon 813 permits a woman to serve at Mass, provided that "she responds from a distance, and by no agreement approaches the altar." This also held true under the law of the Decretals, where it is written, "It is also to be prohibited that no woman presume to approach the altar, or to minister to a priest, or to stand or sit within the chancel": therefore, the ministry of a woman is limited to responding to the celebrant; hence, it is necessary that before Mass, all things be conveniently arranged for the priest that may pertain to the Divine Sacrifice, as is usually done in the chapels of nuns, when a minister is lacking. In order for a woman to be employed in place of a male minister, a just cause is required, according to the prescription of the aforementioned canon. Furthermore, the indulgences granted by this Holy Congregation for celebrating without a minister always include the clause that care must be taken "that, in accordance with canon 813, not only boys, but also the faithful, and even the women themselves, are taught how they may serve at Mass, by reading the responses to be given to the priest celebrating." Recently, His

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Holiness ordered that another clause be inserted into the indulgence for celebrating Mass without a minister, namely, "provided that some faithful person assists at the Holy Sacrifice." In no way is it permissible to derogate from this.

12 13 IV - CONCERNING THE REQUEST FOR AN INDULGENCE TO RESERVE THE MOST HOLY EUCHARIST IN PRIVATE CHAPELS.

1. The requests presented to this Holy Congregation for such an indulgence are, as experience shows, almost equal in number to those for a private oratory: it is not uncommon for both indulgences to be requested together, or immediately after the oratory is granted, the faculty to reserve the Most Holy Eucharist there is requested. The petitioners do not acquiesce in the refusal of either one or the other, but insistently, and with the utmost urgency, they strive to obtain what they desire.

C. 1, concerning the cohabitation of clerics and women, I I I , 2. 53 S. E. C, Verorien., 27 August 1836, ad S; Alatrina, 18 March 1899, ad VI; decree 2745, ad VIII, and 4015, ad VI.

[*Latin ed. p. 509*]

Sacred Congregation for the Discipline of the Sacraments 509. Furthermore, on the one hand, often sufficient guarantees are not provided for due reverence, honor, and constant adoration of the Most Holy Species; nor can the necessary certainty always be obtained regarding the security of their custody, according to the norms of this Holy Congregation, dated May 26, 1938. On the other hand, the reasons by which petitioners seek to obtain these concessions are, for the most part, deemed inadequate when considering the granting of this most excellent privilege. These reasons are almost always reduced to: a) to foster and promote eucharistic piety; b) to acknowledge some benefit conferred, generally merely stated, by these individuals towards the Church; c) to the distance of their home from the church where the Most Holy Eucharist is reserved, to which, at times, old age or infirmity prevents them from accessing for daily visits; and to other similar reasons of lesser importance.

14. 2. The faculty to reserve the Most Holy Eucharist is sometimes requested for small chapels (in castris) located far from churches, where either the family of the petitioner habitually resides, or for a significant portion of the year, such as during the summer or autumn months; there, large areas of farmland are often found with established residences of farmers and laborers, whose number is sometimes considerable, to whom the Most Holy Eucharist is often administered when they are seriously ill, and for receiving the viaticum. However, a much larger number of requests for this concession concerns the reservation of the Most Holy Sacrament in private chapels, erected in cities or towns, for the private convenience of the individuals and those living with them, who are often reduced to a very small number.

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3. In the former case, this Holy Congregation is more easily inclined to grant the concession, provided that other conditions and precautions are met, both with regard to the security of the custody and the due reverence of the Sacrament, and with regard to the continuous adoration by the neighboring faithful, by allowing the doors of the chapel to remain open for several hours each day for those who wish to visit the Most Holy Eucharist. In the latter case, it is more difficult to grant the concession, despite the insistent requests made by the chapels themselves. It is not without reason to recall the primary and original purpose of reserving the Eucharist, which is to be diligently guarded (A. A. S., a. XXX, p. 198 seq.).

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis – Commentarium Officiale: In ecclesiis Ss. Specierum extra Missam, administrationem viatici; secundarios vero fines esse S. Communionem diribendam extra Missam in ecclesiis atque adorationem D. N. I. C. sub iisdem speciebus delitescentis. Asservatio igitur Ssmae Eucharistiae in domesticis sacellis haud opportuna apparet: a) ex defectu finis praecipui ac primigenii asservationis Ipsiusmet; b) ex absentia necessitatis frequenter ibi diribendae S. Communionis extra Missam; c) ex formidine profanationis, irreverentiae aut non satis frequentis adorationis. 4. Ut Ssma Eucharistia custodiri possit in privatis sacellis, necessarium est indultum apostolicum; loci Ordinarius hanc licentiam concedere non valet nec per modum actus licet iusta causa intercedat (can. 1265 § 2). Nemini licet Ssmam Eucharistiam apud se retinere aut secum in itinere deferre (cit. can. § 3). Ex antiqua constantique praxi, Apostolica Sedes licentiam asservandi Ssmam Eucharistiam in cappellis domesticis privatarum domorum non solet concedere, nisi casibus extraordinariis, gravibus de causis, praevia commendatione Episcopi et additis opportunis cautelis. Alte igitur insideat in mentibus Excmorum Episcoporum residentialium omnia quae infra recensentur simul concurrere debere priusquam ad facultatem reservationis Ssfiiae Eucharistiae postulandam inducantur. Indultum huiusmodi conceditur solummodo: a) casibus revera extraordinariis: qui vero casus, spectata vastitate plus minusve dioecesis, ad minimum sunt coarctandi; b) gravibus de causis: agi enim debet de oratoribus undequaque eximiis, de Ecclesia et religione, sive ob personalia munera praestita aut collatum praecellens beneficium liberalitatemve in pios usus, optime meritis; qui ob apertam fidei professionem, honestatem vitae sive privatae sive publicae, subolisque catholicam institutionem in praeculare exemplum aliorum fidelium vere emineant; c) si preces ab ipso Episcopo personaliter aut Praelato eius successore in munere commendentur; d) si in precibus singillatim exhibeantur sponsiones de securitate custodiae; frequenti adoratione ex parte indultarii eiusque familiarium aut etiam extraneorum fidelium; crebra renovatione Ss. Specierum iuxta rubricas; lampadis praesentia diu noctuque collucescentis in oratorio ante tabernaculum; atque observantia

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ceterarum praescriptionum.

[*Latin ed. p. 511*]

The Sacred Congregation for the Discipline of the Sacraments, concerning liturgical matters regarding the due decorum and reverence of the Most Holy Eucharist (canon 1265 § 1). 5. It is incumbent upon the Ordinary of each place, either personally or through another ecclesiastical man, frequently to visit the domestic chapel granted the privilege of the Most Holy Eucharist, and to examine whether all liturgical and canonical rules, and the special clauses added to said privilege, are strictly observed, and if they discover anything that is detrimental to either safety or to appropriate decorum and reverence, they know that they have the necessary power to take measures to eliminate any abuses, not excluding even the deprivation of the Most Holy Eucharist from the chapel, if the gravity of the matter requires it, with the right of appeal to the Apostolic See. After the Most Eminent and Reverend Fathers Cardinals, Prefects of this Sacred Congregation, had diligently examined the aforementioned Instruction in their Plenary Assemblies on March 26, 1949, they approved it and wrote that it should be made public, if it so pleases the Most Holy [Pope], contrary provisions, even those worthy of special mention, notwithstanding. His Holiness, Pope Pius XII, on the audience held on September 6, 1949, with the undersigned Secretary of the Sacred Congregation, deigned to approve the aforementioned Instruction with certain knowledge and mature deliberation, and to invest it with Apostolic authority, notwithstanding any contrary provisions, even those worthy of special mention, and ordered that the same Instruction be published in the official commentary of the Acta Apostolicae Sedis, to be diligently and religiously observed by all priests and faithful of the Latin rite. Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 1st day of October, in the year 1949. [Signed] Eg B. ALOISI MASELLA, Bishop of Praeneste, Pro-Prefect. © S. F. Bracci, Secretary.

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, POONA.

DECREE: THE DIOCESE OF POONA IS COMMITTED TO THE INDIGENOUS SECULAR CLERGY.

Given the ever-increasing number of Catholic faithful and secular priests in the Diocese of Poona, which is part of the territory of the Union of India, it has been deemed fitting and opportune by the Most Reverend General Superior of the Society of Jesus, to whom the Diocese of Poona has been

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entrusted for its pastoral care, to entrust its governance to the indigenous secular clergy.

Therefore, the Most Reverend Fathers of the Sacred Congregation for the Propagation of the Faith, after carefully considering the matter and taking into account the opinion of the Most Reverend Father Leo Kierkels, Apostolic Delegate in the Union of India, deemed it appropriate to approve the opinion of the Most Reverend General Superior of the Society of Jesus, and to entrust the aforementioned Diocese of Poona to the indigenous secular clergy, through the resignation of the Most Reverend Father Henry Doering and his transfer to the titular metropolitan Church of Anazarbus, which is vacant.

The decision of the Most Reverend Fathers was graciously approved and ratified by the Holy Father, Pope Pius XII, in an audience on the tenth day of the same month of May, after being reported to him by the undersigned Secretary of this Sacred Congregation, and the present Decree was ordered to be drawn up and made publicly known.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the tenth day of the month of May, in the year of Our Lord 1949.

Most Reverend Cardinal Fumasoni Biondi, Prefect.

L. Q. S. t C. Costantini, Archbishop titular of Theodosiopolis, Secretary.

[*Latin ed. p. 513*]

Sacred Penitentiary Apostolic 513. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOTOLIC. INSTRUCTIONS ON THE USE OF FACULTIES GRANTED TO CONFESSORS FOR THE YEAR OF GRACE, AND REGARDING THE CONDITIONS FOR OBTAINING THE JUBILEE INDULGENCE, ACCORDING TO THE NORMS OF THE CONSTITUTION "UNUS BENEDICTUS XIV," "LEO XIII," AND "PIUS XI," APPROVED BY THE AUTHORITY OF THE MOST HOLY FATHER POPE XII, ADAPTED TO THE PRESENT DISCIPLINE, AND PUBLISHED BY HIS ORDER. By the Apostolic Constitution "Decessorum Nostrorum," dated July 10th, very extensive faculties were granted to confessors serving minors and others in the City and its suburbs, in order that the attainment of the Jubilee Indulgence might be made easier. However, it is necessary that such faculties be exercised with the utmost prudence, so that that end, which the Holy Mother Church has proposed by instituting the Year of Grace, may bear a salutary fruit and abundant results. Therefore, the Most Holy Father Pope XII, moved by divine Providence, has decreed that the instructions, already published with the authority of his predecessors on this matter, and now adapted to more recent prescriptions and to the present discipline, as explained below, should be religiously observed and carefully followed by all, whether Ordinaries, confessors, or rectors

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of churches. I. Let confessors and others who hear confessions know and understand above all that they can use these extraordinary faculties only with regard to penitents who approach confession with the intention and sincere will of obtaining the Jubilee Indulgence; however, if the penitent, changing his purpose, should desist from obtaining the Jubilee Indulgence and should omit the prescribed works, all absolutions of censures, except those granted for the sake of reconciliation, as well as all commutations and dispensations, shall remain in full force. Simple confessors possess these faculties in sacramental confession.

[*Latin ed. p. 514*]

514 The *Acta Apostolicae Sedis* can only be used as an official commentary; confessors, however, can also exercise their faculties in the internal, non-sacramental forum, provided that they do not act concerning those specific faculties for which sacramental confession is expressly required. However, the pastors of the city and its suburbs, who are counted among the confessors by the Constitution *Decessorum Nostrorum* in the Holy Year, possess the particular faculty of granting dispensations, remitting, and commuting, according to the terms of the aforementioned Constitution, number X, not only when dealing with penitents, but also with individual faithful and individual families of their parish.

11. Since the power to absolve from sins and ecclesiastical censures, as well as to grant dispensations from irregularities, is contained and limited within these boundaries, so that through the celebration of the Jubilee Year it can only be exercised once with the same penitent, provided that he himself first obtains the Jubilee Indulgence (cf. Constitution *Decessorum Nostrorum*, number XIV); and also only when the penitent has not already, during the course of the Holy Year, been absolved from these sins and censures by another confessor possessing the same faculty, or granted a dispensation from an irregularity, it is most necessary that confessors, in order to properly perform their office, inquire of each penitent concerning: 1° whether he has already obtained the Jubilee Indulgence or not; 2° if he has not obtained it, whether, during the Holy Year, he has been absolved from reserved sins or censures; or granted a dispensation from an irregularity.

III. Confessors should learn and remember the list of sins, censures, penalties, and impediments of all kinds, the absolution or dispensation of which is not included within the faculties granted to them; if any such occur, they must remember that they cannot otherwise provide for the penitent than by religiously observing what the Code prescribes, namely canons 2254, 2290, and 1045 § 3.

IV. They should not fail to impose a salutary sacramental penance on each penitent, even if it is lawful for them to believe that the penitent will receive the fullest Jubilee Indulgence.

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V. If anyone has incurred an occult censure through some offense, they should not be absolved until they have made amends to the offended party, even by repairing the scandal and avoiding further damage: or at least, if they cannot make such amends beforehand, they must sincerely and earnestly promise to do so when it is possible.

VI. Confessors who are able to absolve from even public censures should be aware of this:

[*Latin ed. p. 515*]

Sacra Penitentiaria Apostolica 515: Quicumque, sive nominatim censurae fuerint affecti, sive ut tales publice denuntiati sunt, non possunt tamdiu Iubilaei beneficio frui, quamdiu in foro externo non satisfecerint, prout de iure. Si tamen contumaciam in foro interno sincere deposuerint et rite dispositos se ostenderint, posse, remoto scandalo, in foro sacramentali interim absolvi ad finem dumtaxat lucrandi Iubilaeum, cum onere quam primum se subiiciendi etiam in foro externo ad tramitem iuris.

VII. Ad peccatum quod attinet, per canonem 894 reservatum ratione sui, paenitentiarii aliique confessarii absolutionem ne impertiant, nisi paenitens falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit, imposita insuper gravi et diuturna paenitentia.

VIII. Si de casu agatur, etiamsi occulto, de quo ad canonem 2342, prohibeant, sub poena reincidentiae, quominus paenitens in posterum ad illam religiosam domum eiusque ecclesiam accedat. Firmis quidem manentibus poenis, de quibus sub n. 2° eiusdem canonis agitur.

IX. Religiosos, apostatas a religione, ab excommunicatione canonis 2385 lata ne absolvant, quamdiu extra Ordinem permanserint; attamen, si ii firmum habeant propositum ad religionem suam redeundi, congruo iisdem praefinito ad id exsequendum tempore, in foro interno absolvant, ea condicione ut in censuram recidant si intra praefinitum tempus ad religionem non redierint. At ii moneantur, se, quamdiu extra suae religionis domum commorentur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privari, Ordinario loci commorationis subiici, atque obnoxios esse, etiam postquam redierint, aliis poenis in canonis 2385 statutis. Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rite dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae poena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet canonis 2386 statutam.

X. Cum de votorum commutatione agitur, id latiore quadam ratione accipiatur ita quidem ut paenitentiarii ac confessarii, pro sua ipsorum prudentia, in opera etiam minoris meriti vota commutare possint.

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XI. A lectione librorum prohibitorum, eorum praesertim qui in canonis 2318 § 1 sub excommunicationis poena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit: sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale XII. Concerning the faculty of altering or dispensing with the sacred visits, the following should be noted: 1. When confessors and other spiritual advisors, for a just reason, transfer a parishioner from one basilica to another church, these visits should be performed in a manner not dissimilar to those prescribed for basilicas. 2. If someone has obtained a dispensation to visit one or the other basilica, it should be understood that no obligation is created to visit another church through such a transfer; rather, the individual must always observe the four sacred visits, which should therefore be performed in the remaining basilicas. For a dispensation from visiting a particular basilica is not the same as a reduction in the number of sacred visits. 3. If someone, in addition to a dispensation from visiting a particular basilica, requests a reduction in the number of sacred visits, confessors and other spiritual advisors should prescribe that the same number of prayers be recited as there were dispensations, and these prayers should be similar to those used in the sacred visits. 4. It is not necessary for those making the visits to enter or exit the basilicas through the Holy Door; indeed, even if the basilicas are closed or access to them is hindered for any reason, it will suffice to pray before the doors or steps of the basilicas, reciting the prescribed prayers. However, the visit must be pious and devout, that is, made with the intention of honoring God; and this inner intention should be manifested in some way through outward reverence. 5. The vocal prayers prescribed may also be recited in alternating voices. For the silent, canon 936 should be consulted. XIII. Since the visitation of the four basilicas is not in itself a precept, but is imposed only on those who freely wish to participate in the Jubilee indulgence, this burden of the visit should, whenever possible, be remitted in whole or in part by confessors, so that it is not converted into another work, which would be properly called an obligation. XIV. It is of no consequence whether Confession and Communion are performed before, during, or after the visits to the four basilicas; what is necessary is that the last work prescribed, which may also be Communion, be completed in a state of grace, according to canon 925 § 1. Therefore, if someone, after having made Confession, falls into mortal sin before the last work is completed, it is necessary to repeat Confession, if the sacraments are to be received; otherwise, it will suffice to reconcile oneself with God, having elicited perfect contrition. XV. Suspension of special faculties, according to

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Constitution "Fore cono o"

[*Latin ed. p. 517*]

The Sacred Penitentiary, 517. "Apostolicae Fiduciae," promulgated on the tenth of July of this year, does not pertain in any way to the City [of Rome] and its surrounding territory [Spišské Vlachy], since it is most important that, during the Holy Year, the supply and assistance of sacred ministers for those seeking penance, in order to be reconciled from the mire of sins to divine grace, neither diminish nor fail. Therefore, whoever in Rome possesses such faculties legitimately, may freely exercise them during the penitential year, in the City and its territory, within the limits of the concession granted to them and the time allotted to them.

Regarding the suspension of indulgences, the same Constitution, "Apostolicae Fiduciae," promulgated, since the Apostolic See has already decreed that certain indulgences are to be exempted from the customary suspension during the Holy Year, Our Holy Lord does not revoke such indulgences or privileges, even though they are not mentioned in the aforementioned Constitution, provided that it is authentically established that they were indeed granted, truly and perpetually, according to canons 70, 71, and 60 § 2.

Confessors outside the City, who have been granted extraordinary faculties for the Jubilee, by the Constitution "Iam promulgato," should know that it is permissible for them to use these instructions to the extent that they apply to them.

These instructions, adapted to the present regulations, have been ordered to be published by Our Holy Lord, Pope Pius XII, through divine Providence, so that a constant and safe interpretation may be available to all, regarding the faculties that will be in effect, and the works that must be performed to obtain the forgiveness of the Jubilee, during the next penitential year.

Given at Rome, from the offices of the Sacred Penitentiary, on the seventeenth day of the month of September, in the year 1949.

N. Card. CANALI, Major Penitentiary.

L. S. Luzio, Regent.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Official Commentary II. FACULTIES GRANTED TO VISITING CONFESSORS DURING THE YEAR OF THE GENERAL AND JUBILEE YEAR 1950. I. Special faculties which are granted to all visiting confessors who have already been duly approved in their own diocese, for both sexes, with which they may only exercise their ministry in the forum of conscience and in the sacrament of confession: 1. To absolve any persons confessing to them from any sins and censures, except those reserved by law, or by the Ordinary, or, even in a special

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manner, to the Roman Pontiff, provided that the public censures are not involved; imposing salutary penances and other things that are prescribed by law. Therefore, they must not, unless in cases and according to the prescriptions of canon 2254 of the Code of Canon Law, absolve those who are subject to a censure personally imposed upon them by the Roman Pontiff, or in a special manner reserved to the Apostolic See. Nor may they absolve those who are subject to a censure concerning which, according to canon 2388, § 1, the Holy See has reserved jurisdiction, according to the terms of the Decree "Lex sacri coelibatus" issued by the Sacred Penitentiary on the eighteenth day of the month of April in the year 1936 (cf. Acta Apost. Sedis, vol. XXVIII, p. 242), and also according to the terms of the Declaration issued by the same Sacred Penitentiary on the fourth day of the month of May in the year 1937 (cf. Acta Apost. Sedis, vol. XXIX, p. 283); by virtue of which Decree and Declaration, this censure is reserved in this special case, so that no one, except in the case of mortal danger, may absolve from it, not even by virtue of canon 2254. 2. To change, for a just cause, all and each *privata* vows, even those made under oath, except those *privata* vows which are reserved to the Apostolic See according to canon 1309; and also except those whose commutation would be to the detriment of a third party, or whose commutation would be less remote from sin than the vow itself. 3. To grant a dispensation from the visitation of a certain basilica by changing it, if possible, into a visitation of another church, or even by reducing the number of visitations. However, they must not grant such a dispensation to those who are rightly subject to visitations, so that they may omit the prayers intended to be offered according to the mind of the Supreme Pontiff, which, although they can be separated from the visitation, should not be omitted. It is permissible to reduce them only for the benefit of the sick.

[*Latin ed. p. 519*]

Sacrae Paenitentiaria 519 Apostolica II. Special faculties are granted to ten confessors, chosen either by this Sacred Penitentiary, or by the proper Bishop, to hear the confessions of traveling brethren, and to exercise their authority only within the forum of conscience and in the sacrament of confession:

1. To absolve not only from hidden faults and excesses, as is established in n. I, 1, for all traveling confessors, but also from public censures incurred in the places where the penitents have resided, or which have been publicly declared, or even if a crime has already been brought before a judge of the external forum, provided that they are sincerely prepared to receive and faithfully fulfill any mandate, and to repair the scandal. However, this absolution from censures in the external forum shall not be valid. They shall not, however, absolve prelates of the secular clergy endowed with ordinary jurisdiction, or superiors of exempt religious orders, who have publicly

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incurred censures reserved to the Roman Pontiff in a special manner.

2. To grant dispensations established in the Sacred Canons, for the benefit of those in the Orders, to free them from irregularities arising from hidden faults, excluding the irregularity mentioned in can. 985, 4.

3. To grant dispensations concerning visitations to the four basilicas, and also to make changes to them in the same manner as is granted to other confessors, as stated in n. I, 3.

4. To change, for a just cause, all and each private vows, also oaths, and even those reserved to the Apostolic See, to other pious works. Similarly, they may change the vow of perpetual and perfect chastity, even if it was publicly made from the beginning in a religious profession, even if solemn, and remains firm, relaxing the other vows of that profession. However, they shall not be able to grant dispensations from these vows to those who are bound by the law of celibacy by virtue of the Sacred Order, even if they have been reduced to the lay state. They shall abstain from changing vows if the change would prejudice a third party, or if it would restrain less from sin than the change itself.

5. To grant dispensations from a hidden impediment of consanguinity in the third or second collateral degree, even if it reaches the first degree, which arises from an illicit generation, only to validate a marriage, but not to contract or to heal it at the root.

6. To grant dispensations from a hidden impediment of crime, neither party being the perpetrator, whether it concerns a marriage contracted or to be contracted, imposing, in the first case, a private renewal of consent, according to can. 1135; imposing, in both cases, a salutary and long-lasting penance.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis — Commentarium Officiale

MONITA DE USO DE LAS FACULTADES DE LOS CONFESORES ITINERANTES RELATIVAS AL JUBILEO

1. Los confesores itinerantes, en cualquier lugar de la Ciudad y sus alrededores, podrán ejercer estas facultades especiales, observando los cánones 908-910 y con el consentimiento de los rectores de las iglesias, junto con los peregrinos, de tal manera que puedan ejercerlas válidamente si uno o ambos peregrinos, que no son miembros del grupo, se acercan a ellos para confesar.

2. Asimismo, solo podrán ejercer estas facultades con respecto a los penitentes que se acerquen con la intención y sincera voluntad de obtener el indulgencia del Jubileo; sin embargo, si el penitente, cambiando de propósito, se abstiene de obtener la indulgencia del Jubileo y omite las demás obras prescritas, todas las absoluciones de pecados, excepto aquellas concedidas por reincidencia, así como las conmutaciones y dispensaciones concedidas,

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permanecerán en pleno vigor.

3. De igual manera, solo podrán ejercer estas facultades de absolución de pecados y censuras, así como de dispensación de irregularidades, una sola vez con el mismo penitente, siempre y cuando el penitente obtenga primero la indulgencia del Jubileo y solo después, si el penitente ya ha sido absuelto de pecados y censuras por otro confesor que tenga la facultad durante el año santo, o si aún no ha obtenido la dispensación de una irregularidad. Sin embargo, podrán ejercer todas las demás facultades, incluso las visitas mencionadas en el punto 1, 3, siempre en beneficio del mismo penitente.

4. Las facultades que todos los confesores itinerantes han obtenido o obtendrán por medio de la Sagrada Penitenciaría o por otro medio legítimo, permanecerán firmes e inmutables.

5. No deben absolver a los herejes y cismáticos que hayan profesado públicamente dogmas, a menos que, además de la abjuración de la herejía y el cisma, que debe ser hecha al menos ante el mismo confesor, hayan reparado el escándalo, como es debido. Además, no deben absolver a aquellos que se dedican a asuntos sobre los cuales se trata en el Decreto de la Summa Sagrada Congregación del Santo Oficio, publicado el 1 de julio de 1949, sobre el Comunismo (cfr. Acta Apost. Sedis, vol. XXXI, p. 334), a menos que, de la misma manera, como se ha dicho anteriormente, se hayan arrepentido.

6. No deben absolver a aquellos que han dado nombres a sectas prohibidas, como las masónicas u otras de este tipo, incluso si están ocultas, a menos que, después de haber abjurado de la secta, al menos ante el mismo confesor, hayan reparado el escándalo y hayan cesado de cualquier cooperación activa o favor hacia su respectiva secta; excepto a los eclesiásticos y religiosos, a quienes se sabe que están afiliados a la secta, según el canon 2336.

[*Latin ed. p. 521*]

521 Sacra Penitentiaria Apostólica § 2, denuntiaverat; nisi libri, manu scripti et signa, quae eandem sectam respiciant, quotiescumque adhuc retineant, absolventi tradiderint aut se ea tradituros vel destructuros serio promiserint, imposita, pro modo culparum, gravi paenitentia salutari.

7. A lectione librorum prohibitorum ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario tradiderit aut se eos traditurum vel destructurum serio promiserit.

8. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

9. Si de casu agatur, etiamsi occulto, de quo ad can. 2342, prohibeant,

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sub poena reincidentiae, quominus in posterum accedant ad religiosam domum illam eiusque ecclesiam.

10. Eos, qui bona vel iura ecclesiastica sine venia acquisiverint, ne absolvant nisi aut iis restitutis aut compositione quamprimum a competente auctoritate postulata, aut promissione sincere facta eamdem postulandi, nisi agatur de locis, in quibus a Sede Apostolica aliter iam provisum fuerit.

11. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi coniicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

12. Confessio et Communio ad lucrandam Iubilaei indulgentiam nihil refert utrum visitationibus quatuor Basilicarum antecedant, interponantur vel succedant; unum necesse est ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae, ad can. 925, § 1, compleatur. Ab obligatione praescriptae confessionis neminem exsolvant; neque fas est, Communionem in alia pia opera commutare, nisi agatur de aegrotis.

13. Visitationem Basilicarum ne commutent in alia opera, quae ad peragenda paenitens sit alio obligationis propriae dictae titulo adstrictus; et sciant se conscientiam suam oneraturos si inconsulto aut sine iusta causa paenitentem ex eiusmodi visitationibus exemerint.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die xvn mensis Septembris, anno MDCCCCXXXXIX.

N. Card. CANALI, Paenitentiarius Maior.

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521 The Sacred Apostolic Penitentiary § 2, had declared; unless those who retain books, written by hand, and signs, which pertain to the same sect, deliver them to the confessor, or seriously promise to deliver or destroy them, they shall be assigned a salutary penance, according to the nature of the offenses.

7. No one shall be absolved from reading prohibited books, unless he has delivered the books he possesses to his Ordinary or confessor, or has seriously promised to deliver or destroy them.

8. If anyone has fallen into secret offenses, by which in some way the offended party has been harmed, let him not be absolved before he has made amends to the offended party, repairing the scandal and compensating for the damage; or at least, if he cannot make such amends before, let him truly and seriously promise to do so when it is possible.

9. If the case concerns a secret offense, as mentioned in can. 2342, from which they are prohibited, under pain of relapse, let them not in the future enter that religious house and its church.

10. Let those who have acquired ecclesiastical goods or rights without permission, not be absolved unless they have restored them, or have made a composition as soon as possible, requested by the competent authority,

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or have sincerely made a promise to request it, unless it concerns places where the Apostolic See has already otherwise provided.

11. Let no one be denied his salutary sacramental penance, even if it is lawful for him to believe that the penitent will receive the full remission of sins of the Jubilee.

12. Confession and Communion for obtaining the indulgence of the Jubilee are of no consequence whether they precede, are interspersed with, or follow the visits to the four Basilicas; it is necessary that the last of the prescribed works, which may also be Communion, be completed in a state of grace, according to can. 925, § 1. Let no one be excused from the obligation of the prescribed confession; nor is it permissible to exchange Communion for other pious works, unless it concerns the sick.

13. Let the visits to the Basilicas not be exchanged for other works that are subject to a different obligation for the purpose of fulfilling the penance prescribed by this title; and let them know that they will burden their conscience if they exempt a penitent from such visits without consultation or without just cause.

Given in Rome, from the offices of the Sacred Penitentiary, on the seventeenth day of the month of September, in the year 1949.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 522*]

522 Acts of the Apostolic DIARY of the HOLY SEE – Official Commentary of the ROMAN CURIA, SECRETARY OF STATE, HONORS, with Tickets from the Secretary of State. His Holiness Pope Pius XII, may He be blessed, has deigned to bestow: The Order of Saint Gregory the Great, civil class: September 8, 1945. Upon Mr. Robert Bouffard, of the Archdiocese of Lyons. Upon Mr. Joseph Lepercq, of the same Archdiocese. March 15, 1947. Upon Mr. Louis Chiriboga Bustamante, of the Archdiocese of Quito. May 23, 1948. Upon Mr. Alessandro G. Cavrois de Saternault, of the Diocese of Lille. Upon Mr. Benno Schaginer, of the Archdiocese of Vienne. July 4. Upon Mr. Giovanni G. A. Ollard, of the Diocese of Northampton. August 7. Upon Mr. Alan C. Fleming, of the Archdiocese of Ottawa. Upon Mr. Ascanio G. Mayor, of the same Archdiocese. Upon Mr. Joseph Séjourne, of the Diocese of Orléans. September 11. Upon Mr. Renato Berteaux, of the Archdiocese of Paris. September 21. Upon Mr. Theodore Louis Léger, of the Archdiocese of Malines. September 25. Upon Mr. Leo Marlier, of the same Archdiocese. Upon Mr. Modesto Piret, of the same Archdiocese. September 18. Upon Mr. Epimenio M. Sánchez, of the Archdiocese of Angelopoli. September 22. Upon Mr. Giovanni Duroy de Bruignac, of the Archdiocese of Rheims. January 18, 1949. Upon Mr. Anthony Furbetta, of the Diocese of Fabriano. Upon Mr. Romualdo Sassi, of the same Diocese. February 3.

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Upon Mr. Tewfick Haddad, of the Patriarchate of Antioch of the Melchites. Upon Mr. Pietro De Antoni, of the Archdiocese of Udine. February 9. Upon Mr. Francesco Bartolotta (Italy). February 17. Upon Mr. Giacomo Landini, of the Diocese of Guastalla. Upon Mr. Umberto Pio Vesana, of the Diocese of Vittorio Veneto. February 23. Upon Mr. Gino Mittoni, of the Archdiocese of Udine.

[*Latin ed. p. 523*]

Diary, March 5th, 1949. Roman Curia, 523.
To Mr. Sanabria Edgardo, of the Archdiocese of Caracas.
To Mr. Sosa B. Rodríguez Luigi, of the same Archdiocese.
March 7th.
To Mr. Scaglia Giovanni Battista, of the Diocese of Bergamo.
To Mr. Arangi Guido (Rome).
April 12th.
To Mr. Carabellese Domenico, of the Diocese of Molfetta.
To Mr. Pastrana Borrefo Misael (Colombia).
To Mr. Rossi Giovanni (Rome).
To Mr. Gallad Edgardo bey (Egypt).
April 15th.
To Mr. Ziwer Medhat (Egypt).
April 26th.
To Mr. Gabbianeta Luigi, of the Archdiocese of Milan.
To Mr. De Mnno Giuseppe (Rome).
To Mr. Pisa Achille, of the Diocese of SorÃ¸.
April 30th.
To Mr. van Goethem Fernando, of the Diocese of Gand.
To Mr. Vandeputte Renato, of the Archdiocese of Malines.
To Mr. Galtrucco Giuseppe, of the Archdiocese of Milan.
May 6th.
To Mr. Ruiz Castillo Umberto, of the Archdiocese of S. Domingo.
May 22nd.
To Mr. Cardente Rodosmdo (Rome).
May 24th.
To Mr. Lauria Fernando Maria (Strasbourg).
To Mr. Capitini Pietro, of the Archdiocese of Milan.
June 9th.
To Mr. Garibi Tortolero Emanuele, of the Archdiocese of Mexico.
To Mr. Ladelci Francesco (Rome).
To Mr. Serafini Filippo (Rome).

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June 17th.

To Mr. Pietrini Michelangelo, of the Archdiocese of Milan.

To Mr. Goretti Nicola, of the Diocese of Tivoli.

To Mr. Casa Raffaele (Rome).

June 19th.

To Mr. Guardia Tommaso (Panama).

June 21st.

To Mr. Daneri Roberto (Rome).

June 25th.

To Mr. Censi Gaetano, of the Archdiocese of Fermo.

July 3rd.

Knighthood of the Order of St. Gregory the Great, civil class:

1945. To Mr. Frane Bernard Giuseppe, of the Diocese of Nevers.

1946. To Mr. Christ Giorgio, of the Diocese of Strasbourg.

To Mr. Ohresser Carlo, of the same Diocese.

To Mr. Ritling Giorgio, of the same Diocese.

June 30th.

1947. To Mr. Schies Oscar, of the same Diocese.

February 3rd, 1948.

To Mr. Prazák Venceslao, of the Archdiocese of Prague.

To Mr. Edmonstoun Cranstowne Carlo Giuseppe, of the Archdiocese of Glasgow.

To Mr. McFadden Patrizio of the same Archdiocese.

To Mr. McGlynn Patrizio, of the same Archdiocese.

To Mr. Boulangé Enrico G., of the Diocese of Lilla.

June 30th.

April 4th.

[*Latin ed. p. 524*]

624 Acta Apostolicae Sedis - Commentarium Officiale, May 23, 1948. To the Reverend Monsieur Chevalier Leone, of the diocese of Tournai. To the Reverend Monsieur Rüssel Francesco G., of the archdiocese of Winnipeg. To the Reverend Monsieur Delbaere Pietro, of the diocese of Bruges. To the Reverend Monsieur Blanchot Raimondo, of the archdiocese of Paris. To the Reverend Monsieur Ohamussy Giovanni, of the archdiocese of Lyon. July 8. To the Reverend Monsieur Gindre Carlo, of the same archdiocese. To the Reverend Monsieur Boutte Giovanni, of the same archdiocese. July 14. To the Reverend Monsieur Roux Massimo G., of the same archdiocese. To the Reverend Monsieur Vernay Giovanni P. J., of the same archdiocese. To the Reverend Monsieur Yialle Giovanni M., of the same archdiocese. To the

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Reverend Monsieur Jalenques Giuseppe, of the diocese of Le Puy-en-Velay. To the Reverend Monsieur Pradier Giuseppe, of the same diocese. August 7. To the Reverend Monsieur Billy Luigi G., of the archdiocese of Ottawa. To the Reverend Monsieur Bonhomme Paolo, of the same archdiocese. To the Reverend Monsieur Dumont Alberto, of the same archdiocese. To the Reverend Monsieur Liger Pietro, of the diocese of Orléans. August 11. To the Reverend Monsieur Cotteau de Simencourt Luigi, of the diocese of Amiens. To the Reverend Monsieur Truquin Giulio, of the same diocese. To the Reverend Monsieur Armandoli Enrico, of the diocese of La Rochelle. To the Reverend Monsieur Herr Maurizio, of the archdiocese of Paris. To the Reverend Monsieur Pelissier Giovanni, of the same archdiocese. To the Reverend Monsieur Ribollet Alberto, of the diocese of Nizza. September 27. To the Reverend Monsieur Gorez Eugenio, of the archdiocese of Cambrai. To the Reverend Monsieur de Vailly Giuseppe, of the diocese of Arras. November 9. To the Reverend Monsieur Hubert Francesco, of the diocese of Namur. To the Reverend Monsieur Railliet Giorgio, of the archdiocese of Rheims. December 9. To the Reverend Monsieur Patella Francesco, of the diocese of Teramo. To the Reverend Monsieur Thaliath Giuseppe, of the archdiocese of Trivandrum. To the Reverend Monsieur Lemineur Emilio, of the archdiocese of Malines. To the Reverend Monsieur Van Roosbroeck Giuseppe, of the same archdiocese. To the Reverend Monsieur Avery Giorgio, of the diocese of Saint Jacinto. To the Reverend Monsieur Cocho Paolo, of the diocese of Saint-Brieuc. To the Reverend Monsieur Gombault Giovanni, of the same diocese. To the Reverend Monsieur Vallet Augusto, of the same diocese. January 28, 1949. To the Reverend Monsieur Bernardi Augusto, of the archdiocese of Milan. To the Reverend Monsieur Culligan Emmet Giuseppe, of the diocese of San Diego. To the Reverend Monsieur Dowd Riccardo E., of the same diocese. To the Reverend Monsieur Fiegel Francesco Saverio, of the same diocese.

[*Latin ed. p. 525*]

From the Diary of the Roman Curia, January 22, 1949. To Mr. Goodbody Leroy Edward, of the same diocese.

January 30. To Mr. Amato Alfred, of the diocese of Caserta.

February 3. To Mr. Mpozi Cornelius, of the Apostolic Vicariate of Kiva.

February 17. To Mr. Vitale Alfonso, of the Archdiocese of Catanzaro.

To Mr. Monni John, of the diocese of Chiusi and Pienza.

To Mr. Oolella Michael, of the diocese of Ischia.

To Mr. D'Abundo Emmanuel, of the same diocese.

To Mr. Sorano Gabriele Desiderato Mary, of the Apostolic Vicariate of Dakar.

February 19. To Mr. Arbide Nicanor, of the Archdiocese of Mexico.

March 13. To Mr. Pecoraro Antonino, of the Archdiocese of Palermo.

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To Mr. Trifone Gaetano, of the diocese of Avellino.

March 23. To Mr. Jonlet John (Belgian Congo).

April 4. To Mr. Piccone Joseph, of the diocese of Ventimiglia.

To Mr. Gurgel Valente Ernest, of the Archdiocese of St. Sebastian of Rio de Janeiro.

To Mr. Brennan George Edward, of the diocese of Alexandria (Canada).

To Mr. Chevrier Arthur, of the same diocese.

To Mr. Di Giulian Charles, of the diocese of Concordia.

To Mr. Valenti Onofrio, of the Archdiocese of Monreale.

April 30. To Mr. Reiss William A., of the Archdiocese of Milwaukee.

To Mr. Reisweber Augustus, of the same Archdiocese.

May 2. To Mr. Mira Izguierdo, of the diocese of Madrid.

To Mr. Miranda González John, of the same diocese.

To Mr. Pastor Mateos Henry, of the same diocese.

June 17. To Mr. Venier Francis, of the Archdiocese of Milan.

July 23. To Mr. Morel John Bartholomew (France).

The Knighthood of the Holy Sepulchre, November 19, 1948. To Mr. [Name omitted].

To Mr. [Name omitted], of the diocese.

The Commendation, May 23, 1948. To Mr. [Name omitted].

August 7. To Mr. [Name omitted].

December 9. To Mr. [Name omitted].

December 11. To Mr. [Name omitted].

December 31. To Mr. [Name omitted].

To Mr. [Name omitted], of the diocese.

January 28, 1949. To Mr. Centeleghe John Romano, of the diocese of Feltre.

[*Latin ed. p. 526*]

826 Acta Apostolicae Sedis — Commentarium Officiale, January 30, 1949. To Mr. Roberto Lodati, of the diocese of Caserta. To Mr. Vincenzo Menna, of the same diocese. To Mr. Stefano Berio, of the diocese of Albenga. February 17. To Mr. Giuseppe Russo, of the archdiocese of Benevento. To Mr. Oscar Rodriguez, of the diocese of Iglesias. To Mr. Guglielmo D'Ascia, of the diocese of Ischia. To Mr. Giovanni Cocilova (Rome). To Mr. Domenico Camerotto, of the diocese of Vittorio Veneto. To Mr. Gaspare Paoletti, of the same diocese. March 5. To Mr. Warren Smith, of the archdiocese of Caracas. To Mr. Giacomo Ciampa, of the diocese of Castellammare di Stabia. To Mr. Achille De Julio, of the same diocese. March 7. To Mr. Enrico Terzoli, of the archdiocese of Milan. To Mr. Carlo Alessandri (Rome). To Mr. Augusto Sovali (Rome). March 13. To Mr. Gioacchino La Barbera, of the archdiocese

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of Palermo. April 4. To Mr. Giuseppe Guenzani, of the archdiocese of Milan. To Mr. Fausto Mcolini (Rome). To Mr. Guido Rogger, of the diocese of Treviso. To Mr. Carlo Moroni, of the diocese of Ventimiglia. April 6. To Mr. Gioacchino Thomaz, of the archdiocese of San Sebastiano de Rio de Janeiro. To Mr. Armando Torelli, of the diocese of Guastalla. To Mr. Giovanni Lugol (Egypt). April 15. To Mr. Guido Minghetti (Rome). To Mr. Raffaele Umili, of the archdiocese of Capua. April 26. To Mr. Carlo Zerbi, of the archdiocese of Milan. To Mr. Renato Fossati, of the diocese of Tortona. To Mr. Antonio Jannotta (Rome). April 30. To Mr. Armando De Sanna, of the archdiocese of Milan. May 6. To Mr. Filippo Borrelli (Rome). May 22. To Mr. Giuliano Ravaioli, of the diocese of Forlì. To Mr. Adalberto De Gressi, of the archdiocese of Gorizia. June 9. To Mr. Umberto Chierici, of the archdiocese of L'Aquila. To Mr. Augusto Monaco, of the same archdiocese. June 17. To Mr. Francesco Vismara, of the archdiocese of Milan. To Mr. Gaetano D'Aristotile, of the diocese of Teramo. To Mr. Alberto Onghena, of the archdiocese of Malines. June 26. To Mr. Emilio Traglia (Rome). June 29. To Mr. Alberto Miorini, of the diocese of Novara. July 3. To Mr. Mario Pavesi, of the same diocese. To Mr. Ferdinando Poscio, of the same diocese. To Mr. Pietro Marazzi, of the diocese of Reggio Emilia.

[*Latin ed. p. 527*]

Diarium Romanae Curiae, July 3rd [year omitted] [page numbers omitted] 1949.

To Mr. Valentino Morini, of the same diocese.

To Mr. Vasco Pasquali, of the same diocese.

To Mr. Giuseppe Ferrari (Rome).

To Mr. Silvio Niccolini, of the archdiocese of Trento.

To Mr. Nicola Focaccia, of the diocese of Pontremoli.

To Mr. Giovanni Quartieri, of the same diocese.

To Mr. Vincenzo Musella (Rome).

The Knighthood of the Order of St. Sylvester: January 28, 1948.

To Mr. Giuseppe Bernardini, of the diocese of Agrigento.

February 3rd.

To Mr. Carlo Dusek, of the archdiocese of Prague.

To Mr. Stanislao Klima, of the same archdiocese.

April 13th.

To Mr. Vittore Keldorfer, of the archdiocese of Vienna.

May 23rd.

To Mr. Ottone Krammer, of the same archdiocese.

July 4th.

To Mr. Carlo Cadieux, of the diocese of Valleyfield.

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August 7th.
To Mr. Matteo G. Birciwhistle, of the archdiocese of Ottawa.
To Mr. Giuseppe Philias Laurin, of the same archdiocese.
October 26th.
To Mr. Giuseppe Chanoine, of the archdiocese of Malines.
December 17th.
To Mr. Filippo Buscemi, of the archdiocese of Catania.
December 31st.
To Mr. Giovanni De Prêter, of the archdiocese of Malines.
January 28, 1949.
To Mr. Emilio Perini, of the diocese of Vicenza.
February 7th.
To Mr. Federico Vogliotti, of the archdiocese of Turin.
February 17th.
To Mr. Alberto Lascaro, of the archdiocese of Matera.
To Mr. Nicola Romeo, of the diocese of Montepulciano.
To Mr. Leone Nelken (Rome).
To Mr. Natale Onori (Rome).
To Mr. Renato Teri (Rome).
To Mr. Rocco Manzolillo, of the diocese of Teggiano.
To Mr. Francesco Rizzi, of the diocese of Vittorio Veneto.
February 27th.
To Mr. Angelo Battisti (Rome).
March 5th.
To Mr. Gaetano Vasconi, of the suburbicarian diocese of Albano.
March 7th.
To Mr. Vincenzo D'Ippolito, of the diocese of Oria.
To Mr. Natale Angelini (Rome).
To Mr. Gioacchino Saraceni (Rome).
To Mr. Valentino Crisi, of the archdiocese of L'Aquila.
March 23rd.
To Mr. Amleto Cicchetti, of the diocese of Rieti.
To Mr. Francesco Pasquali, of the same diocese.
To Mr. Carlo Piselli, of the same diocese.
To Mr. Danilo Conti (Rome).
To Mr. Antonio Schiavoni (Rome).
April 4th.
To Mr. Michele Rossiello, of the diocese of Bitonto.

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To Mr. Antonio Macchi, of the archdiocese of Rhodes.

[*Latin ed. p. 528*]

528, April 4th. » » Apostolic Sees — Official Commentary, 1949. To Mr. Giuseppe Conti (Rome). » To Mr. Vittorio Rocchetti, of the Archdiocese of Trento. 22nd. » » To Mr. Bruno Peroni, of the Archdiocese of Milan. » » » To Mr. Saverio Alessi, of the Diocese of Montalto. » » » To Mr. Enrico Brizzolari (Rome). » » » To Mr. Costantino Maccari (Rome). » » To Mr. Giorgio Prandi (Rome). » » To Mr. Mario Lucca, of the Archdiocese of Udine. » 26th. » » To Mr. Raimondo Salamone, of the Diocese of Agrigento. » » » To Mr. Remo Rosi, of the Archdiocese of Modena. » » To Mr. Angelo Rossi, of the Archdiocese of Naples. » » To Mr. Lazzaro Antonio Motolese, of the Archdiocese of Taranto. » » To Mr. Giovanni Brero, of the Archdiocese of Turin. May 6th. » To Mr. Giulio Bizzozero, of the Archdiocese of Milan. » » » To Mr. Rinaldo Invernizzi, of the same Archdiocese. » » » To Mr. Aldo De Filippi (Rome). 9th. » To Mr. Giovanni Dupuis, of the Diocese of Tournai. 22nd. » » To Mr. Ottavio Bruno, of the Diocese of Casale Monferrato. » » To Mr. Angelo Zibetti, of the Archdiocese of Milan. » » 26th. » To Mr. Cesare Fraschetti, of the Diocese of Veroli. June 15th. » To Mr. Giuseppe Rocchi (Rome). 17th. » To Mr. Ernesto Derelli, of the Diocese of Brzesc. » » To Mr. Domenico Colosimo, of the Diocese of Cariati. » » To Mr. Angelo Cappellini, of the Diocese of Cremona. » » » To Mr. Tommaso Abrate, of the Diocese of Fossano. » » » To Mr. Salvatore Pinto, of the Diocese of Ischia. » » » To Mr. Giacomo Bardessono, of the Diocese of Ivrea. » » » To Mr. Mario Tenaglia, of the Archdiocese of L'Aquila. » » » To Mr. Arnaldo Gallotti, of the Archdiocese of Milan. 25th. » » To Mr. Ottmar Joller (Rome). July 3rd. » To Mr. Claudio Sironi, of the Archdiocese of Milan. » » » To Mr. Ermenegildo Della Valle, of the Diocese of Novara. » » » To Mr. Virginio Piana, of the same Diocese. » » » To Mr. Giovanni Sgaria, of the same Diocese. » » » To Mr. Stefano Vasino, of the same Diocese. » » » To Mr. Pietro Bertasio (Rome).

[*Latin ed. p. 529*]

In the 31st year, and 11th month, 21st day of November, 1949 (Series II, Volume XVI) - No. 13

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ADDRESS TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS WHO

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HAVE PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

ONCE AGAIN, SUPPLICATIONS ARE MADE FOR THE HOLY PLACES OF PALESTINE.

PIUS PP. XII

Venerable Brothers, greetings and the Apostolic Blessing.

With solemn documents and with words spoken whenever the opportunity arose, in these recent times, We have urged Our sons from every part of the world to offer fervent prayers to God for that holy region, "from which so much light of truth has shone forth to all the nations, rising from ancient darkness."

Today, as public gatherings are held to discuss the future of the state of Palestine and its organization, We, in the exercise of Our Apostolic ministry, earnestly desire that all who glory in the name of Christ, united with Us, may obtain from Almighty God the gifts of peace, charity, and justice for those holy places through more insistent supplications.

For all know that at the Bethlehem cave, the Angels proclaimed glory to God, announcing peace to men of good will; and that He passed through the cities, towns, and villages of Palestine, doing good to those who, like wandering sheep, were without a shepherd.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis – The official commentary not only imparted the precept, but also the example of love; for it is known that on Mount Golgotha, the Man and God, Christ, offered Himself as an immaculate victim for the sins of all, and through His abundant blood, He merited the triumph of true liberty and justice. If, therefore, the memory of such great benefits is so closely linked to this sacred region, it is certainly, and indeed for the first time, a grave duty to raise fervent prayers to Heaven for that land, which, over the course of centuries, has welcomed almost countless Christians, drawn to it for the sake of piety; which stirred the ardor of their souls to endure any hardship; which, formerly, and even now, rightly and deservedly, aroused and arouses their minds and their love in a special way. And may the Virgin Mary, moved by the goodness of her own immaculate Heart, obtain from the Divine Redeemer that, through this new outpouring of prayers, Jerusalem and all of Palestine may be granted such an order, which arises from the true norms of justice; which truly prevents discord and ruin; which preserves those places, as they ought to be held sacred, for the veneration and love of the followers of Jesus Christ; and finally, through whose power, all rights will be safely secured, which the children of the Church, so inflamed with piety, so zealous in their efforts, and so

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industrious in their endeavors, have obtained for the entire Catholic world over the course of time. Animated by this sweet hope, We impart to you, Venerable Brothers, and to the flocks entrusted to your care, the Apostolic Blessing, which may be a pledge of heavenly graces and a witness of Our benevolence, most lovingly in the Lord. Given from the Palace of Gandulf, near Rome, on the eighth day of the month of November, in the eleventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 531*]

Acta, Pontificium, PP. XII, Constitutiones, 531. APOSTOLICAE Litterae de Chihfeng (CEFOMENSIS), Praefectura Apostolica de Chihfeng, in Sinis, ad dioecesim elevatur (CEFOMENSIS). PIUS, Episcopus, servus servorum Dei, ad perpetuam rei memoriam, per Apostolicas Litteras, Romani Pontifices, sub anulo Piscatoris, a fel. rec. Pio Papa Undecimo, Praedecessore Nostro, die vicesima prima Ianuarii mensis, anno millesimo nongentesimo trigesimo secundo datas, ex Apostolico Vicariatu de Jehol separato territorio, erecta fuit nova Praefectura Apostolica de Chihfeng et indigenae cleri sinesis curis commissa. Quae quidem, cum adsiduo labore constantique zelo missionariorum haud mediocres tum quoad catholici nominis propagationem, cum quoad Opera missionaria, profectus fecerit; ut missionariis inibi adlaborantibus meritae laudis detur testimonium simulque eis addatur animus ad novos maioresque in dies exantlandos labores, digna sane visa est quae ad maioris dignitatis gradum evehatur. Praehabito itaque favorabili voto venerabilis Fratris Antonii Riberi, Archiepiscopi titularis Barensis et in Sinis Internuntii Apostolici, de consilio venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi de Propaganda Fide praepositorum, suppleto quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, omnibus mature perpensis ac certa scientia, Praefecturam Apostolicam De Chihfeng, in provincia Momcuvana, suprema apostolica Nostra auctoritate in dioecesim erigimus et constituimus sub Cefomensis nomine appellandam. Novam hanc dioecesim suffraganeam esse volumus metropolitanae Ecclesiae Soeiiuenensi, eisque pro tempore Episcopos metropolitico Archiepiscopi Soeiiuenensis iuri subiicimus. Dioecesis porro sedem episcopalem in urbe Chihfeng Agimus, a qua dioecesis ipsa nomen mutuatur; cui idcirco omnia iura et privilegia erunt, quibus ceterae per orbem episcopales civitates fruuntur; ecclesiam autem principem in eadem urbe exstantem ad cathedralis Ecclesiae gradum et dignitatem evehimus et illi quoque atque pro tempore Episco-

[*Latin ed. p. 532*]

632 Acta Apostolicae Sedis - Official Commentary: To the inhabitants of Chifeng, we grant all rights, honors, insignia, privileges, and graces, with which other cathedrals of the Church and Bishops are rightfully en-

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dowed; and we likewise subject them to all obligations and duties, to which others are subject. Concerning the governance and administration of the diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the establishment of the diocesan seminary, and the rights and duties of the clergy, we command that what the sacred canons prescribe be observed. Since the circumstances of the present time do not permit the immediate establishment of a Cathedral Chapter in this diocese, we grant that, in place of Canons, Diocesan Consultors be chosen and appointed according to the established legal procedure. The Episcopal See shall consist of, in addition to the goods currently pertaining to the Prefecture of Chihfeng, the revenues of the Episcopal Curia and the offerings of the faithful, for the benefit of which the diocese itself was established. To all of these matters, as above stated and established, we depute the venerable Brother Apostolic, mentioned above, who is the Envoy in China, or he who presides over the execution of the same Envoy's office, and we grant him, therefore, the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity or office, to carry out the aforementioned purpose; and we impose upon him the obligation to transmit to the Sacred Congregation for the Propagation of the Faith, as soon as possible, an authentic copy of the acts of the execution. Furthermore, these Letters and all that they contain, even concerning those who may be interested, or who may presume to have an interest, even if they are worthy of specific and individual mention, and who have not been heard, or who have not consented to the foregoing, shall never, at any time, be deemed to be vitiated by any flaw of surreptitiousness, or of fraud, or of nullity, or of intention, or by any other defect, whether substantial or unforeseen, but rather, they shall always be considered to be valid and effective, made and issued with full knowledge and authority, and shall always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, with or without knowledge, any attempt should be made to contravene these matters, we will and do declare that it shall be utterly null and void, without prejudice to any rules established in synodal, provincial, general, and universal Councils, in general or special Apostolic Constitutions and Ordinances, and in any other provisions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, all of which are hereby expressly overridden.

[*Latin ed. p. 533*]

The Acts of the Pontifical Propaganda Fide, number 53, section a, are hereby repealed. Finally, We desire that these Letters, whether copied, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be granted precisely the same validity as if these present Letters

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were themselves exhibited or shown. To no one shall it be permitted to infringe upon or contradict this decree, erection, constitution, subjection, concession, statute, mandate, delegation, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the twenty-first day of April, in the eleventh year of Our pontificate. For the Holy Roman Church, the Cardinal Secretary of State, F. Card. MARCHETTI SELVAGGIANI. Secretary. The Dean of the College, P. Card. FÜMASONI BIONDI. Prefect of the Congregation for the Propagation of the Faith, Alfridus Vitali, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In the Register of Apostolical Acts, volume LXXVII, page 54. - Al. Trussardi. THE VICARIATE APOSTOLIC OF GUINEA, from whose territory a portion is separated, which is erected into a new Apostolic Prefecture, named "Kankan." The Vicariate Apostolic of Guinea shall henceforth be called "Conakry." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the work of evangelization among the infidel peoples, it is indeed fitting that, for the better furtherance of the cause, missions be divided from a large territory and new missions be erected, and entrusted to heralds of the Gospel. With this sentiment, and after deliberation with Our Venerable Brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith of the Holy Roman Church, We have gladly accepted the petitions presented to Us, in which it is requested that a portion be separated from the extensive territory of the Vicariate Apostolic of Guinea.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis — We decree that the eastern part be separated from the aforementioned territory and a new Apostolic Prefecture be established therefrom. Therefore, with the consent of those who are present, or of those who may have an interest, and after mature deliberation and certain knowledge, we separate the eastern part of the territory of the Apostolic Vicariate of French Guinea, which we shall erect into a new Apostolic Prefecture, and we establish it, giving it the name of Kankanensis. The boundaries between this new Apostolic Prefecture and the remaining territory situated in the western part of the Apostolic Vicariate of French Guinea, which we hereby designate as Konakriensis, shall be the same as the boundaries of the civil district of Dabola, located within the Apostolic Prefecture of Kankanensis, and the civil districts of Labe and Mamou, located within the Apostolic Vicariate of Konakriensis. Furthermore, we entrust the new Apostolic Prefecture of Kankanensis to the care of the members of the Congregation of the Holy Spirit, who have already been diligently working there for many years, for the good of Our own and of the

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Holy See. Therefore, we grant to this new Apostolic Prefecture of Kankanensis, and to its future Apostolic Prefects, all rights, privileges, honors, and powers, with which other Apostolic Prefectures throughout the world and their superiors are endowed by common law, and we likewise subject them to the same obligations and duties. We will and order that all of these things be arranged and established, ratified and valid, notwithstanding any contrary provisions. Moreover, we decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same validity and force as if they were presented in their original form, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this division, erection, constitution, decree, commission, statute, and Our will. If anyone should presume to attempt such a thing with rash audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-ninth, on the twelfth day of the month of May, in the eleventh year of Our pontificate.

For the Holy Roman Church,

P. Card. MARCHETTI SELVAGGIANI, Secretary of State.

P. Card. FIJMASONI BIONDI, Dean of the College.

Bernardus De Felicis, Apostolic Protonotary.

Albertus Serafini, Apostolic Protonotary.

[*Latin ed. p. 535*]

Acta PP. XII, 535, III, NOVA GUINEA NEERLANDICA (AMBOINA). In this territory, the Vicariate Apostolic of Novae Guineae Neerlandicae, which shall henceforth be called (AMBOINA), a northern portion is separated, and this is erected into a new Apostolic Prefecture, (HOLLANDIA). Pope Pius, servant of the servants of God, for the perpetual memory of this event, and for the better and more suitable advancement of the work of evangelization, has considered it advisable that the largest territories of the missions be divided, and that new missions be established and entrusted to the care of other heralds of the Gospel. Moved by this counsel, Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, having heard the favorable opinion of the Venerable Brother George de Jonghe d'Ardoye, titular Archbishop of Misthia and Apostolic Delegate in the Indonesian Archipelago, have judged it fitting to propose that we divide the territory of the Apostolic Vicariate of Novae Guineae Neerlandicae in order to establish a new Apostolic Prefecture there; and also that this Vicariate be henceforth called Amboina. We therefore gladly accept this proposal of the Cardinals, and, with the necessary additions, and with the consent of those whose interests may be involved, after mature deliberation and with certain knowledge, by the fullness of

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Our Apostolic power, we separate the northern part of the Apostolic Vicariate of Novae Guineae Neerlandicae, which We hereby decree shall be called "Amboina," and We erect and establish a new Apostolic Prefecture there, named "Hollandia," entrusting it to the diligent care of the members of the Order of Friars Minor, who have already been laboring there so fruitfully, with God's help. We wish that this new Prefecture be circumscribed by a line following the boundary of the division, starting from the borders of Australian Papua, up to Aetna Bay, and then by sea, encompassing the islands of Ternate, Tidore, Halmahera, and Batjam. We grant to this new Apostolic Prefecture of Hollandia, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by which other Prefectures throughout the world and their prelates are commonly entitled and enjoy, and We likewise subject them to the same burdens and obligations.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - The Official Commentary is concluded. All of these things, having been arranged and established, we wish and command to be and to remain valid, notwithstanding any contrary things whatsoever. Furthermore, we decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full faith and validity as if they were themselves presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of an ecclesiastical person in office or dignity. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, concession, statute, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-nine, on the twelfth day of the month of May, in the eleventh year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, P. Card. MARCHETTI SELVAGGIANI B. Dean of the College. P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation of Propaganda Fide. f Alfonsus Carinci, Archbishop Tit. Seleuc, Dec. Proton. Apost. Ludovicus Kaas, Proton. Apost. Place 83 Lead Register in the Archives of the Apostolic See, vol. LXXVII, n. fíS. — Al. Trussardi. IV PARAIBENSIS (CAMPINAE GRANDIS) FROM THE METROPOLITAN CHURCH OF PARAÍBA, WHICH IS ERECTED AS A DIOCESE IN NEW TERRITORY: "CAMPINAE GRANDIS." LET IT BE KNOWN: PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT. The supreme governance of the entire flock of the Lord, entrusted to Us by divine right, requires above all that we strive with all diligence to promote whatever benefits and serves the good and welfare of the souls entrusted to Us. Therefore, We received with great joy the petitions of the venerable Brother Moses

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Coelho, Archbishop of Paraíba, in which he requested Us to decree the establishment of a new diocese, having separated a suitable and ample portion of territory from his archdiocese.

[*Latin ed. p. 537*]

In the sixty-third year of the pontificate of Pope Pius XII, after deliberation with the venerable Brothers, Our Consistorial Cardinals, and with the prior consultation of the venerable Brother Charles Chiarlo, titular Archbishop of Amiden and Apostolic Nuncio in the Republic of Brazil, and considering the opportune circumstances, We have benevolently decided to grant what is requested. Therefore, with the consent of others who may deem it to be in their interest, and with full knowledge of Our apostolic authority, We detach from the archdiocese of Paraíba, as mentioned above, the following nineteen parishes, which are commonly known by these names: T exeira, Batalhâo, Monteiro, Sumé, Garoà, Itamorotinga, Caraïbeiras, Cabaceiras, Ibiapinopolis, Picui, Pedra Lavrada, Cuité, Esperança, Alagôa Nova, Nossa Senhora da Conceição, Nossa Senhora do Rosário, Iofili, Tataguassú, Fagundes. Thus, the boundaries of the new diocese will be: to the north, the State of Rio Grande do Norte; to the west, the diocese of Cajazeiras; to the east, the municipalities of the archdiocese of Paraíba, which follow: Araruna, Bananeiras, Areia, Alagôa Grande, Inga, Umbezeiro; to the south, the State of Pernambuco. The territory, encompassing the aforementioned parishes, is hereby erected and constituted as a new diocese, which will be called Campina Grande. We establish the episcopal see in this city, and therefore elevate it to the rank of a city of the ecclesiastical province; We establish the episcopal chair in the church dedicated to the Immaculate Conception of the Blessed Virgin Mary, located in the same city of Campina Grande; therefore, We raise that church to the rank of a cathedral church, and We grant to it and to the Bishop of Campina Grande, for all time, all the rights, honors, insignia, privileges, favors, and graces with which other cathedrals and their prelates are commonly endowed throughout the world, and We subject them to all the obligations and duties to which others are subject. We constitute this new diocese as a suffragan of the metropolitan Church of Paraíba, and We subject its current Bishop to the jurisdiction of the Metropolitan Archbishop of Paraíba. Furthermore, We grant that, until a canonical chapter can be established in the cathedral, certain individuals may be chosen and appointed as canonical consultants for the diocese. Moreover, We command that, as soon as it is possible, at least a small diocesan seminary be established, in accordance with the prescriptions and norms of the Code of Canon Law and those issued by the Holy Congregation for Seminaries and Universities; and also that this new diocese send two chosen young men, or at least one, who have been called

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by the Lord, to the Pontifical Seminary.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis — We order that the official record of the Brazilian ecclesiastical province be sent to us without interruption, so that, under Our watchful eye, the hopes of the Church may be fostered. Furthermore, the Episcopal table shall receive the revenues and other offerings, which are customarily provided by the faithful, for whose benefit the diocese was established, in addition to those already collected for this purpose. Regarding the governance and administration of the diocese, the rights and obligations of the clergy and the faithful, the election of a Vicar Capitular, or Administrator, in the event of a vacancy, and other matters of this kind, We command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, We decree that as soon as these Letters have been presented for execution, the clergy of that Church shall be considered to be assigned to it, in whose territory they legitimately reside. Finally, We wish that the documents and acts pertaining to this new diocese be transmitted from the chancery of the Archdiocese of Paraíba to the chancery of the Diocese of Campina Grande as soon as it is possible, so that they may be religiously preserved in its own archives. For all of the matters above, as they have been ordered and established, We appoint the venerable Brother mentioned above, Our Apostolic Nuncio in Brazil, or he who presides over the execution of the Apostolic Nunciature, and We grant him the necessary and appropriate powers, including the power to delegate, to any person constituted in ecclesiastical dignity or office, in order to achieve the purpose in question, and We impose upon him the duty of transmitting to the Most Holy Congregation of Cardinals as soon as possible a certified copy of the acts of execution. These present Letters, and everything contained therein, even if anyone, or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any flaw of surreptitiousness, or of fraud, or of nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but that they, as having been made and issued with full knowledge and authority, shall always remain valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, with any authority, anything should happen to be attempted against these things, We will and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and

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any other dispositions of the Roman Pontiffs, Our Predecessors.

[*Latin ed. p. 539*]

Decrees and other contrary provisions, even those deserving of special mention, with which all are hereby repealed. Finally, We desire that these Letters, whether copied, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall be accorded precisely the same faith as would be given to these present Letters if they were themselves exhibited or shown. To no one shall it be permitted to infringe this document of dismemberment, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will, or to act contrary to it. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-ninth, on the fourteenth day of May, in the eleventh year of Our Pontificate. For the Holy Roman Church, the Chancellor, Cardinal MARCHETTI SELVAGGIANI, Secretary of the Sacred College. Father A. I., Cardinal PIAZZA, Secretary for Consistorial Affairs. Alfridus Vitali, Apostolic Prothonotary. Arthurus Mazzoni, Apostolic Prothonotary. Registered in the Apostolic Archives, Book £8 of Lead, Register in Canon Law, Volume LXXVII, number 82. - Al. Trussardi. APOSTOLIC LETTERS. PIUS PP. I. SAINT TIMOTHY, BISHOP AND MARTYR, IS ESTABLISHED AS THE PRINCIPAL PATRON OF THE DIOCESE OF THERMULA. For the perpetual remembrance of the matter. — It has been solemnly and seriously entrusted to the faithful within the Churches, especially the Cathedrals, to diligently preserve and safeguard the venerable memories pertaining to their history, so that they may not be brought into oblivion, but rather that they may forever sing the glory of God through His saints and increasingly encourage the faithful in their spiritual progress. The more ancient the monuments are that are kept within them, and especially those that have touched the very age of the Apostles, the more diligently must these be guarded, preserved from dangers and misfortunes, and shown to the Christian people in times of prosperity, so that...

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - The official commentary follows with the piety and congruity that befit it. The diocese of Thermula, which was established at least in the tenth century in the ancient city of the same name, seems to enjoy the singular benevolence and love of God, since the sacred remains of the disciple of the Doctor of the Gentiles, namely Saint Timothy, were religiously preserved in its cathedral church from ancient times. But, through the ravages of time, the other bones of his body could never be found, nor even any trace of their memory. However, the Provident God

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wished to give a clear sign of His love to the diocese of Thermula, which would also manifestly increase the glory of the Athlete of Christ. Indeed, in the year 1945, after a war that had barely been concluded, the Venerable Prater Oddo Bernacchia, Bishop of Larari and Thermula, with great zeal and effort, restored the cathedral church of Thermula to its former state, so that, after the demolition of new structures, the noble character of the ancient building, namely the "romanesque" style, as they say, would be brought to light again. Thus, while these works were barely begun, on the tenth day of the month of May, in the same year, a certain capsule was fortuitously discovered, containing human bones, which, after a proper canonical examination and with the Latin inscription easily deciphered, could safely be identified as the remains of Saint Timothy, Bishop of Ephesus and Martyr, disciple of the Apostle Paul, who, since the year 1339, had been religiously and piously placed there by the care of the Bishop and the Chapter. This fortunate and happy event brought great joy to the Bishop, the Canons, the dignitaries of the city, the entire clergy, and the people, whom the most merciful God wished to make custodians of the remains of that Apostle of the Gentiles, who was so dear to him, and who rendered the most holy and effective service to him in instructing the people in the doctrine of the Gospel. His cult flourished anew among the faithful and grew steadily, along with the never-interrupted veneration for Saint Bassus, Bishop of Nice and Martyr, and the principal patron of the diocese of Thermula. Now, the aforementioned Ordinary, along with the Canons of the cathedral church, the entire clergy, the dignitaries of the city, and the entire people, have presented us with fervent prayers, asking us to establish Saint Timothy as the principal heavenly patron, together with Saint Bassus, of the same diocese. We, with a willing heart, accede to these supplications, and having also heard the Venerable Brother Charles, Cardinal Salotti, Bishop of Praeneste, and Prefect of the Congregation for Sacred Rites, by the tenor of these present letters and in perpetuity, from certain knowledge and mature deliberation, and by the fullness of our Apostolic power, We establish Saint Timothy, Bishop of Ephesus...

[*Latin ed. p. 541*]

We confirm, establish, and declare, together with Saint Bassus, Bishop and Martyr, the principal Patron of Heaven, equally the principal Patron of the diocese of Thermulae, with all and each liturgical privileges pertaining to the principal Patrons of places, that Pius PP. XII is a confessor and martyr. Contrary to anything whatsoever, notwithstanding. We enact and decree these things, ordaining that these present Letters shall forever remain valid and efficacious; and that they shall fully and completely produce and obtain their effects for those to whom they pertain, or may pertain, and shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknow-

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ingly, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of March, in the year 1947, in the ninth year of Our Pontificate. By special mandate of the Most Holy, for the Lord Cardinal of State, DOMINICUS SPADA, with Apostolic Briefs. II. THE CATHEDRAL CHURCH OF THE CITY AND DIOCESE OF FAVENTIA IS ENRICHED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of the matter. — "Faventia fidelis": That ancient city deserves to be called and, as the very name suggests, to be cherished, "faithful," for it received from the Roman Pontiff, from the third century, the Episcopal See, after having been stained with the blood of martyrs, and having immediately proclaimed the Gospel there; and it has faithfully kept its allegiance throughout the centuries. That Church, which was the ancient Cathedral outside the walls, clearly demonstrated and confirmed its devotion to God in honor of the Prince of the Apostles, in the eighth century, with a new urban temple; and in the fifteenth century, the present temple was marvelously built in the "classical" style, having been previously supported. How great has been the piety of the citizens throughout this long period, both in times of prosperity and adversity, and how steadfast their loyalty to the Church and to the Roman Pontiffs, is clearly demonstrated by the aforementioned temple of Faventia. For, as is known to all, the faithful, inflamed by Christian faith,

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis — The official commentary, and with the same divine inspiration, often entrusts to the most important temples a weighty duty, namely, to safely preserve historical, religious, and civil memories, and to diligently safeguard them for many years. It seems that a similar thing has happened in Faenza, who, as Saint Leo said, « persevering in the strength of Peter », have deservedly honored the Christian faith, which « is endowed with such divine solidity that neither heretical wickedness has ever been able to corrupt it, nor pagan perfidy to overcome it ». Therefore, the citizens have made the greatest contribution to the spiritual and civic life, and especially to the cult of the Martyrs and the Blessed Confessors of the City and Diocese, whose relics are still diligently preserved and venerated in the Cathedral Church. Among these, the remains of the most celebrated Saint Peter Damian, Bishop and Doctor of the Church, enjoy a special veneration, placed in their own altar, beautifully adorned. However, the piety of the

people of Faenza towards the Blessed Virgin Mary, « Mary, the Helper » or « of Graces », the principal heavenly Patroness of the City and Diocese, shines and glitters, since in the same temple, a chapel was skillfully built to honor Her. She smiles gently from Her image, adorned with delicate and thin lamps, like tiny stars, and above Her is the altar, where Saint

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John Bosco devoutly celebrated the holy Mass Sacrifice. To Her, whose image was solemnly redeemed with a golden crown by the Most Reverend Michael Lega, Cardinal of the Holy Roman Church of Faenza, in the name of Our Predecessor, in the year 1931, the citizens and pilgrims offer countless prayers and give thanks for the graces received, especially in private or public misfortunes. From Her, too, those who are truly « refreshed in spirit and rejoicing that they have obtained all benefits », depart, those who are truly rooted and founded « in the faith, in hope, in the charity of Christ ». The temple itself, guarding that Marian image, becomes for the Christian people the most fortified fortress of the faith, the most desired goal of hope, and an inexhaustible source of charity. This temple, which has been enriched with benefits and privileges by Our Predecessors, and in which some of these have even been celebrated, also reverently preserves the bodies of the Saints and Confessors, and contains the Episcopal Cathedra, in which many Bishops have stood, distinguished by their sanctity, intelligence, and works, and among whom, in the 17th century, was Anthony Pignatelli, Bishop and Cardinal, who was Our Predecessor, may he rest in peace, and Innocent XII. Finally, with the merciful help of God and the Blessed Virgin Mary, « Queen of Graces », the same sacred building, despite the most recent and terrible trials, has...

[*Latin ed. p. 543*]

The acts of Pope Pius XII, page 543, state that during a war and with fiery projectiles raining down from the sky, devastating the entire city, the faithful, through their piety and devotion, had their sacred places providentially preserved. Given that such a confluence of piety, history, and art within a single temple demanded a certain perfection, the Venerable Father Joseph Battaglia, Bishop of Favenza, having led the diocesan synod and having seized a favorable opportunity to celebrate a solemn rite in the Cathedral after many years, and also on behalf of the illustrious Chapter, the entire clergy, and the entire people of Favenza, presented prayers to us, imploring us to deign to honor the aforementioned Cathedral with the title and privileges of a Minor Basilica.

Having carefully considered all of these matters, so that the steadfast and firm fidelity of the people of Favenza towards the Apostolic See of Peter and the Roman Pontiff would not lack a fitting reward, but rather that the ancient Episcopal See of this diocese might be more closely linked to the Roman Cathedral, we have readily decided to grant assent to such prayers. Therefore, having heard the Venerable Father Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, Prefect of the Sacred Congregation for Rites, and with certain knowledge and mature deliberation regarding the fullness of our Apostolic power, by the authority of these present letters, and in perpetuity, we hereby designate and adorn the aforementioned Cathedral of Favenza, dedicated to God in honor of Saint Peter

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the Apostle, with the title and dignity of a Minor Basilica, together with all the rights and privileges properly belonging to it. Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully and completely benefit from them, now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be declared void and null from this moment forward, if anything to the contrary concerning these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of February, in the year 1949, in the tenth year of our pontificate.

By special mandate of the Most Holy Father, for the Lord Cardinal from the Secretariat of State, John Baptist Montini, Substitute Secretary of State.

[*Latin ed. p. 544*]

Acts of the Apostolic See - Official Commentary 544 III. THE PAROCHIAL AND COLLEGIATE CHURCH OF SAINT BLASUS, E.M., IN THE CITY OF "FINALBORGO" WITHIN THE TERRITORY OF THE SAVONENSE DIOCESE, SHALL BE DEDICATED AS A BASILICA MINOR. PIUS XII, for the perpetual memory of the event. — "Let us sing a hymn to the Lord, let us sing a new hymn to our God," the faithful seem to sing and exclaim, as Christian faith burns brightly and piety flourishes, when, not only with marble walls, but rather with the beauty of the soul and the form of art, they begin to build the greatest temple of their city at their own expense and with their own labor, and they complete it with no less love than diligence. It appears that something similar has happened, as we have learned, within the territory of the Savonese diocese, in the city commonly called "Finalborgo," which is indeed small, but, because of the antiquity of its origins, the constancy of the faith, and the excellence of its art, it wonderfully displays and preserves, everywhere celebrated with great renown. Perhaps a pious traveler might marvel at finding that church so prominent in size within the narrow and ancient walls of this small city; but he will be even more amazed when, having explored it inside, he carefully considers the particular beauty of its "classical" structure. Indeed, the present parochial and collegiate church, built in place of an ancient temple of the 13th century, of which a large Gothic-Romanesque tower still exists, was founded and dedicated to Saint Blaise, Bishop and Martyr, to whom it was diligently and carefully built, in the year 1620, by the citizens of "Finalborgo" and by the Spanish Kings, and it consists of three large naves, adorned with Corinthian columns, and is surrounded by twelve wide chapels. If the same pious traveler should pause for a

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moment to examine the sculpted or painted works with which the church is wonderfully adorned and abounds, he might believe that sculptors and painters have raised a hymn to the Almighty Creator, not with song, but with the art of sculpting and painting ("as if to God the Son," as the poet Aligner aptly expressed it). Among the works that we consider worthy of mention are the polychrome painted panels, the "classical" sculpted armor of the altar, and finally, the immense and beautiful pulpit made of Carrara marble. However, the sacred furnishings of the aforementioned church are a more precious and venerable treasure, namely, gold or silver vessels, the pyx, the thurible, and indeed, a very precious silver cross, adorned with gems, and many other rich and valuable objects.

[*Latin ed. p. 545*]

The acts of Pope Pius XII, page 545, mention the furnishings; all of which were generously donated, especially by the illustrious House of "Del Carretto" of the Savona region, a dynasty of that time, with piety and generosity. Furthermore, more than one hundred sacred relics of the Holy Cross and of the Saints are preserved there, so that the Christian way of life may more easily flourish, with the help of the Plenary Indulgence graciously granted by Our Predecessors. In the aforementioned church, pious associations flourish, among which is the confraternity dedicated to the Virgin Mary of Carmel, the heavenly patroness of the town; furthermore, all the institutions of the Catholic Action are diligently supported by the Archpriest, the Canons, and their collaborators. Finally, this very "Finalburg" church was visited piously and reverently by Our Predecessor, the blessed Pope Pius VII, before he sought exile in Rome, enduring a bitter and prolonged exile, on the fourteenth day of March in the year 1814, thereby increasing its fame and honoring it with his presence. Having carefully considered all of these things, the Venerable Father John Baptist Parodi, Bishop of Savona and Noli, following in the footsteps of his predecessor, Paschal Righetti, of blessed memory, who solemnly consecrated the church in the year 1945, and in his own name, and in the name of the esteemed Archpriest, Canons, and collaborators, and also of the entire people of "Finalborgo," humbly implored Us to deign to grant the church, which We have mentioned above, the title and privileges of a Minor Basilica. Moreover, having attentively considered the signs of piety, the historical and artistic works with which it excels above all others, and desiring that it may increasingly bring forth spiritual fruits for the Christian people, We have judged it right to accept these requests with a willing heart. Therefore, having heard the Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation for Rites, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of the present letters, and perpetually, We elevate the parish and collegiate church, dedicated to the honor of Saint Blaise,

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Bishop and Martyr, located in the small town of "Finalborgo" within the boundaries of the Savona diocese, to the dignity and honor of a Minor Basilica, with all the privileges that belong to that title. Notwithstanding any objections to the contrary. These things We have decided, We decree, and We declare that the present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and shall fully suffice and shall suffice in the future, for those to whom they pertain, or may pertain, now and forevermore.

[*Latin ed. p. 546*]

54@ Acta Apostolicae Sedis - This is to be judged and defined in this manner, and it shall be null and void from now on, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Romae, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of Heptember, in the year 1949, in the eleventh year of Our Pontificate.

By special mandate of the Most Holy, for the Most Reverend Cardinal from the Secretariat of State, Io. Bapt. Montini.

The CATHEDRAL CHURCH of the ARCHIDIOECESIS SANCTI BONIFACII in Canada is adorned with the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

More than a hundred years ago, in the year 1837, the Canadian diocese of Saint Boniface was canonically established by Our Predecessor, Pope Pius IX, of blessed memory, and later, in the year 1871, it was elevated to the rank of an Archdiocese by the same Supreme Pontiff. From then on, the growth of Catholic works began, especially in the newly constructed Cathedral, which was diligently completed and richly adorned, for it was to be the principal center of religious and spiritual life, and in a certain way, the beating heart of sanctity. The faithful, with burning Christian faith and unwavering devotion, competed and contributed generously, with bishops and priests leading the way, so that the Church itself, even in these times, although constructed, would stand out above all others in its size and beauty, and in the Romanesque-Byzantine style of that region, and would be admired by all. This Church, in the year 1940, on the eve of the feast of Saint Boniface, Bishop and Martyr, in the presence of many bishops and countless faithful, was solemnly consecrated, and has come to hold such great dignity among the Christian people that it is not only a "house of prayer" and a place for the celebration of the Sacrifice, but also a refuge of religion and a bulwark of faith, indeed, a banner, firm and unwavering, against innovators and enemies of the Church.

Having carefully considered all of these things, the Venerable Brother George Cabana, titular Archbishop of Anchialus, Auxiliary Bishop of Saint Boniface, and, in his name, receiving the prayers of both the clergy and the

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entire people, presented to Us the following petitions.

[*Latin ed. p. 547*]

The Acts of Pope Pius XII, page 547, state that we might, with paternal benevolence, raise the aforementioned Cathedral Church to the dignity of a Minor Basilica. However, in order to foster and promote the piety of the faithful of that Archdiocese, and especially to suitably reward their firm and steadfast Faith, we have freely decided to grant assent to such requests. Therefore, having heard the Venerable Brother, our Clement, Cardinal Micara, Bishop of Velletri, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and concerning the fullness of our Apostolic power, by the force of these present letters, and perpetually, we confer and adorn the Cathedral Church of Saint Boniface with the title and dignity of a Minor Basilica, together with all the rights and privileges rightfully pertaining to it. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of June, in the year 1949, in the eleventh year of our pontificate. By special mandate of the Most Holy Father, for the Lord Cardinal Secretary of State, CAROLUS GRANO, Master of Offices.

ADDRESSES: To the members of the Union of associations, which bears the name "Mouvement Ouvrier Chrétien de Belgique," visiting the Holy See. *Welcome to the home of the common Father of Christendom, dear sons and daughters, who represent here the great family of Christian workers of Belgium. You are experiencing at this moment one of the sweetest joys of your life. We know it, and We see the proof of it.*

Given on the 11th of September, in the year 1948.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary. With great diligence, you have striven to gather, grain by grain, the means necessary to cover the heavy expenses of your pilgrimage, and – a moving testament to fraternal charity – to share the benefits of this visit to the Eternal City with those in greater need. You come from a land that, through the magnitude and power of its industrial enterprises, inspires admiration in all. You yourselves, through your "Christian Workers' Movement of Belgium," constitute a well-organized army, tested by sometimes turbulent struggles, composed of combatants enlisted in the service of Jesus Christ in the world of

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labor; an army, moreover, divided into numerous and distinct formations, yet strongly united by its resolute will and its ardent ambition to pave the way, in the field of labor, in Belgium, for the Sovereignty of Christ. Your movement includes a strong trade union organization aimed at safeguarding, within this vast sphere, the rights of workers, and at maintaining them at the level of modern demands. Trade unions have arisen, as a spontaneous and necessary consequence, of capitalism erected into an economic system. As such, the Church has given them her approval, provided that, supported by the laws of Christ as their unshakeable foundation, they strive to promote Christian order in the world of workers. This is precisely what your union seeks; it is for this reason that We bless it. The motto of the union could be formulated by the adage: "Help yourselves, and the Lord will help you." This is the motto of your national federation of Christian cooperatives. A magnificent fruit of the tree of the Church's social doctrine! What a contribution these cooperatives have made to the improvement and security of the economic situation of the worker and his family! This is, indeed, a work of true solidarity, which responds to the words of the Apostle: "Bear ye one another's burdens."* We also bless this! Within your programs and structures, you have a special organization to assist those afflicted by illness, making judicious use of and cultivating the physical strengths, often quite limited, that they still possess, as well as their capacity and their will to work. This is an excellent work of true charity and true Christian courage, which We bless with all our heart! In addition to these organizations, which directly aim at the defense and safeguarding of material interests, you also have your institutions and...

[*Latin ed. p. 549*]

Acts of Pope Pius XII, 549: "You are unions destined for the formation and education of the worker; institutions and unions indispensable for ensuring that the working class receives the place that is due to it in society. The worker, a living being, a human person, has other needs of a higher order, and if these are not satisfied, even material improvements will ultimately be rendered futile. Therefore, We highly praise your efforts to develop the spiritual culture of the worker, and We bless them! The source of these works, so worthy of praise, is your noble ambition to exercise the apostolate, but an apostolate wisely conceived, seriously prepared, and organized, the objective of which is the conquest of souls and societies for the reign of Christ. The worker, an apostle to workers! A splendid ideal, eminently vital! With what love We bless your works of zeal! We wish them to increase their membership, to find more collaborators, both men and women. But above all, We desire that these individuals, themselves filled with the spirit and love of Christ to the point of overflowing, spread the good news around them throughout the vast field of labor, to bring back to the Divine Shepherd the sheep that had strayed far from Him, and to

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win many others who, until now, have not known Him. May Our blessing, in particular, make your 'Movement' ever more effective, ever more perfect. Does not the very name itself expressly invite this? A movement is not a mere construction, a purely static organization, however ingenious and vast it may be. The word 'movement' signifies life. Life, that is, the capacity to adapt day by day to all the duties, to all the activities that time, place, and the most diverse circumstances may suggest. Life which, springing from the depths, flows fresh and abundant through the constantly awakened initiative of each individual and each group. Be persuaded of this: it is precisely this, this inner source, that constitutes your true strength, far more than the number of your members. Furthermore, may Our blessing obtain for you – always, of course, in close union with your bishops, "who have been established by the Holy Spirit to govern the Church of God" – to remain steadfast members, and devoted members, of this Church, and to permeate with the leaven of faith and Christian action, all of your private and public lives. Your conduct must be a brilliant response to the calumnies..." (Acts 20:28).

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis – Official Commentary concerning those adversaries who accuse the Church of jealously holding the laity in check, without allowing them any personal activity, or assigning them any proper task within her domain. Such has not been, nor has it ever been, her attitude. Let us not speak here of the interior growth of faith and supernatural life, in purity of heart, in love of God, and in divine likeness, which grace works in the secret of souls. In this regard, it is too clear that everyone, whatever his condition, priest or layman, from the most humble to the highest, enjoys, without distinction, the same rights and the same privileges. But, consider the history, already more than a century old, of your modern Belgium: if you have achieved such excellent results, improving, consolidating, and perfecting the positions of Catholics, for the greatest good of your beloved homeland, is it not, in large part, due to the active role played by Catholic laymen? The same could be said of so many other states. Is it not also ridiculous, as it is odious, to accuse the clergy of keeping the laity in humiliating inaction? Whether it concerns family matters, school affairs, or social issues; whether it concerns science or art, literature or the press, radio or cinema; whether it concerns political campaigns for the election of legislative bodies or for the determination of their powers and constitutional functions, everywhere Catholic laymen find before them a vast and fertile field of action. Finally, may Our blessing help the Christian working class of Belgium to emerge safe and sound from the peril that, at this very time, threatens, more or less everywhere, the labor movement. We mean: the temptation to abuse (we speak of abuse, and not of legitimate use) the power of organization, a temptation as formidable and dangerous as that of abusing the power

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of private capital. To expect stable conditions for the state and society to arise from such an abuse would be, on both sides, a vain illusion, if not blindness and folly; an illusion and folly that is all the more fatal to the well-being and freedom of the worker, who would thus precipitate himself into slavery. The power of organization, however powerful it may be, is not, in itself and taken in isolation, an element of order: recent and current history constantly provides tragic proof of this; anyone who has eyes to see can easily be convinced. Today as yesterday, in the future as in the past, a firm and solid situation can only be built on the foundations laid by nature – in reality, by the Creator – as the foundations of true stability.

[*Latin ed. p. 551*]

Therefore, We do not tire of earnestly recommending the elaboration of a legal framework for economic life, for all of social life in general, according to the professional organization. Therefore, We do not tire either of recommending the progressive diffusion of private property, of medium and small businesses. The sense of reality, which is one of the characteristics of the Belgian character, and the Christian sentiment deeply rooted in the heart of your people, dear sons and daughters, will, We are firmly confident, keep you far from so grave a danger, should it ever attempt to assail you. No; you are those who, with the Lord, build up the house and the city, for the common good, with justice and charity towards all, in the spirit and according to the law of Jesus Christ. It is with this encouraging thought that We impart to you all here present, and to the Christian Workers' Movement of Belgium, with paternal benevolence and from the outpouring of Our heart, Our Apostolic Blessing.

II. To the Delegates to the Convention of the International Union for the Defense of the Family, assembled in Rome.

* Gentlemen, could We not have welcomed with keen satisfaction your desire to present to Us, along with your respectful homage, an account of your work and activity in service of a cause that We hold so dear, namely, the cause of the family? From Our accession to the Chair of Saint Peter, in Our encyclical *Summi Pontificatus*, We declared that it is an imperative duty of conscience, imposed by Our Apostolic ministry, to firmly defend the proper rights of the family. For more than ten years, the world has heard Our cries of appeal, and has witnessed Our efforts. If these have been, by some, overlooked, and Our intentions misrepresented, it is all the more pleasing to Us to receive from you, as representatives of family organizations, proof that you have understood and appreciated the work of the common Father. Be you thanked for it.

1 > 3 Cf. Ps. 126.

* Given on the 20th day of September in the year 1949.

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1 Cf. *Acta Ap. Sedis*, a. XXXI, 1939, p. 434.

[*Latin ed. p. 552*]

562 Acta Apostolicae Sedis - Commentarium Officiale. The dignity, rights, and duties of the family, established by God as the vital cell of society, are, by their very nature, as ancient as humanity itself; they are independent of the power of the State, but, if threatened, the State must protect and defend them; rights and duties equally sacred in every age of history and under all climates; even more sacred in the tragic hours of calamities and wars, in which the family is always the greatest victim, the greatest sacrifice. Now, precisely because it is the organic element of society, any attack made against it is an attack against humanity. God has placed in the hearts of men and women, as an innate instinct, conjugal love, paternal and maternal love, and filial love. Therefore, to attempt to tear away, to paralyze this triple love is a profanation that is horrifying in itself and that inevitably leads to the ruin of the nation and of humanity.

2. One hides behind the fallacious pretext of the powerlessness of the family, left to its own devices, in order to place it entirely under the dependence of the State and public authorities, and to make it serve purposes foreign to it. This deplorable disorder, in the more or less sincere illusion of a false order, but a disorder that logically leads to chaos. That the family, reduced to its own private resources, without aid or support, isolated, and marching alongside so many others, is, in the economic and social conditions of today, unable to suffice for itself, let alone to fulfill its role as an organic and vital cell, is, unfortunately, all too true. Is this a reason to offer it a remedy worse than the disease? What then is to be done? This is what men of justice and good will have long sought to promote; what Our Predecessors and We ourselves ceaselessly recommend and to which We dedicate all the extent of Our resources; what you yourselves, gentlemen, strive to achieve gradually through the union of family organizations. The program of this action, aimed at consolidating the family, at enhancing its potential, and at integrating it into the living mechanism of the world, can be reduced to a few specific points: to supplement the deficiencies of the family, by providing it with what it lacks to exercise its domestic and social function; to unite families together in a solid front, conscious of its strength; to allow the family to make its voice heard in the affairs of each country, as well as of the entire society.

2. Cf. LEO XIII, Encyclical *Rerum Novarum*.

[*Latin ed. p. 553*]

Acta Pii PP. XII 653, ut numquam aeis patiatur, sed potius, quantum fieri potuit, ab eis proficiscatur. Quid si haec fundamentalis sententia esset dux communis omnium virorum ad vitam publicam consecratorum, quanta res in rebus oeconomia et ipsa politica mutarentur! Ergo, prae omnino, res est

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ut familia – natura, finis et vita eius – sub aspectu suo vero consideretur, qui est aspectus Dei, legis eius religiosa et moralis. Quanta pietas est videre ad quas solutiones problematum delicatissimorum descendit mens materialistica: dissolutio familiae per disciplinam morum, quae in libertatem indiscutibilem erigi est; debilitatio familiae per eugenicam sub omnibus formis in legibus introductam; servitus materialis vel moralis familiae, ubi, in educatione filiorum, parentes adeo ad conditionem reiectorum, privatorum potestatis patris, redacti sunt! Conceptio familiae, considerata ex parte Dei, necessario ad unicum principium solutionis honestae redibit: ut omnia media adhibeantur ut familia sit in statu sui sufficiens et contributionem suam ad bonum commune ferat. Minsula est vobis nota, quae ad auxilium familiae ordinantur. Quae, sive ex institutione publica, sive ex initiative privata, formis variissimis praebentur. Post primum bellum mundanum, providentia familiae facta est sector organismorum officialium salutis publicae. Pontifices, in Epistulis suis socialibus, fortiter se dediderunt pro salario familiae vel sociali, qui familiae facultatem praebet ad sustentationem filiorum, cum crescunt. Quod tunc necessarium erat, et quod hic et illic cum aequo animo temptatum est, est politica magnae amplitudinis, quae aedificia, in quibus inquilini resident, vacuat et habitationem familialem creet. Hodie, post secundum bellum mundanum, haec necessitas certe in primum locum ascendit. Adde etiam formationem sensus responsabilitatis acuti in fundamento familiae, developmentem vitae familiae sanioris in domo dilecta, quae tam bona est animo quam cordi. Non desimimus etiam mentionem facere organismorum, quae ad melius praeparandam ad onus et officia matrimonii. Quid enim praestare possint praetexta, radios, cinematographia, et quam grave est illorum munus erga familiam! Cinematographia, certe, potius quam se abiectare in intrigas divortiorum et separationum, se ad unitatem matrimonii, fidem coniugalis, salutem familiae et felicitatem familiae applicare debet?

[*Latin ed. p. 554*]

554: Acta Apostolicae Sedis - Commentarium Officiale: The people feel the need for a better and higher conception of domestic life. The unexpected success of certain recent films is sufficient proof of this. We also wish to mention aid to childhood, assistance to youth, shelters and rest homes for mothers, and the very beneficial organization of immediate assistance to families in need, when, for example, the mother of a family is unable to manage her household: this is a vast field of work open to public welfare organizations, but above all to private charity. It is, of course, appropriate to recall that greater attention is due to families with children: tax reductions, subsidies, and allowances, which should not be considered as a purely gratuitous gift, but rather as a very modest compensation for the social service of the highest value that the family, especially the large family, provides. Very opportunely, you affirm in your statutes your desire

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to "strengthen the bonds of solidarity between all families in the world," a condition very favorable to the fulfillment of their function as vital cells of society. How many precious moral forces would thus rally to fight for peace! It is very good that all families in the world should unite to help each other, to contain and control evil forces through their healthy and fruitful strength. One step remains to be taken: to establish the Christian family spirit at the national, international, and global level! Just as a particular family is not merely the gathering of its members under the same roof, so too society must not be merely the sum of the families that constitute it. It must live according to the family spirit founded on the community of origin and of purpose. When, between the branches of the same family, the circumstances of life reveal inequalities, they help each other. So it should be between members of the great family of nations. A lofty ideal, indeed! But why not begin to work towards it immediately, however distant its realization may seem? Not even the most distressing questions of continental and global economics, when considered from this point of view, would fail to experience a noticeable easing and a beneficial aid. The work that remains to be done is therefore immense; it will only be accomplished through successive advances. Your zeal is dedicated to intensifying and accelerating these advances. To your very commendable efforts, we call down, gentlemen, the most abundant blessings of the Eternal Father of all men.

[*Latin ed. p. 555*]

Acta Pii PP. XII 555 III Ad philosophos studiis humanitatis deditos, Romae coadunatos.

"Domini, respondemus vobis, per salutem cordiali, ad honoris vestri gratiam. Hoc salutatione non solum benevolentiam generalem et gratiam pro vestra opera demonstramus, sed etiam magis. Nam concilia vestra in animo Nostro vehementem curam suscitant. Si, ut recte dictum est, opiniones – bonae vel malae – mundum gubernant, sequitur quod inter philosophos intercursus sententiarum magni momenti sunt, ut lumen infundatur in tantas quaestiones actuales, de quibus multi, praesertim inepti, cum fiducia et auctoritate loquuntur. Hoc tantum negligibile esset, si non res alterius mentis errarent et confusionem seminarent, praesertim in hac nobili iuventute erudita, quae cras generationem ascendentem ducere debet. 'Humanitas et scientia politica,' hoc est thema operum vestrorum. Humanitas nunc in agenda est. Certum est, difficile est discernere et per evolutionem historicam ideam claram de natura sua. Attamen, quamquam humanitas diu opposuit se Medio Aevo, qui praecesserat, tamen certum est quod omnia quae in ea vera, bona, magna et aeterna sunt, ad universum spirituale summi ingenii Medio Aevi pertinent, Sancti Thomae Aquinatis. In lineis generalibus, conceptus hominis et mundi, sicut in perspectiva Christiana et Catholica apparet, essentialiter

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idem manet: similis apud Sanctum Augustinum, similis apud Sanctum Thomas, similis apud Dantem; similis etiam in philosophia Christiana contemporanea. Obscuritas quaedam quaestionum philosophicarum et theologicarum, quae gradatim per saecula illustratae et solvitae sunt, nihil detrahunt a veritate huius facti. Sine consideratione opinionum fugacium quae in diversis aevis orta sunt, Ecclesia valorem rei humanae et naturae conformis affirmavit: sine dubio, quaesivit eam expandere et illustrare. Non admittit quod coram Deo homo nihil sit nisi corruptio et peccatum. Contra, in oculis suis, peccatum originale intimè aptitudines et vires eius non affecerat, et etiam essentialiter lucem naturalem intellectus eius et libertatem eius intactas reliquit.

Habita die 25 Septembris mensis anno 1919."

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Commentarium Officiale. Vir ille, natura tali praedito, dubitatio est quin gravi hereditate naturae lapsae et divitiis supernaturalibus et praenaturalibus privatae afficiatur et debilitetur; ei opus est, vi Christi gratiae omnipotentis auxente, legem naturalem observare, ut vitam agat quae honori Dei et dignitati ipsius viri conveniat. Lex naturalis! haec est fundamentum super quod doctrina socialis Ecclesiae rependitur. Eius est, scilicet, conceptio Christiana mundi quae Ecclesiam inspiravit et sustinuit in aedificatione huius doctrinae super tali fundamento. Quamquam pro libertate sua pugnet, sit hoc pro vera libertate, pro iuribus primordiis hominis. In oculis eius, haec iura essentialia tam inviolabilia sunt ut, contra ea, nulla ratio status, nullus praetextus boni communis posse valere. Proteguntur ab insuperabili muro. Intra limites illos, bonum commune legiferare potest ut libet. Extra, non potest; ad haec iura attingere non potest, quia ea sunt quae praecantissima in bono communi continentur. Si hoc principium observaretur, quot calamitates tragicae et pericula minantia frangerentur! Hoc solum novare posset aspectum socialem et politicum terrae. Sed quis ergo habebit hunc respectum inconditum iuribus hominis, nisi is qui conscientiam habet sub oculis Dei personali agere? Natura humana sana, si ad omnem donationem fidei Christianae se aperit, multa potest. Hominem ab amplexu "technocratiae" et materialismi salvare potest. Nos, Domini, cogitabimus has sententias vobis ad meditationem propositas. Volumus ut hae investigationes vestras et docetiam philosophorum in directione analogica dirigant. Non; destinatio hominis non est in derelictione, sed in praedicatione. Homo creatura Dei est: semper sub ductu et vigilantia Providentiae patris vivit. Laboramus ergo ut in nova generatione fides in Deo, in seipso, in futuro, reviviscat, ut possit venire ordo rerum plus tolerabilis et felicior. Fiat ut Deus, principium et finis omnium, alpha et

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omega, labores vestros benedicat et benigna fructuositatem tribuat!

[*Latin ed. p. 557*]

557 The acts of the XII International Congress of Physicians, held in Rome, with the participation of representatives from various nations. * Held on September 29th, in the year 1949. "Your presence among Us, dear sons and daughters, carries with it a profound significance, which brings Us great joy. The fact that you represent here thirty different nations, while the divisions created by the years preceding the war, the war itself, and the years following the war are still far from being healed; the fact that you come to tell Us of the lofty thoughts that guide your discussions in the medical field; and finally, the fact that you exercise, in this field, not merely a profession, but a true and excellent ministry of charity: all of this is sufficient to assure you of the most paternal welcome from Us. You expect from Us, with Our blessing, some advice concerning your duties. We will content ourselves with communicating to you brief reflections on the obligations imposed upon you by the progress of medicine, the beauty and grandeur of its practice, and its relationship with natural and Christian morality. For centuries – and especially in our time – the progress of medicine has been manifest, incessantly. This progress is certainly complex and encompasses the most varied branches of speculation and practice. Progress in the study of the body and the organism, in all physical, chemical, and natural sciences, in the knowledge of remedies, their properties, and the ways to use them; progress in the application to therapeutics not only of physiology, but also of psychology, and the reciprocal actions and reactions of the physical and moral. Eager to neglect nothing of the advantages of this progress, the physician is constantly seeking all means to heal, or at least to alleviate, the ailments and sufferings of men. As a surgeon, he strives to make operations that are necessary less painful; as a gynecologist, he endeavors to alleviate the pains of childbirth, without, however, endangering the health of the mother or the child, without risking to alter the feelings of maternal tenderness for the newborn. If the spirit of simple humanity, the natural love of one's fellow men, stimulates and guides every conscientious physician in his research, what will not the Christian physician, moved by divine charity, do to dedicate himself to..."

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Commentarium Officiale, sparing neither his efforts nor himself for the good of those whom, rightly and according to the faith, he considers his brothers. Indeed, he rejoices with all his heart in the immense progress already made, in the results previously achieved by his predecessors, which are now pursued by his colleagues, with whom he stands in solidarity in the continuity of a magnificent tradition, and he

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is also legitimately proud of his own contribution. Yet, he never considers himself satisfied; he always sees, ahead, new steps to take, new advances to achieve. He works passionately at this, both as a physician wholly dedicated to alleviating the suffering of humanity and of each individual; as a scholar, to whom discoveries succeeding one another allow him to taste with delight "the joy of knowing"; as a believer, as a Christian, who, in the splendors he discovers, in the new horizons that widen before him beyond measure, sees the greatness and power of the Creator, the inexhaustible goodness of the Father who, after having given to the living organism so many resources for development, for defense, for spontaneous healing in most cases, still allows him to find in nature, whether inert or living, mineral, vegetable, or animal, the remedies for bodily ailments. The physician would not fully fulfill the ideal of his vocation if, taking advantage of the most recent advances in science and medical art, he were to involve only his intelligence and skill in his role as a practitioner, if he did not also—we might even say, above all—bring his human heart, his charitable delicateness as a Christian. He does not operate "in anima vili"; he acts directly on bodies, certainly, but on bodies animated by an immortal soul, and, in virtue of the mysterious but indissoluble bond between the physical and the moral, he acts effectively on the body only if he also acts at the same time on the spirit. Whether he attends to the body or to the human being in his unity, the Christian physician will always have to guard against the fascination of technique, against the temptation to apply his knowledge and skill to purposes other than the care of the patients entrusted to him. Thanks be to God, he will never have to defend himself against another temptation, a truly criminal one, of using the benefits hidden by God in the bosom of nature for vulgar interests, for unacknowledged passions, for inhumane attacks. Alas! We do not have to search far, nor look back very far, to find concrete cases of these odious abuses. One thing is the disintegration of the atom and the production of atomic energy; another thing is its destructive use, which escapes all control.

[*Latin ed. p. 559*]

Acts of the Pontifical Secretariate, Pius XII, 559, col. tr. Another matter is the magnificent progress of the most modern technology of aviation; and another matter is the massive use of squadrons of bombers, without it being possible to limit their action to military and strategic objectives. Another matter, especially, is the reverent investigation, which reveals the beauty of God in the mirror of His works, His power in the forces of nature; another matter is the deification of this nature and of material forces in the denial of their Author. What, on the contrary, does the physician worthy of his vocation do? He takes hold of these very forces, these natural properties, to procure, through them, healing, health, and vigor, and often, what is even more precious, to preserve from disease, contagion, or epidemic. In

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his hands, the formidable power of radioactivity is harnessed, governed for the cure of ailments resistant to all other treatments; the properties of the most virulent poisons serve to prepare effective remedies; moreover, the germs of the most dangerous infections are employed in every way in serotherapy and vaccination. Finally, natural and Christian morality maintains its inviolable rights everywhere; it is from these, and not from considerations of sentiment, of materialistic philanthropy, or naturalism, that the essential principles of medical ethics derive: the dignity of the human body, the preeminence of the soul over the body, the brotherhood of all men, the sovereign dominion of God over life and destiny. We have already had many occasions to touch upon a number of particular points concerning medical morality. But now, a question arises that demands, with no less urgency than the others, the light of Catholic moral doctrine: that of artificial insemination. We cannot let pass the present opportunity to briefly indicate, in broad terms, the moral judgment that is required in this matter. 1) The practice of this artificial insemination, when it concerns human beings, cannot be considered, either exclusively or even primarily, from the biological and medical point of view, setting aside that of morality and law. 2) Artificial insemination, outside of marriage, is to be condemned outright as immoral. Indeed, this is the natural law and the positive divine law, that the procreation of a new life can be the fruit only of marriage. Only marriage safeguards the dignity of the spouses (especially of the woman in this case), their personal property. Only marriage, of itself, provides for the good and education of the child.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Commentarium Officiale. Ergo, de condemnatione fecundationis artificialis extra unionem conjugalem, nulla est opinio quae inter catholicos divergat. Infans conceptus in talibus conditionibus, per ipsum factum, esset ille gitimus.

3) Fecundatio artificialis intra matrimonium, sed producta per elementum activum tertii, etiam est immutabilis et, ut talis, sine exceptione reprehendenda. Soli coniugi habent ius reciprocum super corpora sua ad gignendum vitam novam, ius exclusivum, incessabile, inalienabile. Hoc etiam considerandum est pro infante. Qui vitam dat parvo creaturae, natura, per ipsam hanc vinculum, imponit onus eius conservationis et educationis. Sed inter coniugem legitimum et infantes, fructum elementi activi tertii (coniux etsi consentiens), nullum est vinculum originis, nullum vinculum morale et legale procreationis conjugalis.

a) De licetate fecundationis artificialis intra matrimonium, sufficiat pro momento, haec principia iuris naturalis meminare: Simplex factum quod ad finem quem adducitur per hanc viam, non iustificat ipsam viam; nec desiderium, per se valde legitimum apud coniuges, sufficit ad probandum usum fecundationis artificialis, quae hoc desiderium adimpleret. Falsum

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esset putare quod possibilitas utendi hoc instrumento matrimonium inter personas quae ad illud contrahendum ineptae sunt propter impedimentum impotentiae, validum facere posset. Aliis verbis, superfluum est observare quod elementum activum numquam licite per actus contra naturam procurari potest. Quamquam novas methodos a priori non possumus excludere, solum propter novitatem earum, tamen, quod ad fecundationis artificialis pertinet, non solum est locum ad extrema cautiones, sed eam absolute abicere debemus. Dicendo sic, non necessario proscribimus usum certorum instrumentorum artificialium quae solummodo ad facilitandam actionem naturalem destinantur, vel ad adducendum actionem naturalem rite exsecutam ad finem suum. Quod non oblivcare debemus: solum procreatio vitae novae secundum voluntatem et consilium Creatoris, cum stupendo perfectionis gradu, fines persequendos adimplevit. Haec est, simul, conformis naturae corporalis et spiritualis et dignitatis coniugum, ad ordinariam et felicem infantium progressionem. Animi vestri sinceriter religiosi et praesens vestra actio, carissimi filii et carissimae filiae, sunt signum fidei vestrae semper constantis ad omnia.

[*Latin ed. p. 561*]

Acta Pii PP. XII, 561: Devoirs des médecins catholiques, un gage également de votre volonté de contribuer, par votre exemple et votre influence, à promouvoir, parmi vos collègues et vos disciples, parmi vos patients et leurs familles, les principes qui vous inspirent vous-mêmes. C'est dans cette confiance que, avec toute l'effusion paternelle de Notre cœur, Nous vous accordons, à vous, à tous ceux que vous représentez ici, à vos familles, à tous ceux qui vous sont chers, Notre Bénédiction Apostolique. 3, 7 - ACTA, vol. XVI, n. 13. - 21-11-1949.

[*Latin ed. p. 562*]

Acts 062 of the Apostolic See - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

CONCERNING THE ERECTION OF A DIOCESE

DECREE CONCERNING THE CHANGE OF TITLE OF A DIOCESE

Whereas, the entire territory of "Chaco" was separated from the diocese of ConcepciÃ³n, by Apostolic Letters sealed with the leaden seal, entitled "Quo in Paraguayana regione," dated March 11, 1948, and a new Apostolic Vicariate was established, called "de Chaco Paraguayano," this Sacred Con-

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sistory Congregation, by the present Decree, declares that henceforth, the aforementioned diocese shall be called "Ssmae Conceptionis in Paraguay."

Notwithstanding any objections to the contrary.

Given at Rome, from the Offices of the Holy Consistory Congregation, on this 16th day of July, 1949.

£B Er. A. I. PIAZZA, Bishop of Sabina and Monden, Secretary.

L. >B S. I. FERRETTO, Substitute.

II. APPOINTMENTS OF CHURCH OFFICIALS

His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistory Congregation, has provided for each of the churches that require a new pastor, namely:

On August 6, 1949, – The Cathedral Church of Le Puy was assigned to the Reverend Joseph Ohappe, General Vicar of the diocese of Arras.

On August 15, 1949, – The Metropolitan Church of Paris was assigned to His Excellency, the Most Reverend Mauritius Feltin, formerly Archbishop of Bordeaux (-Bazas).

On August 23, 1949, – The Cathedral Church of VeszprÃ©m was assigned to the Reverend Bartholomew Badalik, O.P.

On August 25, 1949, – The titular archiepiscopal Church of Phullitana was assigned to His Excellency, the Most Reverend Gabriel M. Reyes, formerly Archbishop of Caebu, whom he appointed as Coadjutor with the right of succession to His Excellency, the Most Reverend Michael.

[*Latin ed. p. 563*]

The Sacred Consistorial Congregation, 563, to the Most Reverend O'Doherty, Archbishop of Manila, and Apostolic Administrator of the same Archdiocese of Manila. Dated August 29, 1949.

To the Reverend Monsignor Caietanus Matousek, titular Bishop of Serigene, of the Archdiocese of Prague, whom the Most Reverend Joseph Beran, Archbishop of Prague, appointed as Auxiliary. Dated September 8, 1949.

To the Most Reverend Michael Walsh, titular Bishop of Rhaedestena, formerly Bishop of Carolopoiitan, whom he appointed as Coadjutor with right of succession to the Most Reverend James Augustine McFadden, Bishop of Youngtown. Dated September 10, 1949.

To the Reverend Monsignor Ioannes Bydolek, rector of the Major Seminary of Hildesheim, whom the Most Reverend Joseph Gottardi Machens, Bishop of Hildesheim, appointed as Auxiliary. Dated September 28, 1949.

To the Most Reverend Victor De Zanche, formerly Bishop of Feretra, for the Cathedral Church of Concordia. Dated September 26, 19ng.

To the Reverend Monsignor Marcus Lallier, rector of the Minor Seminary

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of Paris, for the Cathedral Church of Nancy-Toul. Dated October 1, 1949.

To the Reverend Father Henricus Groner, of the Sacred Order of Cîteaux, for the "nullius" Abbey of the Blessed Virgin Mary of Maris Stellae (Wettingen-Mehrerau), to which is annexed the title of Prior of Augiae Maior. Dated October 12, 1949.

To the Reverend Monsignor Franciscus Tomasek, Chamberlain and secret secretary to His Holiness, and professor at the Theological Faculty of the Seminary of Oiomuc, whom the Most Reverend Joseph Matocha, Archbishop of Oiomuc, appointed as Auxiliary.

To the Reverend Monsignor Gulielmus Weskamm, Dean of Magdeburg, whom the Most Reverend Laurentius Laeger, Archbishop of Paderborn, appointed as Auxiliary. Dated October 21, 1949.

To the Reverend Crispulus Benitez Fontúrvel, Apostolic Administrator of the diocese, for the Cathedral Church of Barquisimeto.

To the Reverend Joseph Bernal Ortiz, parish priest of "Immaculatae Conceptionis B. M. V." in the city of Barquisimeto, for the Cathedral Church of Guayan.

To the Reverend Chrisantum Mata Cova, parish priest of "El Valle del Espíritu Santo," of the same diocese of Cumaná, for the Cathedral Church of Cumaná. Dated October 23, 1949.

To the Reverend Father Bernardinus Echeverría, O. F. M., Provincial Superior in the Republic of Ecuador, for the Cathedral Church of Ambat, newly erected.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH, ALEXANDRIAN, AND COPTIC.

DECREE CONCERNING A CHANGE IN DIOCESAN BOUNDARIES.

The Roman Pontiff, readily exercising the supreme office of his apostolate, grants assent to petitions which are recognized as pertaining to the greater spiritual good of the Christian people. Recently, a request was made to the Apostolic See that a region, which lies within the boundaries commonly known as "Mudiria Ghizeh" or "Ghiza" (and which, although situated at a considerable distance from the Episcopal See of Hermopolis Major [Minya], is nevertheless contiguous to the Patriarchal See of Alexandria of the Copts), be separated from the diocese of Hermopolis and assigned to the Patriarchal diocese of Alexandria.

Our Most Holy Lord Pope Pius XII, through Divine Providence, in an Audience on the 5th day of July of the current year, upon the report of the

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Most Reverend and Illustrious Assistant of the Sacred Congregation for the Eastern Church, and after giving favorable consideration to the opinion of the Most Reverend and Illustrious Lords Arthur Hughes, the titular Archbishop of Apren and Apostolic Delegate in Egypt, and of Mark Khouzam, Patriarch of Alexandria of the Copts, granted the aforementioned petition, decreeing that the aforementioned region, commonly known as "Mudiria Ghizeh" or "Ghiza," be separated from the diocese of Hermopolis and permanently assigned to the Patriarchal diocese of Alexandria, thereby changing the boundaries of the aforementioned dioceses.

To ensure the execution of this decree, the Sacred Congregation for the Eastern Church, by order of the Most Holy Father, appoints the Reverend Apostolic Delegate in Egypt, granting him the necessary and appropriate powers to effect what is stipulated herein, including the delegation of a suitable ecclesiastic in office, and charging him with the duty of promptly submitting to this Sacred Congregation an authentic copy of the act of execution completed.

All contrary decrees are hereby set aside.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 15th day of July, in the year 1949.

E. Card. TISSERANT, Bishop of Portua and St. Rufina, Secretary.

L. S. A. Giovanelli, Officer.

[*Latin ed. p. 565*]

The Sacred Congregation of Rites, 565. SACRED CONGREGATION OF RITES, in Naples, concerning the beatification and canonization of the Servant of God, Joseph Moscati, a layman. Regarding the question of whether a commission should be appointed to investigate the cause, and to what effect. Man, created in the image of God and constituted in grace, lost this grace, along with other gifts, through sin. Truly, this grace can be recovered through the merciful redemption, but not the other gifts with which the first man was endowed, until the restoration of all things at the consummation of the age. For we are subject to an inclination to evil in the soul, and to diseases in the body. However, by the wonderful counsel of divine providence, these very defects of human nature provide an opportunity to exercise virtues, even heroic ones. Indeed, as we shall propose as an example, he who, moved not by base gain but by the good of others, practices the noble art of medicine, can more easily obtain the health, both of body and of soul, of others. For no door is closed to the physician, no access to the sick is impeded; his words are regarded as oracles, and indeed, his very counsel, which also regards the health of the soul, is received more readily and with greater gratitude by the sick man himself, since sickness and pain make the mind more inclined to follow salutary advice. A striking example of this is provided to the Christian people by the Servant of God,

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Joseph Moscati, who, practicing medicine, directs his mind to the glory of God and to the health of the bodies and souls of his neighbors, as we shall soon demonstrate. Joseph was born in Benevento on July 25, 1880, the seventh of nine children, born to Francis Moscati, who held a position in the magistracy, and to Rose De Luca, a virtuous and pious couple. When the family moved to Naples, Joseph devoted himself to elementary and higher studies with great diligence, and at the same time, he distinguished himself remarkably among his peers in the practice of religion. Divine grace, to which he had been drawn from his earliest years, through...

[*Latin ed. p. 566*]

366 The Acts of the Apostolic See – Official Commentary was often revised from the beginning, and later, from adolescence until his death, every day. After completing his studies at the Lyceum, in order to more effectively promote the health of bodies and souls, he chose the medical profession, to which he devoted all his strength and with happy results. In the year 1903, he was honorably awarded a doctorate with great distinction, and in the same year and the following years, with the highest title of his teaching, he obtained several "positions" and in the very Neapolitan university, chairs of chemistry, physiology, and clinical chemistry, with the applause of students and good colleagues, teaching human science with piety. He wrote most learnedly on several medical topics; but what revealed the greatness of his spirit and his Christian virtue was his care for the sick. He intended, with all the fervor of his mind and with a loving affection, not the pursuit of profit, but the health of bodies and souls. The Servant of God, approaching the sick, acted as a most loving father, not only wisely suggesting medical assistance, but also providing medicine to the poor at his own expense, and generously providing money for their necessities, always, even though the illness was not fatal, urging them to receive the sacraments. He never accepted the payment due to him from the poor and from priests, and he not only did not seek it from others, but often, if a generous offering was spontaneously made, he would at least refuse a part of it. Furthermore, there is unanimous agreement among all witnesses regarding the exercise of his virtues beyond the ordinary conduct of good men, and in affirming his widespread reputation for holiness. And rightly so. He openly professed his Christian faith, without any regard for human judgments; he awaited eternal glory with firm hope from the goodness of God; he ardently loved God, directing all his actions towards Him, and adhering to Him, always intent in prayer. Therefore, it is not surprising that he practiced other virtues, especially humility and the most perfect chastity. He was seized by a sudden illness on the third day of the greater week, on April 12, 1927, and surrendered his most precious soul to God. Canonical investigations were carried out in Naples, with the authority of the Archbishop, from 1931 to 1942, regarding his writings, his reputation

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for holiness, and his obedience to the urbanian decrees concerning the non-performance of cult to the Servant of God, and they were submitted to the City. In the meantime, several letters were sent to the Supreme Pontiff, requesting the beatification of the Servant of God. After examining the writings, this Holy Congregation declared on May 11, 1945, that nothing stood in the way of proceeding further. Therefore, with all legal requirements observed, the Reverend Father Charles Micci-

[*Latin ed. p. 567*]

The Sacred Congregation of Rites, with its own legitimately constituted Promoter, at his request, in the Ordinary Session of the Congregation of Sacred Rites on July 29th of the year 1947, the Most Reverend and Illustrious Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, as Promoter of the Cause, proposed a question for discussion: Whether the commission for the Introduction of the Cause should be signed in the case and for the purpose under consideration, and he presented it accordingly. After hearing this report, and after hearing the written votes of the Official Prelates, and after also hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, they judged it fitting to respond: That the commission should be signed, if it pleases His Holiness. His Holiness, in an audience granted to the aforementioned Promoter on the following date, having approved the response of the Most Reverend Fathers, deigned to sign the commission for the Introduction of the Cause of the Servant of God, Joseph Moscati, with his own hand. Given in Rome, on the 6th of March, Sunday of the Most Holy Quadragesima, in the year of Our Lord 1949. - £B C- Card. MIGARA, Bishop of Velletri, Prefect. • L. $ S. t A. Carinci, Archbishop of Selene, Secretary. II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROSA, FOUNDRESS OF THE PIAR SCHOOLS, WHICH ARE NOW CALLED BY HER NAME. CONCERNING THE QUESTION: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and for the purpose under consideration. Saint Bonaventure, speaking of the office of a teacher, writes: "He is a teacher, he writes, who has a chair in heaven, and hearts in earth" (Super Sap., c. V): "He has a chair in heaven, who teaches hearts within." (Super Luc, c. XIX). The Servant of God, of whom we are speaking, was truly a pious teacher, having a chair in heaven, inasmuch as, adhering to God, whatever she received from Him, she poured forth to her students, as it were, transmitting knowledge.

[*Latin ed. p. 568*]

568 The Acts of the Apostolic See, an official commentary, instill piety,

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and especially this, in the hearts of those involved, as is evident from what is said. On February 9th of the year 1656, in Viterbo, from Gottifredo Venerini, a doctor of medicine, and Martia Zampichetti, a girl was born, to whom, in the sacred baptism, administered to her the following day, the name Rose was given. She passed through childhood and adolescence under the guidance of pious parents, and was educated in the practice of virtues, so that, scarcely having reached the use of reason, she secretly made a vow of virginity and of entering a religious life in some monastery. After a few years, she began to waver somewhat, but, having seriously considered the matter, she returned more firmly to her original purpose. Under the prudent, gentle, and strong guidance of spiritual directors from the Society of Jesus, and after the death of her parents, she began to gather women and girls together, and to teach them Christian instruction, to encourage them in piety, and to recite prayers, especially the Rosary, together. In this salutary activity, she clearly demonstrated that she was endowed with a special gift for instructing and educating young girls. Rose, having become more certain of the divine will, and with the help of two very pious young women, Portia B acci and Hieronyma Colluzzelli, with the consent of Cardinal Sacchetti, the Bishop of Viterbo, and also with the favor of the General Prefect of the Society of Jesus, on August 30th of the year 1685, she inaugurated the first free Piarist School for girls. Humble before men, but a noble beginning for the Institute of the Piarist Teachers! This was established with wise rules, and with the help of divine grace, it was soon expanded, so that houses were also founded in other dioceses, and even in this very beloved city, with the approval and favor of the Bishops and the Supreme Pontiff Clement XI. Special mention should be made of the foundation at Faliscodunum. The Servant of God, Marcus Anthony, Cardinal Barbadicus, the Bishop, invited her to Faliscodunum to establish such a school; which she did commendably, to the great joy of the Cardinal and of all those involved. The Cardinal wished to keep her in his city, but the Servant of God, having seen the virtuous character and the singular gifts with which Lucia Filippini was endowed by God, (and although she was barely 22 years old, she presented her so effectively to the Cardinal as being eminently suitable for managing the school), that the Cardinal agreed to Rose's counsel. Thus it happened that the most humble Lucia, without realizing it, became the founder herself, and the judgment that Rose had formed of her exceptional piety was fully confirmed; to which the Holy See added, by including her in the list of the Saints; which also brought glory to Rose, because, as

[*Latin ed. p. 569*]

The Sacred Congregation of Rites states that Saint Ambrose said: "The perfection of the disciples is the joy and the crown of the master." He, as is well known, was subjected to many difficulties, which he overcame with

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courage and gentleness. On May 7th, in the year 1728, he peacefully passed away in Rome. Although his reputation for holiness was widespread among all who knew him, for various reasons, among which, perhaps the most important, was the suppression of the Society of Jesus, upon which the spiritual foundation of the Piarist Order depended, a canonical process was not completed during his lifetime, while witnesses were still living. Almost two centuries later, from the year 1919 to the year 1926, investigations were carried out in Rome and Viterbo, under ordinary authority. Since no impediment was found in the documents, the cause was introduced on May 16th, in the year 1928, by Pope Pius XI. In the same year, obedience to the decrees regarding the non-cult of the Venerable was recognized, and letters were sent to the Tribunal of Viterbo to initiate an apostolic process, which was done. However, in the meantime, by a *motu proprio* of the same Pontiff, the Historical Section was established within this Sacred Congregation, and therefore, the entire cause was entrusted to the study of this Section by law. From this extensive investigation, so many and such documents were collected from all sides, that the entire life of the Servant of God, and his heroic virtues, were clearly demonstrated, without any doubt. Therefore, these matters were discussed on October 30th, in the year 1945, before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, and on December 16th, in the year 1947, in the Preparatory Congregation, and finally, in the General Congregation before His Holiness Pope Pius XII on February 22nd of this year, in which the aforementioned Most Reverend Cardinal raised a question: Whether it could be affirmed that the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, were present in a heroic degree, in the case and for the purpose in question. The Most Reverend Cardinals, officials, prelates, and consultors gave their opinions, which the Supreme Pontiff listened to attentively. However, in order to more clearly obtain the divine approval, he postponed issuing the final judgment until this Sunday, the first of Lent. Therefore, the Most Reverend Cardinals Alexander Verde, the Promoter of the Cause, and the undersigned, Prefect of the Sacred Congregation, and the Most Reverend Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, were summoned to him, and after the Holy Sacrifice of the Mass was duly offered, he pronounced: "It is established that the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, were present in a heroic degree in the Venerable Rosa Venerini."

[*Latin ed. p. 570*]

Acts -570 of the Apostolic See - Official Commentary on the heroic

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degree in the case and for the purpose in question, so that it may proceed to further stages, namely, the examination of miracles. This decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 6th of March in the year of Our Lord 1949. C. Card. MICARA, Bishop of Velletri, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary. III NOVARA, SETI BITURÌCEN. OR VICARIATUS APOST. OF THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, HENRY BAPTIST STANISLAUS VERJUS, BISHOP OF LIMYREN, COADJUTOR VICAR APOSTOLIC OF NEW GUINEA, OF THE CONGREGATION OF THE MISSIONARIES OF THE MOST SACRED HEART OF JESUS. CONCERNING THE QUESTION: Whether a commission for the Introduction of the cause should be appointed in this case and for the purpose in question. "Go forth into the whole world, and preach the Gospel to every creature" (Mark 16:15), the Lord said. The Apostles, and afterwards all those who, especially among the infidels, to barbarous nations, have proclaimed Christ, either by word or by blood, have heard and are hearing this command. Such was the Servant of God, Henry Baptist Stanislaus Verjus, as appears from the course of his life. Born in the diocese of Novara on May 26th in the year of Our Lord 1860, from honest and pious parents, Alexis Philip and Laura Massara, he was baptized on the same day, and given the names Henry and Baptist. As a young boy, he went with his parents to the town of Seynod near Annecy in Savoy. In the year 1867, he received the sacrament of Confirmation from the Bishop of Annecy, Magnin; and in the following year, he was admitted to Holy Communion. Even as a boy, he delighted in spending long hours in prayer before the Most Holy Eucharist, and he excelled above his peers in his devotion. At the age of twelve, he willingly, as

[*Latin ed. p. 571*]

The Sacred Congregation for the Propagation of the Faith, recognizing that a path was being opened for him to dedicate his life to missionary work among foreign peoples, a vocation to which he had long felt himself strongly drawn, led him to enter the apostolic school of the Congregation of the Most Sacred Heart of Jesus (Petite Œuvre), located in the town of Chezal-Benoît, near Issoudun, in the Archdiocese of Bourges. Five years later, he began his novitiate in the same Congregation, in the town of Saint-Gérand-le-Puy, in the Diocese of Moulins. On February 15th, in the year of our Lord 1878, he pronounced his religious vows. The following year, he taught in the apostolic school that we have mentioned, and after two years, forced to leave France by unjust laws that were persecuting religious institutions, he went to Barcelona, where, on the feast of Saint Joseph, in the year 1881, he took his perpetual vows. In the same year, he came to Rome, where he completed his theological studies, and on the feast of All Saints,

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in the year 1883, he was ordained to the sacred order of the priesthood. In November of the year 1884, fulfilling a deeply desired aspiration nurtured since his youth, he departed for New Guinea, where, in July of the year 1885, he arrived, having endured various hardships along the way. How he labored in the missionary apostolate, and what he suffered, reminds us of the words of the blessed Paul: "Our bodily weakness was treated with scorn; yet we ourselves do not boast, but our weakness is a demonstration of Christ's power" (2 Corinthians, 7:5). In many labors, ... in excessive floggings, in frequent deaths ... in journeys often, in perils of rivers, ... in perils from the Gentiles ... in perils in the wilderness, in perils in the sea ... in weariness and toil, in many vigils, in hunger and thirst, in many fasts ... in nakedness" (Romans 11:23-27). He endured all these things for the love of God and for the conversion of the people entrusted to him. It is also important to note that New Guinea was then being evangelized; its inhabitants were fierce, wild people, and even cannibals; nevertheless, the Servant of God quickly converted many of them, won their hearts, and led them to Christ. He was able to accomplish so much because, while working with his body, his mind and heart were united with God through constant prayer, to which he was most devoted, and he drew abundant strength to bravely overcome all obstacles. Considering his merits, the Sacred Congregation for the Propagation of the Faith, in the year 1889, appointed him as the first Apostolic Vicar of New Britain and as the titular Bishop of Limyra. However, before he could take possession of this vicariate, he was chosen by the same Sacred Congregation as the coadjutor to the Apostolic Vicar, because the latter was suffering from infirmity. After receiving the episcopal consecration, he was an effective coadjutor until he left the vicariate, returning to Europe, in order to visit the Apostolic offices and to gather resources and workers.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary. The ways of the Lord are inscrutable. The Servant of God, having been driven from Europe, visited Lugdunum, Issoudun, and Massiliam; at Rome, he reported his missionary activities to Pope Leo XIII, and recounted the fruits thereof. Finally, he went to Oledium, in order that, in his native land, he might restore his strength, weakened by his labors, and that the illness which threatened his very life might subside. But in vain. For the illness so intensified that, after ten days, all hope of recovery vanished. Therefore, strengthened by the sacraments of the Church, and perfectly and completely conforming himself to the divine will, he breathed his last on November 13th, in the year 1892. With his reputation for holiness becoming known, canonical inquiries were conducted concerning his writings, his reputation for holiness, and the liturgical cult not yet rendered in the dioceses of Novara, Bourges, the Apostolic Vicariate of Papuasia (formerly New Guinea, now

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Port Moresby), and through petitions submitted in the dioceses of Quebec, Annecy, and Sydney, from the year 1929 to the year 1937, and to the City. After a thorough examination of the documents, this Holy Congregation decreed on November 14th, in the year 1934, that nothing stood in the way of proceeding to further steps. Four Eminences, Cardinals, numerous Archbishops, Bishops, Abbots, Superiors General of Orders and Congregations, the civil authorities of Oledium, and others, submitted petitions to the Holy Father, requesting that the Servant of God be introduced for the cause of beatification. Therefore, with the legally required procedures observed, and at the urging of Father Aemilius Costanzi, General Postulator of the Congregation of the Most Sacred Heart of Jesus, on March 8th of this year, Eminence and Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, as Promoter of the Cause, raised the question for discussion in the assembly of this Congregation: Whether a commission should be appointed for the introduction of the cause, and for what purpose. After hearing the report, and after hearing the votes of the Official Prelates, and after hearing the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, having carefully considered all matters, they responded: That a commission should be appointed, if it pleases His Holiness. After the Most Holy Father had received the report, signed by the aforementioned Cardinal, and having approved the response of the Eminences, His Holiness deigned to sign the commission for the introduction of the cause of the Servant of God, Henry, Baptist, Stanislaus Verjus, with his own hand. Given at Rome, on March 11th, in the year of Our Lord 1949. © C. Card. Migara, Bishop of Velletri, Prefect. I.I. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 573*]

Sacra Romana 573 Bota. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis. SAGINA VEN. NULLITATIS MATRIMONII (REVETTE-TICER). Cum ignoretur locus actualis commorationis Dominae Letkae Ticer, conventae in causa de qua supra, eandem citamus ad comparendum sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 16 Februarii 1950 hora undecima ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

Dubium: An constet de matrimonii nullitate in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis Dñae Lethae Ticer, curare debent, ut de hac edictali citatione ipsa moneatur.

Iosephus Pasquazi, Ponens. Ex Cancellaria Tribunalis S. R. Rotae, die 9 Augusti 1949. O. Bejan, Notarius.

Since the current place of residence of Madame Lethe Ticer, defendant in this cause, is unknown, we summon her to appear, either in person or

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through a duly appointed attorney, at the seat of the Sacred Roman Rota Tribunal (Roma, Palazzo della Cancelleria) on February 16, 1950, at 11 o'clock, to discuss or agree upon the doubt stated below, and to set the date for the decision of the cause before the Rota.

Is there evidence of the nullity of the marriage in this case?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Lethe Ticer, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 574*]

574 Acta Apostolicae DIARII Sedis – Commentarium officiale CURIAE SECRETARIAE STATI. Per mandato della Secretariatus Status die 5 Octobris 194$, Sanctissimus Pater Pius XII, felix regnans, dignatus est Reverendissimum Patrem Arduino Kleinhans, O. F. M., Subsecretarium Commissionis Pontificiae pro Studiis Biblicis nominare. Per Brevia Apostolica, Sanctissimus Pater Pius XII, felix regnans, dignatus est nominare: 27 Aprilis 1949. Eminentiissimum et Reverendissimum Dominum Cardinalem Lavitranum Luigium, Protectorem Sororum Ordinis Tertii Sancti Francisci de Millvale (Pittsburg). 28 Iunii. Eminentiissimum et Reverendissimum Dominum Cardinalem Micara Clementem, Protectorem Sororum Augustinianarum Servarum Iesu et Mariae (Roma). 16 Iulii. Eminentiissimum et Reverendissimum Dominum Cardinalem Piazza Adeodatvm Ioannem, Protectorem Sororum Carmelitarum Scalzarum Missionariarum (Barcellona). 6 Augusti. Illustrissimi et Reverendissimi Domini Episcopi Palazzini Petrum, Prelatum Referendarium Tribunalis Supremi Signaturae Apostolicae. 8. Eminentiissimum et Reverendissimum Dominum Cardinalem Lavitranum Luigium, Protectorem Filiarum Sancti Iosephi de Rivalba (Torino). 2 Septembris. Sua Excellentia Reverendissimus Dominus Episcopus Felici Hector, Apostolicum Nuntium in Hibernia. 3 Octobris. Sua Excellentia Reverendissimus Dominus Episcopus Levarne Albertum, Apostolicum Internuntium in Aegypto. Assistentes ad Solium Pontificium: 25 Octobris 1944. Sua Excellentia Reverendissimus Dominus Episcopus Navarrete Ioannes, Episcopus Sonorae. 2 Iulii 1946. Sua Excellentia Reverendissimus Dominus Episcopus Kolb Iosephum Ottone, Archiepiscopus Bambergae.

[*Latin ed. p. 575*]

From the Roman Curia Diary, 575, December 15, 1947. His Excellency, Reverend Monsignor Diaz y Escudero Leopoldo, Bishop of Chilapa. July 7, 1949. His Excellency, Reverend Monsignor Gonzi Michele, Archbishop of Malta.

July 16, 1949. His Excellency, Reverend Monsignor De Ferrari Carlo, Archbishop of Trento.

Apostolic Protonotaries, as if participating:

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June 5, 1948. Monsignor Carlo Wolkenau, of the archdiocese of Bamberg.

October 31, 1948. Monsignor Arnoldo Franken, of the diocese of Münster.

January 25, 1949. Monsignor Giovanni de Barros Fchoa, of the diocese of Niterói.

January 26, 1949. Monsignor Federico Wolf, of the diocese of Limburgo.

May 5, 1949. Monsignor Messias Brangança, of the diocese of Guaxupè.

May 25, 1949. Monsignor Vincenzo Murga, of the diocese of Ponce.

June 21, 1949. Monsignor Giulio de la Vaissière, of the diocese of Saint Flour.

June 22, 1949. Monsignor Michele Wagner, of the diocese of Già varino.

August 6, 1949. Monsignor Giovanni Edmondo McRae, of the archdiocese of Toronto.

August 30, 1949. Monsignor Ciriaco Petroccia, of the archdiocese of Benevento.

September 22, 1949. Monsignor Bernardo Antonio Kramer, of the diocese of Winona.

October 4, 1949. Monsignor Erminio Vigano (Rome).

October 15, 1949. Monsignor Pericle Aldini, of the diocese of Mantova.

Domestic Prelate of His Holiness:

February 24, 1946. Monsignor Giuseppe Maria Drost Monteiro, of the archdiocese of San Paolo del Brasile.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Order of the Pius, with Plaque: August 18, 1949.

Upon Mr. Knight Lewis Franco J., of the archdiocese of Chicago.

The Grand Cross of the Order of Saint Gregory the Great, civil class: September 8, 1949.

Upon His Excellency, Mr. Al Ornari bey Mohammed Taher, Minister of Egypt to the Holy See.

The Order of Saint Gregory the Great, with Plaque, civil class: October 12, 1948.

Upon Mr. Baron Edmondo Carton de Wiart, of the same archdiocese of Malines.

February 18, 1949.

Upon Mr. Gastone Roelandts, of the same archdiocese.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis – Commentarium Officiale, 21 Iunii, 1949.

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Ad Dominum Barroso Ludovicum, ex archidioecesi Messicana.

Ad Dominum Barroso Gulielmum, ex eadem archidioecesi.

Ad Dominum Wiechers Adolphum, ex eadem archidioecesi.

7 Iulii.

Ad Dominum Werhle Augustinum T., ex dioecesi Columbus.

3 Augusti.

Ad Dominum McDonald Denis R. (Hibernia).

Commendatio Ordinis Sancti Gregorii Magni, classe civili: 24 Februarii, 1946.

Ad Dominum Merizalde Danielum, ex archidioecesi Bogotae.

Grandis Crux Ordinis Sancti Sylvestri Papae: 28 Iulii, 1949.

Ad Dominum Charles Paulum (Belgica).

Commendatio cum Placa Ordinis Sancti Sylvestri Papae: 10 Maii, 1949.

Ad Dominum de Athaide Austrogesilonem (Brasilia).

28 Iulii.

Ad Dominum Leemans Franciscum L. G. (Belgica).

Militia Ordinis Sancti Sylvestri Papae: 25 Iunii, 1946.

Ad Dominum Tardi Gulielmum (Roma).

NECROLOGIUM

15 Februarii, 1949.

Episcopus Delalle Henricus, Episcopus titularis Tuggae.

1 Septembris.

Episcopus Flinn Thomas G., Archiepiscopus titularis Silii.

Episcopus Thevenoud Iacobus, Episcopus titularis Sitifi, Vicarius Apostolicus Ouagadougou.

Episcopus Chávez Alcázar Riccardus, Episcopus Oruro.

30 Octobris.

Episcopus O'Leary Thomas Maria, Episcopus Springfield Massachussetts.

Archiepiscopus O'Doherty Michael Iacobus, Archiepiscopus Manilae.

Episcopus Kalacherry Iacobus, Episcopus Changanacherry.

Eminentissimus Dominus Cardinalis MARMAGGI FRANCISCUS, titularis Sanctae Ceciliae, Praefectus Sacrae Congregationis Concilii.

Episcopus de los Santos Díaz y Gomara Michael, Episcopus Cartagenae.

Episcopus Negri Angelus, Episcopus titularis Baricae, Vicarius Apostolicus Mio Equatoriale.

[*Latin ed. p. 577*]

A. and T.O. XXXXt, 22 December 1949 (Series II, vol. XVI) - No. 14. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF THE HOLY

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FATHER, SACRED CONSISTORY. On the eleventh day of the month of December, in the year 1949, a secret Consistory was held in the customary Hall of the Apostolic Palace at the Vatican, the acts of which are reported in order:

I. ADDRESS OF OUR HOLY LORD AND APPOINTMENT OF THREE CARDINALS AS LEGATES. VENERABLE BROTHERS: We have convened you today, especially for this reason, to deliberate on matters that must be determined in initiating the Great Jubilee, following the example of Our Predecessors. And above all, We desire to give thanks before the immortal God, whose grace allows this most important event to shine upon the Church with joyful auspices; and We implore Him, through your prayers, not only that He may deign to grant Us the necessary strength to carry out this great undertaking, but also that He may bestow heavenly blessings upon all those who, aided and moved by us, may be led to conform their conduct to Christian doctrine and Christian virtue; which is, indeed, what this sacred year, proclaimed by all, demands above all else.

38 - ACTS, vol. XVI, no. 14. - 22-12-1949.

[*Latin ed. p. 578*]

578 The *Acta Apostolicae Sedis*, the official record, will undoubtedly present a magnificent spectacle. For, while the nations, peoples, and orders of citizens, still not having reached the most auspicious [state], are striving to achieve that concord from which future conflicts may be safely averted, and to which it may be permitted for the human race to attain true peace; the Holy Church of God looks to Rome, thinks of Rome, and desires to strive towards Rome, the teacher of Catholic truth, the seat of unity, and the source of Christian piety and paternal charity. Innumerable crowds of pilgrims, from distant lands, even from overseas, from cities, towns, and villages, will readily overcome the difficulties of the journey to arrive at the city of Peter, which no human power can destroy, which no deceptions of error can touch, and which neither turbulent hatreds nor intrigues can undermine. Here, they will cleanse the blemishes of their souls, and experience a sweet, intimate peace; here, they will be inflamed with a desire to attain virtue more and more each day, and to exercise the works of the apostolate; here, finally, rejecting false opinions and refusing all deceits, they will repeat that evangelical sentiment of Jesus Christ, whose person we represent on earth: "Lord, to whom shall we go? For you have the words of eternal life."

Indeed, we shall witness a magnificent spectacle; not only we, nor only the Romans, but all those everywhere who are led by a sound mind and sound judgment. For they will see that only Jesus Christ and the Church founded by Him can bestow true and solid peace and concord upon the minds of mortals. For this peace, this lasting concord, arise from Christian conscience, conformed to divine precepts and nourished by divine grace;

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and therefore, no earthly power can corrupt them, no human power can diminish them, nor can it take them away. And may it be so, Venerable Brothers, that even those who are completely separated from the Catholic Church, or who have strayed from it through negligence and prejudiced opinions, may in some way be reached by this salutary [influence].

[*Latin ed. p. 579*]

The Acts of Pope Pius XII, section 6W, should be consulted; and may all feel within their own hearts a fervent desire for that harmonious unity and the most perfect truth, which the Divine Redeemer not only taught, but also consecrated with His abundant blood. May this most salutary fruit be brought about, as We ardently desire, during the coming Holy Year; may all the faithful obtain this from God through prayers, sacrifices, and works of penance and charity; so that, as they renew themselves in the Christian spirit, and as they begin to walk willingly in the newness of life, they may also, by their shining example, and with the help of divine grace, draw and lead others also, as far as they are able, to the same purpose. May the most merciful God grant that, during the course of the Holy Year, a new age may dawn, more just, more holy, and more blessed for human society. May it also come to pass that "all the families of the nations may be subjected to His most sweet dominion." As We express these wishes from the heart and commend them to God, We are already readily taking that step which was the principal reason why We convened this most distinguished Order today. According to the ancient institution of the Apostolic See, as you well know, the Holy Year usually begins with the four Patriarchs opening the doors of the Basilicas; and this happens with a solemn rite, by which We are taught that the spiritual treasures of the Church are made more widely accessible to all those who are drawn by the desire to cleanse the blemishes of their souls. May they hope to enjoy the greatest benefits of the Holy Jubilee, and may they fulfill the prescribed works. Therefore, on the eve of the Nativity of Our Lord Jesus Christ, We ourselves, with God's help, will open the holy door of the Basilica of the Vatican, following the example of Our predecessors. Since the same ceremony must be performed at the other Patriarchal Basilicas on the same day and at the same hour by Our Legates, We, by the authority of Almighty God, and of the Blessed Apostles Peter and Paul, choose and appoint Our Legates.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary. We hereby appoint our Venerable Brother, Eugene, of the Sacred Roman Church, Cardinal Tisserant, Bishop of Porto and of St. Rufina, and also Subdean of the Sacred College, to open the holy door of the Basilica of St. Paul on the Ostian Way, in Our name; also, our Venerable Brother, Clement, of the Sacred Roman Church, Cardinal Micara, Bishop of Velletri, to open the holy door

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of the Basilica of the Lateran, in Our name; and finally, our beloved Son, Alexander, of the Sacred Roman Church, Cardinal Verde, Archpriest of the Basilica of St. Liberius, to open the holy door of that same Basilica, in Our name. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. We grant to these Our legates the power to bless, with Our authority, all those who participate in this sacred rite with a pious heart and mind, granting them the indulgences intended, under the established conditions. Now, nothing remains except that we supplement the sacred Episcopal Order.

II - APPOINTMENTS OF ECCLESIASTICAL LEADERS. Then Our Lord assigned proper pastors to the following churches: To the Cathedral Church of Southwark, He appointed the Reverend Cyril Covderoy, a close confidant of the Supreme Pontiff and Chancellor of the Curia of the same Southwark diocese. To the Cathedral Church of Ferentari, the Reverend Anthony Bergamaschi, archpriest and parish priest in the town of Caorso, in the Piacenza diocese. To the titular episcopal Church of Coron, the Reverend Claudius Colling, canon and parish priest of the metropolitan church of Coron in Brazil, whom he appointed as an auxiliary to His Excellency, Bishop Anthony Reis of St. Mary. Furthermore, through Apostolic Letters under the seal, He made public the resignations of certain sacred dignitaries, namely: The Patriarch of Jerusalem, Albert Gori.

[*Latin ed. p. 581*]

Acts of the Popes, 581, XII ARCHBISHOPS: Laodicea in Syria, Guy Aloysius Bentivoglio, formerly Bishop of Avellino, Coadjutor with right of succession, Reverend Father Carmen Patanè, Archbishop of Catania. Sebastopol in Abkhazia, Henry Dutoit, Archbishop of Lviv. Leopolitans, formerly Archbishop of Pompeiopolis in Paphlagonia, Andrea Taccone, formerly Bishop of Ruvo and Bitonto. Ehiza, Francis Lardone, Apostolic Nuncio to the Dominican Republic and Haiti. Cyzicus, Emmanuel Maria Ferreira da Silva, formerly Bishop of Gurza. Compostela, Ferdinand Quiroga y Palacios, formerly Bishop of Mondoñedo. Fomtien, Ignatius Pi Shu-Shih. Cagliari, Paul Botto. Paris, Mauritius Feltin, formerly Archbishop of Bordeaux. Phullitan, Gabriel M. Reyes, formerly Archbishop of Cebu, Coadjutor with right of succession, Reverend Father Michaelis O'Doherty, Archbishop of Manila, who has now succeeded him. Silycnus, Leo Binz, formerly Bishop of Pinara, Coadjutor with right of succession, Reverend Father Henry Patritius Rohlman, Archbishop of Dubuque. Leopolitans in Pamphylia, Francis Beretti, formerly Bishop of Caesarea, Philip. BISHOPS: Lomza, Caeslaus Falkovsld. De Salem, Lourdes Maria Selvanaden. Bellary, newly established diocese, John Forest Hogan. Cultala, Paul Tobar Gonzales. Bladia, Aemilianus Hieronymus Pillai, Coadjutor with right of succession, Reverend Father John Alphridi Guyomar, Bishop of Jaffna.

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Alabad, Joseph Garcia Grain, Apostolic Vicar of Puerto Maldonado.

[*Latin ed. p. 582*]

Acta Apostolicae Sedis, Official Commentary:

Belalitanum, Bernard Meis, Apostolic Vicar of Luluaburg.

Gallipolitanum, Joseph Albert Wittebols, first Apostolic Vicar of Wambaën.

Slidensem, John Groen, first Apostolic Vicar of Bandjer masin.

Pitanaeum, Emmanuel Ledvina, now Bishop of the diocese of Corpus Christi.

Garuarensem, in the newly established diocese, Paul Hippolytus de Souza Liborio.

Agbiensem, Ignatius John Dal Monte, Coadjutor with right of succession to the Most Reverend P. D. Pii Freitas Silveira, Bishop.

Axomitanum, Charles Helmsing, Auxiliary to the Most Reverend P. D. Joseph Eitler, Archbishop of St. Louis.

Ilelenopolitanum in Palestine, Aloysius John Guyot, Coadjutor with right of succession to the Most Reverend P. D. Theophilus Mary Louvard, Bishop of Coutances.

Penedensem, Felix da Cuncha Vasconcellos.

Patavinum, Jerome Bartholomew Bortignon, now Bishop of Belluno and Feltre.

Gazerensem, Patrick James Byrne, Apostolic Delegate in Korea.

Ovetensem, Francis Xavier Lauzurica y Torralba, now Bishop of Palencia.

Aimerensem, Leon D'Mello.

Zinceuvensem, Peter Gratian Grimm.

Ghomatitanum, Lawrence Bianchi, Coadjutor with right of succession to the Most Reverend P. D. Henry Val torte, Bishop.

Aezanitanum, Evangelist Mac Bride, Apostolic Vicar of Kokstad.

Ahmedabadensem, in the newly established diocese, Edwin Pinto.

Maridensem, Tvl\ixim Botero Salazar, Auxiliary to the Most Reverend P. B. Joseph Ignatius Lopez, Archbishop of Cartagena in Columbia.

Vatarbensem, Arthur Duque Villegas, Auxiliary to the Most Reverend P. D. Peter Rodríguez Andrade, Bishop of Ibagué.

[*Latin ed. p. 583*]

Acts of Pope Pius XII:

In the Archiepiscopal See of Amyzon, Balthasar Alvarez Restrepo, Auxiliary Bishop to the Most Reverend Aloysius Concha, Bishop of Manizales.

In the Archiepiscopal See of Poona, Andrea D'Souza.

In the Archiepiscopal See of Ampora, Joseph Calasanctius Rosenham-

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mer, Apostolic Vicar of Chiquitos.

In the newly erected Diocese of San Fernando, Caesar Guerrero, already Bishop of Limisa.

In the Archiepiscopal See of Clifton, Joseph Rudderham.

In the Archiepiscopal See of Nephelidens, Leon Lommel, Coadjutor Bishop with right of succession to the Most Reverend Joseph Philip, Bishop of Luxembourg.

In the Archiepiscopal See of Zelitcnum, Alexander Olalia, Coadjutor Bishop with right of succession to the Most Reverend Constantius Jürgens, Bishop of Tuguegarao.

In the Archiepiscopal See of Derbcum, John De Souza Lima, Auxiliary Bishop to the Most Reverend Seraphin Gomes Jardim, Archbishop of Adamantina.

In the Archiepiscopal See of Sindens, Thomas Bernard Pearson, Auxiliary Bishop to the Most Reverend Thomas Edward Flynn, Bishop of Lancaster.

In the Archiepiscopal See of Sycnita, John Baptist Grellinger, Auxiliary Bishop to the Most Reverend Stanislaus Bona, Bishop of Green Bay.

In the Archiepiscopal See of Sarsinat, Aemilius Biancheri.

In the Archiepiscopal Sees of Feltre and Belluno, Joachim Muccin.

In the Archiepiscopal See of Cissita, John Cayer, Apostolic Vicar of Egypt.

In the Archiepiscopal See of Duren, Bernardinus Collin, Coadjutor Bishop with right of succession to the Most Reverend Angelus Paulus Hiral, Apostolic Vicar of Canalis Suesii.

In the Archiepiscopal See of Limburg, William Kempf.

In the Archiepiscopal See of Samos, Matthew Sperandeo, Auxiliary Bishop to the Most Reverend Michael Sàphaëlis Camerlengo, Bishop of Nola.

In the Archiepiscopal See of Lublin, Peter Kalwa.

In the Archiepiscopal See of Wanxian, Matthew Tuan In-Miii.

In the Archiepiscopal See of Fenyang, Simon Ley.

In the Archiepiscopal See of Ghiatim, Paul Ten Gan-Lin.

In the Archiepiscopal See of Suzhou, newly erected diocese, Ignatius Kiong Pim-Mei.

In the Archiepiscopal See of Jerichun, Tarcius Vincent Benedetti, Auxiliary Bishop to the Most Reverend Adeodatus Ioannes S. R. E. Cardinal Piazza, Bishop of Sabina and Mandelensis.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis — Official Commentary of the Theban Cop-

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tic Rite, by Isaac Ghattas. Campine, a newly erected diocese, has Anselm Pietrulla as its bishop; he is also the Bishop of Conana and the "nullius" Prelate of Santaríamos. Fata has Franciscus Zauner as its coadjutor bishop, with the right of succession to the Most Reverend Father Joseph Calasanctius Fliesser, Bishop of Linz. Atri, a diocese also directly united to the diocese, has Vincentium Gillam Gremigni as its bishop, who is the Bishop of Thermae. Thermae has Benedictum Falcucci as its bishop, who was previously the Bishop of Dioclea. Rottenburg has Carolum Leiprecht as its bishop. Palencia has Iosephum Souto Vizoso as its bishop. Augsburg has Iosephum Freundorfer. Scyria has Iulium Lecouvet as an auxiliary bishop to the Most Reverend Father Carolus Himmer, Bishop of Tournay. Aulon has Iesum Martínez Vargas as an auxiliary bishop to the Most Reverend Father Raphael Afanador y Cadena, Bishop of Nueva Pamplona. Cemtan has Henricum Pinault. Imcheuven, a newly erected diocese, has Andream Ioannem Vérîneux. Algiza has Ioannem Kavanagh as its coadjutor bishop, with the right of succession to the Most Reverend Father Iacobus Whyte, Bishop of Dunedin. Oliva has Iosephum Martin as the Apostolic Vicar of Ngozi. Cenae has Antonium van Oorschot as the first Apostolic Vicar of Mbeya. Germaniciana has Iosephum Guffens as its coadjutor bishop, with the right of succession to the Most Reverend Father Henricus van Schingen, the Apostolic Vicar of Koango. Appium has Ambrosium Lazik as the Apostolic Administrator of Tyrnau. Neilan has Robertum Pobozny. Città della Pieve has Aetium Barbieri as its bishop, formerly the Bishop of Euroea in Epirus. Le Puy has Iosephum Chappe. Dioclea has Salvatorem Ballo Guercio as its bishop, formerly the Bishop of Mazara del Vallo.

[*Latin ed. p. 585*]

Acts of Pope Pius XII, 585.

Veszprém, Bartholomew Badalik.

Březno, Caietanus Matousek, Auxiliary to His Excellency Joseph Beran, Archbishop of Prague.

Rhädestein, Emmett Michael Walsh, already Bishop of Carolopolis, Coadjutor with right of succession to His Excellency James Augustine McFadden, Bishop of Youngtown.

Limerick, Ioannes Bydolek, Auxiliary to His Excellency Joseph Gottardi Hachens, Bishop of Hildesheim.

Concordia, Victor de Zanche, already Bishop of Peretran.

Nancy, Marcus Lallier.

Elvas, Jesus Enciso Viana, Apostolic Administrator of Ciudad Rodrigo.

Butus, Franciscus Tornaseli, Auxiliary to His Excellency Joseph Matocha, Archbishop of Oiomuc.

Rhandus, Gulielmus Weskamm, Auxiliary to His Excellency Lawrence Jaeger, Archbishop of Paderborn.

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Nasai, Franciscus Kelly, already Bishop of Winona.

Winona, Eduardus Aloysius Fitzgerald, already Bishop of Cantanus.

Barquisimeto, Crispulus Benitez Fonturvel.

Guayan, Joseph Bernal Ortiz.

Cumaná, Christianus Mata Cova.

Coadjutor with right of succession to His Excellency Arthur Celestinus Alvarez, Bishop of Calabozo, Anthony Ignatius Camargo, Bishop of Ombitan.

Ambato, newly erected diocese, Bernardinus Echiverria.

Conana, Stephanus Banás, Auxiliary to His Excellency Ioannes Vojtassák, Bishop of Zips.

Gomphi, Franciscus Hyland, Auxiliary to His Excellency Gerardus Patricius O'Hara, Bishop of Savannah-Atlanta.

Gaza, Iacobus Henricus Griffiths, Auxiliary to His Eminence Francis S.R.E. Cardinal Spellman, Archbishop of New York.

Cyanitan, Vitus Ciamzohoan, already Bishop of Xinyang.

[*Latin ed. p. 586*]

08© Acta Apostolicae Sedis — Official Commentary. Clypia, Melchiorem Tchiang, Coadjutor with right of succession to the Most Reverend Father Leo John De Smedt, Bishop of Sivanzean. Coeitevensem, Arthurum Quintanilla. Abellinensem, Ioachim Pedicini, already Bishop of Arianensem. ABBOT: Of the Abbey of the Most Blessed Virgin Mary, Maris Stellae, Henricum Groner. Finally, the Holy Father declared that he approved the canonically held elections in the Synod of Syrian Bishops: Reverend Father Paul Hindo to the Archiepiscopal Church of the Syrians of Babylon; Reverend Father Dionysius Peter Hindié to the Archiepiscopal Church of the Syrians of Alep; and Reverend Father Gregory Ephraem Jarjour to the titular episcopal Church of Larissensem in Syria, Auxiliary to the Patriarch of the Syrians of Antioch.

III - REQUESTS FOR THE PALLIUM. Then, personally, the Patriarch of Jerusalem and the Archbishop of Calaritanus requested the Pallium for their Churches. Through their representatives, requests for the Pallium were made by the metropolitan Churches of: Compostellana, Fomtienensi, Parisiensi, Malinensi (by succession); also by the episcopal See of Anieiensi, by a privilege granted to the person.

APOSTOLIC CONSTITUTIONS. SCIAMHAEVENSIS (DE YANGGHOW - DE HAICHOW). Two parts of the SCIAMHAEVENSIS diocese, situated to the north of the diocese of Habmenensis, are separated, and the Apostolic Prefectures of Yangchow and Haichow are established.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY. The correct demarcation of the territory of the Churches

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is recognized as being most beneficial for the care and governance of the Lord's flock, and for the wider spread of the Christian name among the pagan peoples. Indeed, today, for the work of evangelization in the vast diocese...

[*Latin ed. p. 587*]

The acts of Pope Pius XII, expedited and rendered more fruitful in the Sciamhaevensis region of Sinis, have led to the following distribution of the territory of that diocese, as decreed by Us this very day: a new diocese, to be called Suceuvensis, is to be established in the southern part, entrusted to the care of indigenous clergy; and two new Apostolic Prefectures are to be established in the northern part; which we now decree to be carried out through these present letters. After consultation with the Venerable Brothers, Our Cardinals of the Sacred Congregation for the Propagation of the Faith, and with the favorable opinion of the Venerable Brother Anthony Riberi, titular Archbishop of Darensis and Apostolic Delegate in Sinis, and with the consent of Our beloved sons, the Superiors General of the Society of Jesus, who have hitherto held the care and governance of the entire Sciamhaevensis diocese, and after they have expressed their obedience to Us, by the fullness of Our apostolic authority, We establish and constitute two new Apostolic Prefectures in the northern part of the Sciamhaevensis diocese: one, encompassing the civil prefectures of Szeyang, Tsinkiangpu or Tlweiyin, U iva ian, Paoyin g, Kaoyu, Yangchow or Kiangtu, and Ichcng, to be called the Prefecture of Yangchow, and entrusted to the care of members of the Society of Jesus from the regular province of Californiae. The other, encompassing the civil prefectures of Haichow or Tunghai, Kanyu, ßhuyang, Kwanyun, Lienshui, Powning, Yencheng, Hinghwa, Tungtai, and Taichow, to be called the Prefecture of Haichow, is entrusted to the care of members of the same Society of Jesus from the regular province of France; both, however, to Our and the Apostolic See's satisfaction. We grant to both of these new Apostolic Prefectures and their Apostolic Prefects, for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures and their superiors are commonly endowed, and We likewise subject them to the same obligations and duties to which others are subject. All of these things, as above stated and established, We declare to be ratified and valid, notwithstanding any objections to the contrary. These letters, whether transmitted in full or in excerpt, even if printed, must nevertheless be signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, and We decree that they shall have the same validity as if these present letters were granted to them. No one shall be permitted to infringe upon or contradict this division, section, constitution, commission, statute, or Our will. If anyone, with rash

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audacity, should attempt to do so...

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - The official commentary presumes that it will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-nine, on the ninth day of the month of June, in the eleventh year of Our Pontificate. For the Holy Roman Church, P. Card. MARCHETTI SELVAGGLANT, Secretary of State. P. Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In place of the signature, the seal. Registered in the Annuario Pontificio, volume LXXVIII, number [illegible]. - Al. Trussardì.

THE DIOCESE OF SCIAMHAEVENSIS (SUZHOU). The territory of the Diocese of SCIAMHAEVENSIS, situated to the south, is divided, and a new diocese is established, named (SUZHOU), a suffragan of the Metropolitan Church of NANCHIMEN.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

That the propagation of the Catholic faith among the infidel nations may be easier and more fruitful, it undoubtedly greatly benefits the proper circumscription of churches arising there. Therefore, it is fitting to divide dioceses, which are often exceedingly large in territory, so that they may be governed, even by the most vigilant pastor, and to establish new churches, entrusting them to the governance of other prelates.

Moved by this counsel, We have directed Our attention to the very extensive Diocese of Sciamhaevensis, located in the civil and ecclesiastical province of Chiamsuana in China, which consists of two distinct parts, one lying to the north and the other to the south of the Diocese of Haemenensis.

With the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and with the favorable vote of the Venerable Brother Anthony Riberi, titular Archbishop of Darensis and Apostolic Delegate in China, and after having received the supplications offered to Us by Our beloved sons, the Superior General of the Society of Jesus, to whom the aforementioned Diocese of Sciamhaevensis is con-

[*Latin ed. p. 589*]

The Acts of Pope Pius XII, page 589, state that, after careful consideration, we have decided to divide the extensive territory of this diocese in the following manner: in the southern part, where the members of the aforementioned Society of Jesus have, through tireless and constant labor, fostered the growth of many Catholic institutions and multiplied missionary endeavors, a new diocese will be established, to be entrusted to the care

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of the secular clergy of China; and in the northern part, two new Apostolic Prefectures will be established, which will, for the time being, remain under the care of the missionaries of the Society of Jesus.

Therefore, in order to complete this undertaking, and with the consent of those who may be affected, after mature deliberation and with full knowledge of the extent of our apostolic authority, we first separate from the territory of the diocese of Shanghai the civil prefectures of Soochow or Wuhsien, Changshu, Taitsang, Kunshan, and Wujiang; and we erect and establish a new diocese within their territory, which we shall call the diocese of Suzhou, named after the principal town of the same name, and we entrust it to the care of the secular clergy of China.

Furthermore, we intend that the territory of the southern part, which forms the diocese of Shanghai, be also entrusted to the care of the secular clergy of China in the future.

Moreover, another portion of the territory of the same diocese of Shanghai, located to the north of the diocese of Haimen, is separated by other apostolic letters issued on this very day, and we establish it as two new Apostolic Prefectures, namely Ilaichow and Yangchoiv, which will be entrusted to the care of the members of the Society of Jesus.

We establish the new diocese of Suzhou as a suffragan diocese of the metropolitan Church of Nanking, and therefore, for the time being, we place it and its bishops under the jurisdiction of the Archbishop of Nanking.

We fix the episcopal see in the city of Soochow or Wuhsien, and we establish the cathedral in the church located there, dedicated in honor of St. Joseph, the spouse of the Blessed Virgin Mary.

We grant to the cathedral church and to the bishops of Suzhou all the rights, privileges, honors, insignia, favors, and graces that are customarily enjoyed by other cathedrals and their bishops, and we subject them to the same obligations and responsibilities.

Since the circumstances of the present time and place do not permit the immediate establishment of a Chapter of Canons, we grant permission for diocesan Consultors to be elected and appointed to handle legal matters.

Furthermore, in order to ensure the stability and firm establishment of this new diocese, we decree that a seminary for the education of young men, in the hope of the future growth of the Church, be established as soon as possible.

[*Latin ed. p. 590*]

The Acts of the Apostolic See shall be established according to the norms prescribed by the Holy Congregation for the Propagation of the Faith. Furthermore, concerning the governance and administration of the same Diocese, we command that the election of the Vicar Capitular or Administrator,

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in the event of a vacancy, and the rights and obligations of the clergy and the faithful, and other matters of this nature, be observed in accordance with the sacred canons. With regard to the clergy in particular, we decree that as soon as these Letters are demanded for execution, the clergy shall be considered to be attached to that Diocese, within whose territory they legitimately reside. The Episcopal table, in addition to the offerings of the faithful and the revenues of the Curia, constitutes a proper part of the assets of the Diocese of Sciamhaevensis, and assistance shall be provided to the new Diocese by the Pontifical Missionary Works for the Propagation of the Faith. Finally, we desire that all documents and acts pertaining to the new Diocese of Suceuven, and its clergy and faithful, be transmitted as soon as possible from the Chancery of the Diocese of Sciamhaevensis to the Chancery of the new Diocese, so that they may be diligently preserved in this archive. For all the matters above, we delegate to the venerable Brother mentioned above in Sinis Internum, or to the one who will have presided over the execution of this decree, the authority to carry out the aforementioned provisions, and we grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical office, to effect the purpose for which this is done, and we impose upon him the obligation to transmit a certified copy of the executed acts to the Holy Congregation for the Propagation of the Faith as soon as possible. These present Letters, and everything contained therein, even if anyone, or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard, or have not agreed to the foregoing, shall never be deemed to be subject to any defect of surreptition, or fraud, or nullity, or of our intention, or of any other, even substantial and unforeseen, deficiency, but shall, as having been made and issued with full knowledge and authority, always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, in any way, knowingly or unknowingly, anything should happen to be attempted against these, we will and order that it be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and other contrary provisions, even those worthy of special mention, all of which are hereby expressly overridden.

[*Latin ed. p. 591*]

The acts of Pope Pius XII, section 6W, are hereby repealed. Finally, We desire that these Letters, whether copied, excerpted, or even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be accorded precisely the same faith as if these very Letters were presented or shown. To no one shall it be permitted to infringe upon or contradict this page of

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dissolution, erection, constitution, concession, subjection, statute, mandate, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-nine, on the ninth day of June, in the eleventh year of Our pontificate. For His Holiness, the Cardinal Secretary of State, F; Cardinal MARCHETTI SELVAGGIANI, Prefect of the Congregation. P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith. Ludovicus Kaas, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. Plumbi Weg. D. Gano. Ap., vol. LXXV1II, n. U. - Al. Trussardi. LETTERS TO THE RIGHT REVEREND FATHER JOSEPH SILVESTER JÜERGENS, GENERAL MODERATOR OF THE MARIAN SOCIETY: UPON THE COMPLETION OF THE FIRST CENTURY FROM THE PIOUS DEATH OF THE FOUNDER OF SAID SOCIETY. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — As the first century is completed from the pious death of your Founder, it is fitting that you, commemorating this event, should renew and strengthen with the spirit with which your venerable Father wished to imbue and conform the twofold society of religious men and religious women that He founded. What this requires, you certainly know: it requires not only that you embrace the evangelical form of life with a generous and willing spirit, not only that you strive diligently and actively for virtue and holiness, but also that you...

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis — Commentarium Officiale. To provide you with the resources necessary, may you be prepared to undertake all those apostolic endeavors which the new age demands. William Joseph Chaminade presents you with most excellent examples to be imitated in this regard. Indeed, as the eighteenth century neared its end, while all of France was shaken by terrible disturbances, and the very foundations of civil society were crumbling, with religion rejected, he was among that select group of priests who, without sparing any labor, and without considering any inconvenience, and often even at the risk of his own life, worked tirelessly to enlighten minds darkened by error with the truth of the Gospel, to raise up those whose spirits were lying prostrate through his words and actions, and to restore those who were fallen and corrupted to the right path through Christian teachings and heavenly assistance. How often did he, leading a wandering life, sometimes dressed in the clothes of a humble craftsman, or engaged in the trade of a traveling merchant, visit the homes of the faithful, house by house, to administer the sacraments to the dying, to strengthen those who were sick and weak, to encourage the negligent and the doubtful to attain the strength of the Catholic faith, and

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to provide all with the consolations they needed from on high. And when, after the public conditions of the people had improved somewhat, the Church was able to breathe a little more freely from so many troubles, this valiant soldier of Christ did not give himself over to idleness, but rather, with even greater zeal, he strove to repair the immense damage and losses suffered by the Christian cause to the best of his ability. And, as if guided by a certain divine inspiration, he founded two religious congregations, one of men and one of women, which the Virgin Mother of God wished to be especially dedicated to her, and to which she entrusted the task of achieving the most useful goals through a well-established method. The faithful servant's vows and labors pleased God; and therefore, even now, the Church rejoices in the growing number and the abundant fruits of these congregations. Continue therefore, beloved sons; for this age, indeed, needs Christian novelty and Christian virtue no less than that in which your Founder lived his life. Continue with zeal; and, following in the footsteps of your Heavenly Father, strive to combine active and laborious endeavors with contemplation of life and nourishment by heavenly grace. May the great Mother of God, our most merciful Mother, whom you serve with the piety that is inherent in your very institute, protect and promote your undertakings, especially those that pertain to the Christian education of youth and to the sacred missions among foreign peoples, as well as those that pertain to the proper instruction and establishment of the orders of citizens. Apply yourselves to this with that tireless diligence with which your Founder devoted himself to...

[*Latin ed. p. 593*]

Acta Pii PP. XII, 593, speaks of the extreme old age he reached. There is no better way to commemorate his life and his pious death. We, offering prayers to the merciful God, and invoking the favor of heavenly graces, and as a witness of Our paternal benevolence, gladly bestow the Apostolic Blessing upon you, beloved son, and upon the members of both religious societies founded by William Joseph Chaminade. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year 1949, in the eleventh year of Our Pontificate. PIUS PP. XII.

TO THE MOST REVEREND FATHER, LAWRENCE, ARCHBISHOP OF BONIFACE, IN PADERBORN, GERMANY, CONCERNING THE SOCIETY.

PIUS PP. XII, Greetings and Apostolic Blessing.

Although We were not unaware of how much the Boniface Society in Germany has contributed to promoting and strengthening the Catholic religion, nevertheless, from the reports sent by you, and from the printed manuals included, the matter has become clearer to Us, presented in its full light. Indeed, what the founders of this distinguished society proposed to achieve one hundred years ago, namely, in such a variety of circum-

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stances and in the face of so many difficulties encountered almost everywhere, was a firm resolve and a vigorous undertaking, which those who undertook such a serious cause, as if it were a sacred inheritance, diligently pursued. They established churches, chapels, and parish buildings, as well as schools and educational institutions, wherever possible, in those places where Catholics were scattered among the multitude of non-Catholics. Furthermore, they provided the necessary resources to priests, sacred vessels, liturgical furnishings, and every kind of assistance, by which the works of the apostolate could be promoted. Nor were those things neglected which this Our age particularly requires; that is, to properly instruct and educate Catholic young people living among non-Catholics; and also to strive diligently and actively to ensure that those children, especially those who have been abandoned and lack the necessities of life, are brought to the divine faith.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis — Official Commentary: May those instructed in the doctrine suitable for receiving the Eucharist, and burning with piety, approach; may assistance be provided to the ministers of the sacraments, who are often lacking in number and strength; may gatherings of students of both sexes be established in Catholic regions, so that, with the help of contributions, young people, called by a certain divine inspiration to undertake priestly duties, may grow and flourish for the Church, and may eventually receive the sacred ministry; and finally, may those in need—so many today, alas—be aided by that Christian charity, which is the chief sign and commandment of our religion. For many reasons, numerous associations have been joined to the Bonifatian Society, like new and flourishing shoots sprouting from an old root. And so it happens that what this Society, which has deservedly earned the highest praise for the Catholic faith, has accomplished over the past century, shines brightly in the annals of the Church, inspiring the admiration of all, and especially of Ours. But at present, as you well know, the needs of Catholics living in scattered places have grown almost immeasurably; and this is not only due to the immense devastation caused by the recent and long war, but also because almost countless numbers have been transferred in droves from the eastern regions, as is known in Germany after the war. Among these refugees and displaced persons, there are certainly many who profess the Catholic religion, and to whom, very often, almost all the necessities are lacking, which are absolutely necessary for living a Christian life and for properly conforming to Christian morals. Therefore, with the help of the charity and generosity of the Bishops of North America, it has been a great concern for Us to provide you with a sum of money, so that churches might be built in those places where followers of the Catholic religion live; and now, with great joy, we have learned from the letters you have

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sent that already many things have been provided for the benefit of this multitude, as far as possible; and to you, Venerable Brother, and to all the Bishops, clergy, and people of Germany, we express our hope that you will strive daily to do even more, as far as you are able. We know that great difficulties stand in the way of these goals being achieved immediately. But we also know that, with the help of God and with diligent efforts working together, there is hardly any obstacle that cannot eventually be overcome. Therefore, continue as you are doing; and may the Bonifatian Society, with Bishops leading and guiding, produce new and equally glorious, equally excellent deeds, just as it has already produced countless good works throughout the past century. We, who, through a long life spent among the people of Germany, know the condition of the scattered Catholics, offer you the necessary assistance, under the auspices and intercession of St. Boniface.

[*Latin ed. p. 595*]

Acta Pii PP. XII, 595, we earnestly implore Almighty God to grant. May these be a testament to Our paternal benevolence and a bond of unity, and may the Apostolic Blessing, which We bestow upon you with heartfelt affection, be a source of blessing to you, Venerable Brother, to all the directors and members of the Bonifatian Society, and to all the faithful of Germany. Given from the Palace of Gandulf, near Rome, on the tenth day of the month of August, in the year 1949, in the eleventh year of Our pontificate. PIUS PP. XII

TO THE MOST REVEREND FATHERS: MICHAEL, titular of Saint Anastasia, of the Holy Roman Church, Prefect, FAULHABER, Archbishop of Munich and Freising; JOSEPH, titular of Saint John Before the Latin Gate, of the Holy Roman Church, Prefect, FRINGS, Archbishop of Cologne; CONRAD, titular of Saint Agatha, of the Holy Roman Church, Prefect, VON PREYSING, Bishop of Berlin; AND TO THE OTHER MOST REVEREND ARCHBISHOPS, BISHOPS, AND ORDINARY PASTORS OF GERMANY.

PIUS PP. XII, Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

Letters, which testify to your obedience and diligence in upholding this bastion of the Catholic name, have reached Us, not unexpectedly, but with great joy. These letters, which you, Our Beloved Sons and Venerable Brothers, sent to Us when you gathered for the annual celebration at the tomb of the blessed Boniface, have made it clear to Us the virtues by which you are distinguished: the weight of authority, the maturity of counsel, the gravity of conduct, and the diligent care of your pastoral duties. Moved and guided by these things, and always hopeful, you strive for the benefit of those entrusted to your care, never fearing difficulties, "careful to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Your efforts are never lacking, nor do they ever fail, because your love never diminishes,

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and you rejoice in what you do and endure, so that the triumph of the Gospel may be revealed, and that Christ the King may be established as the protector and companion of all good things.

We thank you for the gratitude you expressed, for the relief We offer to those burdened by the needs and hardships of your people, and for the efforts We make, especially in defending the sacred rights of schools. Your remembrance is so pleasing that it makes the comfort We feel in Our heart all the more sweet.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Recognizing the official commentary, we have been strengthened in our desire to do more for the beloved Germans, if God, who grants both the will and the ability, will provide. Moved by charity, as we are commanded to weep with those who weep, and seeing the grievous afflictions that plague the Church in certain regions, so that, while the name of the Catholic faith is ablaze with war, rash hands are not restrained from seizing sacred persons, and the faithful are subjected to ruin and chains, you are deeply distressed. Indeed, the prayers which you have offered and continue to offer for the just who are unjustly afflicted, accompanied by a multitude of good works, will hasten the victory, which the steadfast virtue of so many heroes and the merits accumulated through their professed faith render certain. May God grant that the time may quickly arrive when, the storm having subsided and justice having been restored, the Church, throughout all nations, may fulfill the work of piety entrusted to her and look to the salvation of all. We are indeed pleased that, with your also diligent care, the beloved Germany, gradually emerging from the grievous abyss into which the unfortunate war plunged her, has a solid hope of a better future. To that end, all forces must be aroused and directed, those which are inherent in morality and religion, so that they may contribute as much as possible to the common good of the true name. We acknowledge, approve, and commend that you have turned your thoughts to promoting social justice. The multitude of the poor must be aided with all effort and diligence. Poverty, a characteristic of the evangelical life, which is the friend of virtue, is content with little, while misery itself is evil and the parent of greater evils; the former must be cherished, the latter must be eradicated and abolished. God, by whose gift man lives, provides, according to the salutary law, for his needs, so that he may live well. To that end, social justice, the most beautiful pact of wisdom, benevolence, and integrity, must be vigilant and effective, properly regulating the distribution and use of resources, so that they are neither excessively accumulated in one place nor entirely lacking in another: for the wealth of the community is like the blood, and therefore, it must healthily nourish all the members of the social body. Above all, it pleases us that, through the light of your teachings, your warnings, and your works, houses

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are being built and erected for families who are deprived of a home. What is more necessary for the proper life of human dignity than a home? For it is a protector from the fury of the sky, a restorer of strength, a guardian of decency, a preserver of peace and sweet joy, a nest for children, a sanctuary of the example and memory of ancestors, and, if it flourishes through the grace of the Gospel, a private church and a corner of the Kingdom of God. If these are lacking, citizens are, as it were, afflicted with despair.

[*Latin ed. p. 597*]

The acts of Pope Pius XII, pages 597 and following, are deeply troubling, and those who are captivated by novel ideas easily fall into the worst excesses. Among you, there have also been men, even in recent times, who have shone forth in social matters through doctrine and action: may their example inspire as many as possible, to whom the tranquility and happiness of the republic are dear, that this arduous task and matter of such great importance may be carried out according to the law of the Gospel and the documents of this Apostolic See. Here, we speak especially of those who have been enlisted in the Catholic Action, to whom you must increasingly devote yourselves, dedicating yourselves primarily to the task that they may grow and strengthen, both in virtue and in number. They are, indeed, a fitting evangelical leaven for our time, which you and your priests must carefully cultivate, so that it may permeate the entire mass, so that, while suffering from no slight corruption, it may be cured, restored, and healed. Therefore, in this beautiful struggle of Christ, let no one falter, but let each one dedicate and consecrate all that is within them – their intellect, their constancy, their zeal – to this great cause; and let them recall the noble exhortation of St. Bernard: "This is plainly my glory, and the exultation of my head, the triumph of the Church" (Ep. CXLVII; ML 182, 304-305). We implore God, that He may favor your endeavors, and that He may, with His powerful grace, guide the difficult course of human affairs and the injustices of the times. In the meantime, under the auspices of this heavenly help, We impart to you, Our beloved sons, and to your venerable brothers, as well as to the clergy and faithful entrusted to your care, Our Apostolic Blessing, which We grant with a father's heart in the Lord. Given from the Palace of Gandulf, near Rome, on the eighteenth day of October, in the eleventh year of Our pontificate. PIUS PP. XII.

ALLOCUTIONS I. To the members of the Union of Catholic Jurists of Italy, gathered in Rome for the national convention.

* With a happy thought, beloved sons, you have preferred Rome to other cities of Italy that could have suitably welcomed you, as the site of the first national congress of the "Italian Union of Catholic Jurists."

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* Held on November 6, 1949.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary. In these days, you have given definitive form and internal constitution to this body, discussing and approving its statutes, and electing its presidency, which, according to the fundamental norms agreed upon among you, must promote its development and guide its activities. Therefore, while We congratulate you on the work accomplished, We cannot fail to note how it has been your desire and your care, as true and genuine Catholic jurists, to encircle the cradle of your Association with a double aureole: one that radiates from eternal Rome, and the other that corresponds to the denomination which you bear. For you are, first of all, jurists, cultivators of that noble science which studies, regulates, and applies the norms upon which are founded order and peace, justice and security in the civil coexistence of individuals, societies, and nations; and Rome boasts of being the great mother of law. While other peoples in antiquity were renowned for the splendor of the arts, for the height of philosophical speculation, and for the refinement of culture, the Roman people were second to none in their profound sense of law, in the construction of those marvelous legal institutions with which they unified the then-known world, leaving behind a tradition that has resisted the corrosive bite of time. But you, in addition to being jurists, are and profess yourselves to be Catholic jurists; and Rome, by divine disposition, is the ever-shining beacon of the faith of Christ, the center of the visible unity of the Church, the seat of the supreme magistracy of souls, where Catholicism presents a particular strength and grandeur, and is made more tangible than in any other country in the world, by the influx of all peoples to the place of the chair and the tomb of Peter. When the Empire of the Caesars fell under the overwhelming advance of the peoples pressing against its borders, two things survived the decline of the greatest and most august city that history remembers: one, namely, its *Corpus iuris*, which became the law of all of civil Europe, still in force in many of its parts in contemporary institutions, still the object of passionate study, as a living trunk, whose sap has not dried up with the passage of years, still endowed with that unifying power that it displayed in its slow formative process; and the other, the new faith that Peter and Paul brought to you, the new throne of truth that the first visible head of the Church, directly chosen and invested with the power of the keys by Christ, firmly planted there, electing the City as its seat. The centuries have passed, bowing before its granite mass, without marring it; events have gathered to shake and overthrow it, but in vain; and you see it still firm and intact.

[*Latin ed. p. 599*]

Acta Pii PP. XII 599, raised up among the nations as a visible sign of the

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perpetuity of the work of Christ. Thus, in Rome, and in the world already stirred by its civilization, the two most vital realities – law, the fruit of the legal wisdom of a people, and therefore of human origin; and the other, the emanation from the world of revelation, announced by the Son of God made man, and therefore of transcendent and divine origin – met and fused together with an intimate bond, so that the law of Rome, permeated by the new light emanating from the Christian message, gradually transformed in spirit, rose in conceptions, was perfected in many of its institutions, was enriched in its provisions, progressively embracing the principles, the ideas, the higher exigencies of the new doctrine. The legislative work of the Christian Emperors arose from this fertile union of human wisdom and divine wisdom, of which indelible traces remain, sufficient to demonstrate to the modern world that there is no opposition between true legal science and the teaching of the Christian faith, but rather concord, because faith cannot but imprint its seal upon the truth that the human mind discovers, considers, and orders. Therefore, we have said that a fitting counsel guided you to choose Rome as the site of your first Congress. But at the same time, this choice tells you how noble and elevated is your profession, and what demands its particular qualification, of which you are proud, imposes upon each of you. The nobility of your profession has been magnificently described by Ulpian, who defined jurisprudence as "divinarum atque humanarum rerum notitia, iusti atque iniusti scientia." What noble object he assigns in this definition to legal science, and how high he elevates it above other branches of human knowledge! The gaze of the jurist worthy of this name extends over a very wide horizon, the breadth and variety of which is signified by the things themselves to which he must turn his attention and his study. He must, above all, know the divine things, *divinarum rerum notitia*, not only because in social human life religion must have the first place and direct the practical conduct of the believer, to which even law must dictate its norms; not only because some of the principal institutions, such as that of marriage, have a sacred character that law cannot ignore; but above all because, without this superior knowledge of divine things, the human panorama, which is the second and most immediate object, *humanarum rerum notitia*, upon which the mind of the jurist must rest, L. 10 D., 1, 1.

[*Latin ed. p. 600*]

The official commentary of the Acta 600 Apostolicae Sedis would lack that foundation which surpasses every human vicissitude in time and space and rests in the absolute, in God. Without doubt, the jurist is not called by his profession to dedicate himself to theological speculation in order to know the object of his study; but if he does not know how to rise to the vision of the supreme and transcendent reality, from whose will derives the order of the visible universe and of that small part of it

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which is the human race with its inherent and morally necessary laws, it will be impossible for him to see in all its admirable unity and in its most intimate spiritual depths the intertwining of social relations, to which law presides, and their regulating norms. If, as the great Roman jurist and orator affirmed, "the nature of law... is to be sought in human nature," then the nature or essence of law cannot be derived except from human nature itself; and since, on the other hand, this nature cannot be known, not even approximately, in its perfection, dignity, and elevation, and in the ends which command and subordinate to themselves the actions, without the ontological connection, by which it is bound to its transcendent cause, it is clear that it will not be possible for the jurist to attain a sound concept of law, nor to achieve its systematic ordering, unless he renounces seeing man and human things outside of the light that shines from the divinity to illuminate the arduous path of his investigation.

The error of modern rationalism has consisted precisely in the pretension of wanting to construct the system of human rights and the general theory of law, considering human nature as an entity existing in itself, to which lacks any necessary reference to a superior Being, from whose creative and ordering will depends its essence and its action. You know in what inextricable labyrinth of difficulties contemporary legal thought has become entangled because of this initial deviation, and how the jurist, who has conformed to the canon established by the so-called positivism, has failed in his work, losing, with the right knowledge of human nature, the sound conception of law, and to which has come to an end that coercive force on the conscience of man, which is its first and principal effect. The divine and human things, which, according to the definition of Ulpian, form the most general object of jurisprudence, are so intimately joined that the former cannot be ignored without losing the accurate evaluation of the latter.

CITEB., De legibus, 1. 1, cap. 5, § 17.

[*Latin ed. p. 601*]

Acta Pii PP. XII 601, This is all the more true, since the specific object of legal science is the just and the unjust, *iusti atque iniusti scientia*, that is, justice, in its supreme function of balancing individual and social needs within the human family. Justice is not merely an abstract concept, an external ideal to which institutions must strive to conform as much as possible at a given historical moment, but it is also, and above all, something inherent in man, in society, and in its fundamental institutions, due to that sum of practical principles that it dictates and imposes, and those universal norms of conduct that are part of the objective human and civil order, established by the highest Mind, the First Cause. Therefore, the science of the just and the unjust presupposes a higher wisdom, which consists in knowing the order of creation and, consequently, its Creator. Law, as St.

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Thomas taught, *est obiectum iustitiae*, is the norm in which the great and fruitful idea of justice is concretized and realized, and as such, if it leads to God, it receives from Him light and clarity, strength and force, meaning and content, because its essence is eternal and immutable. Thus, the jurist moves in the exercise of his profession between the infinite and the finite, between the divine and the human, and this necessary movement constitutes the nobility of the science he cultivates. The other titles, by virtue of which he ennobles himself before human society, can be considered as a consequence of that already mentioned. If the object of his investigation is legal norms, the subject to which these are directed is man, the human person, who thus falls within the scope of his competence. And, it should be noted, not man in his lower and less noble aspect, which is studied by other sciences, also useful and worthy of admiration, but man in his higher aspect, in his specific property as a rational agent, who, in order to conform to the laws of his rationality, must act guided by certain norms of conduct, either directly dictated by his conscience, a reflection and herald of a higher law, or prescribed to him by human authority regulating social life. It is true that, in the eyes of the jurist, man does not always appear in the most elevated aspects of his rational nature, but often presents for his study the less commendable sides, his negative inclinations, his wicked perversions, sin and crime; nevertheless, even under the obscured splendor of his rationality, the true jurist must see... *Summa Theologica*, 2-2, q. 57, a. 1.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Commentarium Officiale. Always that human foundation, from which neither sin nor crime can ever erase the seal imprinted upon it by the hand of the Creator. But if you consider the subject of law through the eyes of Christian faith, what crown of light will you perceive around his head, that crown with which Christ has surrounded him, the blood shed for his redemption, the supernatural life to which he has restored him, and of which he has made him a partaker, and the ultimate end assigned to him as the term of his earthly journey. In the new dispensation, the subject of law is not man in his pure nature, but man elevated by the grace of the Savior to the supernatural order, and therefore brought into contact with divinity through a new life, which is the very life of God, albeit participated. Therefore, his dignity grows to infinite proportions, and consequently, the nobility of the jurist, who makes him the object of his science, increases in equal proportion. The insoluble contrasts between the high concept of man and law according to Christian principles, which we have sought to briefly expound, and legal positivism, can be in professional life sources of deep bitterness. We well know, beloved sons, how often in the heart of the Catholic jurist, who wishes to remain faithful to the Christian conception of law, conflicts of conscience arise, especially

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when he finds himself in the position of having to apply a law that his own conscience condemns as unjust. Thank God, your duty is here notably lightened already by the fact that in Italia, divorce (a cause of so many inner anxieties even for the magistrate who must execute the law) has no right of citizenship. In reality, however, at the end of the eighteenth century, there were—especially in the regions where persecution against the Church raged—many cases in which Catholic magistrates found themselves before the agonizing problem of applying unjust laws. Therefore, we seize the opportunity of this your gathering around Us, to enlighten the conscience of Catholic jurists through the enunciation of some fundamental norms. 1) For every judgment, the principle holds that the judge cannot simply and purely reject the responsibility for his decision, transferring it entirely to the law and its authors. Certainly, these are the main responsible parties for the effects of the law itself. But the judge, who applies it to the particular case with his judgment, is a co-cause, and therefore a co-responsible for those effects. 2) The judge can never, with his decision, obligate anyone to any act intrinsically immoral, that is, by its very nature contrary to the law of God or of the Church.

[*Latin ed. p. 603*]

Acts of Pope Pius XII, 603, 3) In no case whatsoever can he explicitly recognize and approve an unjust law (which, moreover, would never constitute a valid basis for a judgment in conscience and before God). Therefore, he cannot pronounce a penal sentence that would amount to such an approval. His responsibility would be even greater if his sentence caused public scandal.

4) However, not every application of an unjust law equates to its recognition or approval. In this case, the judge may – and sometimes must – allow the unjust law to take its course, if it is the only means of preventing a greater evil. He may impose a penalty for the transgression of an unjust law, if it is of such a nature that the person affected by it is reasonably willing to endure it in order to avoid that harm or to secure a good of far greater importance, and if the judge knows or can prudently suppose that such a sanction will be willingly accepted by the transgressor for reasons of a higher order. In times of persecution, priests and laymen have often allowed themselves to be condemned, without resistance, even by Catholic magistrates, to fines or deprivations of personal liberty for violating unjust laws, when in this way it was possible to preserve an honest magistracy for the people and to avert from the Church and the faithful even more terrible calamities, namely, in *Nella*.

Naturally, the more serious the consequences of a judicial sentence, the more important and general must be the good to be protected or the harm to be avoided. However, there are cases in which the idea of compensation through the attainment of higher goods or the avoidance of greater evils

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cannot be applied, such as in the case of a death sentence. In particular, the Catholic judge cannot pronounce, except for reasons of great importance, a civil divorce decree (wherever it may be in force) for a marriage that is valid before God and the Church. He must not forget that such a sentence practically does not only affect the civil effects, but in reality, it rather leads to the erroneous consideration that the existing bond is broken and the new one is valid and binding.

Therefore, we sincerely wish you, our beloved children, that divine Providence may grant you the opportunity to always exercise your office within the framework of a just legislation that is in conformity with legitimate social needs. Strive in every way to embody in yourselves the perfect ideal of the jurist, who, through his competence, his wisdom, his conscience, and his rectitude, deserves and earns the esteem and trust of all.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Commentarium Officiale.

With such a vow, and as a pledge of the most abundant divine favors, We impart, with paternal benevolence, to you, and to your burgeoning Association, which already shows such promise, Our Apostolic Blessing.

To the Prelates, Auditors, and other Officials and Administrators of the Sacred Roman Rota, as well as to the Advocates and Procurators of the same Tribunal.

With heartfelt pleasure, We greet you again, beloved sons, gathered here before Us, after having heard from the lips of your venerable Dean the report on your activities during the legal year 1948-1949, a report which, with sober yet illuminating exposition of facts, adds yet another testimony to the high worth and irreproachable rectitude of this Tribunal.

The work of the Sacred Roman Rota, which We have been able to follow more closely during the past decade, has enabled Us to duly appreciate its unwavering adherence to the truth of facts and to the dispositions of divine law, especially concerning the sanctity of marriage and the constitution of the family, and at the same time inspires in Us the firm confidence that all its members will always faithfully observe the norms already laid down by Us, in fulfillment of the duties of Our Apostolic Magisterium, particularly in the discourses of October 3, 1941, October 1, 1942, and October 2, 1944.

This is all the more comforting to Our soul in the present circumstances, which, certainly not everywhere, but in large measure, present a spectacle of a crisis in the administration of justice, which surpasses the usual deficiencies of Christian moral conscience.

The immediate causes of such a crisis are to be found primarily in legal positivism and the absolutism of the State; two manifestations which, in turn, derive from and depend on each other. For when the law is deprived of its foundation, which consists of divine natural and positive law, and

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therefore immutable, nothing remains but to found it on the law of the State as its supreme norm, and thus the principle of the absolute State is established. Conversely, this absolute State will necessarily seek to subject all things to its own arbitrary will, and especially to make the law itself serve its own purposes.

Given on this 13th day of November in the year 1949.

[*Latin ed. p. 605*]

Acts of Pope Pius XII, 605. Legal positivism and the absolutism of the State have altered and disfigured the noble countenance of justice, whose essential foundations are law and conscience. This fact calls to mind a series of reflections, which all reduce themselves to two points: the objective norms of law and their subjective conception. For today, we shall limit ourselves to speaking of the first point, postponing the study of the second to another occasion, if it pleases the Lord. In science, as in legal practice, the question of true and just law constantly returns to the forefront. Therefore, is there also another? A false and illegitimate law? Without doubt, the proximity of these two terms is, in itself, offensive and repugnant. However, it is no less true that the notion they signify has always been alive in the legal sense, even among the pagan ancients. Perhaps none of them gave it a more profound expression than Sophocles in his tragedy, Antigone. He has his heroine say that, through the actions of Creon, Eteocles was buried *avvo¡%r¡ ÔLxcdq*. *Aixaioç* is he who fulfills his duties towards God and towards men, who is just, pious, honest, upright, humane; therefore, *aixaioç* corresponds to what we call true and just law, while *αεQoioíar¡c* or *xeigoôixaioç*, designating the violent one, he who uses the right of the stronger, indicates the man of false and unjust law. The entire crisis, to which we have alluded, is summarized in the antagonism between true and false law. The interest with which serious and insightful jurists have applied themselves to the study of this subject seems to us to be a happy omen for the resolution of the crisis. But for this, it is necessary to have the courage to clearly see it and honestly recognize its roots. Where, then, must we seek them, if not on the ground of the philosophy of law? It is impossible to observe the corporeal and spiritual world, the physical and moral world, without being struck with admiration at the spectacle of order and harmony that reigns in all degrees of being. In man, up to that boundary line, where his unconscious activity ceases and conscious and free action begins, that order and harmony are strictly implemented according to the laws established by the Creator in existing beings. Beyond that line, the ordering will of God still holds; however, its implementation and its development are left to the free determination of man, which can be in conformity with

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or in opposition to the divine will. Verse 23-24.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Commentarium Officiale. In this realm of conscious human action, of good and evil, of precept, permission, and prohibition, the ordering will of the Creator manifests itself through the moral commandment of God, inscribed in nature and revelation, just as it does through the precept or law of legitimate human authority in the family, the state, and the Church. If human activity is regulated and guided according to these norms, it remains, in itself, in harmony with the universal order willed by the Creator. In this lies the answer to the question of true and false right. The mere fact of being declared a binding norm by the legislative power within the state, considered in isolation, is not sufficient to create a true right. The "criterion of the simple fact" applies only to Him who is the Author and the supreme rule of all right, namely, God. To apply it to human legislators indiscriminately and definitively, as if human law were the supreme norm of right, is the error of legal positivism in the proper and technical sense of the word; an error that underlies the absolutism of the state and that amounts to a deification of the state itself. The nineteenth century is largely responsible for legal positivism. If its consequences have been slow to make themselves felt in all their gravity in legislation, it is due to the fact that culture was still permeated by the Christian past, and that representatives of Christian thought could still, almost everywhere, make their voices heard in legislative assemblies. It was necessary for the totalitarian state, of an anti-Christian character, the state that – in principle, or at least in fact – breaks every restraint before a supreme divine right, to reveal to the world the true face of legal positivism. One must perhaps go back far into history to find a so-called "legal right" that deprives man of all personal dignity; that denies him the fundamental right to life and the integrity of his members, subjecting the one and the other to the arbitrary will of parties and the state; that does not recognize the individual's right to honor and good name; that denies parents the right over their children and the duty of their education; that, above all, considers the recognition of God, the supreme Lord, and man's dependence on Him as irrelevant to the state and to human society. This "legal right," in the sense now explained, has overturned the order established by the Creator; it has called disorder order, tyranny authority, slavery freedom, and crime patriotic virtue. Such was, and such, we must say, still is, in some places, this "legal right." We have all been witnesses to the way in which some, who acted according to this right, were subsequently called to account for it.

[*Latin ed. p. 607*]

Acts of Pope Pius XII, 607, concerning reason before human justice. The trials, which were thus conducted, not only brought true criminals to the

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fate they deserved; they also demonstrated the intolerable condition to which a law of the State, completely dominated by legal positivism, can reduce a public official who, otherwise, by his nature and left free in his sentiments, would have remained an honest man. It has been observed that, according to the principles of legal positivism, those trials should have concluded with as many acquittals, even in cases of crimes that are repugnant to human reason and fill the world with horror. The accused, so to speak, were covered by the "existing law." Of what, then, were they truly guilty, if not of having done what this law prescribed or permitted? We certainly do not intend to excuse the true guilty. But the greater responsibility falls upon the prophets, the proponents, the creators of a culture, of a power of the State, of a legislation that does not recognize God and His sovereign rights. Wherever these prophets are, or are still at work, there must arise the renewal and restoration of true legal thought. The legal order must once again feel itself bound to the moral order, without allowing itself to transgress its boundaries. Now, the moral order is essentially founded in God, in His will, in His holiness, in His being. Even the most profound or subtle science of law cannot point to any other criterion for distinguishing unjust laws from just laws, simple legal right from true right, than that which is already perceptible by the light of reason from the nature of things and of man himself, that of the law written by the Creator in the heart of man and expressly confirmed by revelation. If law and legal science do not wish to renounce the only guide capable of keeping them on the right path, they must recognize "ethical obligations" as objective norms valid also for the legal order. The legal organization of the Catholic Church has never passed through, nor risks passing through, such a crisis. And how could it be otherwise? Its alpha and omega is the word of the Psalmist: "Forever, O Lord, Your word is settled in heaven" (Psalm 119:89). "Your word is the head of all my desires; and every decree of Yours is eternal" (Psalm 119:160). This applies to all divine law, and also to that which the God-Man has placed as the foundation of His Church. Indeed, from the very beginning, in the first great promises, [references to Romans 2:14-35, Psalm 119:89, 160, Matthew 16:16-20].

[*Latin ed. p. 608*]

The Acts of the Apostolic See – Official Commentary – have established its Church as a legal entity. Truly, one must be blind to ignore this reality. The science and practice of canon law do not recognize any legal right that is not also a true right; their office is to direct, within the limits fixed by divine law, the ecclesiastical legal system always and entirely towards the ultimate purpose of the Church itself, which is the salvation and well-being of souls. Divine law serves this purpose perfectly; likewise, ecclesiastical law must strive, as perfectly as possible, towards the same end. We are pleased to know that you, our beloved sons, individually and collectively,

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exercise your high office according to this spirit, and in anticipation of the most abundant heavenly graces, we impart to you from the heart Our Apostolic Blessing.

To the Most Reverend Francis of Paula Pérez, Ordinary Missionary of the Republic of Colombia, presenting public letters to the Supreme Pontiff.

* Your Excellency, Ambassador: To fulfill the honorable mission entrusted to you by the Most Excellent President of the Republic, Your Excellency has left your beloved homeland, in order to represent it in the very heart of Christendom, as Extraordinary and Plenipotentiary Ambassador of a nation that has known how to make fidelity to its Catholic traditions and devotion to this See of Peter one of its most precious inheritances and one of the most powerful imperatives throughout its history, a history in which the gifts of God seem to shine most brightly, enriched as it is by the heroic deeds of an Alonso de Ojeda, a Juan de la Cosa, and, above all, a Gonzalo Jiménez de Quesada, as well as by the intellectual brilliance that fills the pages of those great scholars who were the two Caros and Rufino José Cuervo. Your Excellency, a man of letters, appears before Our eyes as a legitimate heir to that glorious Parnassus, which a master of Spanish literature did not hesitate to call "aristocratic, cultured, and refined." A life of austere scientific work, dedicated with sincere devotion to the various branches of legal knowledge, has made Your Excellency... * Habita die 27 Novembris mensis a. 1949.

[*Latin ed. p. 609*]

The Acts of the Most Holy Father, Pope XII, number 609, mention one of the most esteemed professors of Constitutional Law, in the principal halls of his country. His direct contact with the foundations and with the realities of the economic and social world, in its bright and dark aspects, in its multiple and often painful facets, has imprinted upon the thinking and will, the discernment and actions of Your Excellency that social sense, which is today an indispensable condition for being able to confront the problems of our society, with that high degree of seriousness and constancy, which is an indispensable and fundamental premise for reaching healthy and lasting solutions, amidst the clash of opinions and interests. The many years that Your Excellency has also dedicated to journalistic activities have allowed him to penetrate with expert insight into the various classes of his nation; into the aspirations and desires, the needs and miseries of its multitudes, fully understanding the very important role that is played by the energies derived from a strong faith in order to participate in the great spiritual struggles of our time, under all heavens and in all latitudes. It is natural that, when a man of government, of the caliber of Your Excellency, leaves his country, even if it is in fulfillment of his duty, to continue serving it in another place and with other means, his many followers and admirers believe that this move to distant shores is a loss for the nation. But if the

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departure of Your Excellency seems a loss to Colombia, to Rome, and to the Diplomatic Corps accredited before Us, it is a richness and a gain. And for Your Excellency himself, we are certain that it will also be a singular satisfaction, since he who was called by the trust of his compatriots to be part of the Colombian Committee for the Holy Year, can now contemplate with his own eyes, in Rome itself and from such a high position, the unfolding of the Great Jubilee, to whose purposes he would have contributed from his distant country; he can experience firsthand in his heart the exultant "Sursee" of the great solemnities that are already approaching; he can, finally, offer his counsel and his help to those of his compatriots and our beloved children, the Colombian pilgrims, who, across the seas, will arrive at the house of the common Father. We wish to see, in the elevated expressions that we have just heard from the lips of Your Excellency, the sure guarantee that the care and perfection of the happy relations, existing in...

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis — The official records of the Apostolic See and the Republic of Colombia have been entrusted to a person who understands and appreciates the importance and merit of their office. In this comforting trust, we offer you, Mr. Ambassador, our cordial welcome, along with the assurance that you will always find the most benevolent reception from us. Colombia is a country that seems especially called to harmony and peace, by the very fact that nature has gathered within it all climates, all lands, and all crops. From its most fertile coasts to its most fertile plateaus, it is a successive progression of production, fertility, and prosperity; all agree that the best of America is found between your Sierra Nevada de Santa María and your Mar de las Antillas. With deep emotion, we include in our daily prayers and in the daily Sacrifice of the Altar the needs and desires, the hopes and aspirations of the beloved people whom Providence has called to occupy such a privileged land. While the news that reaches us from there is, in painful contrast, sometimes accompanied by rumors of harsh divisions and conflicting political passions, the common Father feels it is his duty to send a word to those children, whom he so loves, to warn them that the fate of their people and their nation must not depend on mere violence. Let us turn to God, the author and lover of peace; let us turn to the Most Holy Virgin, Queen of peace, with our fervent prayer, that in the land of Colombia, harmony of ideas and sentiments, that approximation and reconciliation of spirits, may finally triumph, which are the only foundation upon which true progress can arise, and the only guarantee of genuine common good.

NUNTIUS RADIOPHONICUS AEGROTIS, QUI STATUTA DIE SUOS DOLORES DEO OBTULERUNT PRO SALUTARI ANIMARUM PROFECTU IN ANNO IUBILAEI.

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* How often, receiving and blessing the crowds of pilgrims gathered near the common Father of the faithful, has our anxious thought turned towards those who are absent, especially towards you, dear sons and daughters, who are sick and suffering in Italy and throughout the world, prevented from joining the others because you are nailed to the cross of your pains.

* Given on the 21st day of the month of November, in the year 1949.

[*Latin ed. p. 611*]

Acta Pii PP. XII 611. Quotiens corda nostra vehementer desideravit vos visitare, inter vos transire, sicut Jesus in vita sua terrena faciebat ad rivas lacu, per vias, in domibus, et sicut nunc in vita sua Eucharistica, sub umbra grandium sanctuariorum Marianorum, benedicens et sanans. Sed quomodo ad vos venire, dispersos per totam superficiem terrae, cui nullus angulus immunitur a morbo et dolore? Tum cogitamus vos visitare verbis nostris, vocem nostram usque ad fines mundi pervenire, ut omnes, sine exceptione, attingamus, ubi vos estis, in hospitalibus, sanatoriis, clinicis, in domibus privatis, ad singulum vobis loqui, quasi quisque ex vobis solus esset, et inclinati super lectum vestrum, sentire facimus omnem teneritatem affectus patris nostri, ad dolores vestros applicare unguentum, quod, si non semper sanat, certe saltem consolat et levet, unguentum Passionis dulcissimi Salvatoris nostri Jesu Christi. Vollemus, ad adventum Anni Sancti et in praeparatione ad hoc magnum tempus gratiae, vos adiutare ut melius comprehendatis et apprezzatis fructum quem ex meditatione passionum Jesu colligere potestis, ut sortem vestram angusta dulcetur patientia, illuminetur spe, transfiguratur conscientia valoris et fecunditatis eius. Unguentum Passionis Jesu patientiam vobis tribuit in tribulatione. Nam gravitatem opprimens morbi, infirmitatis, acuta vel chronica, quae tormentat aut intensitate sua aut duratione infinita, pauci naturae crucifixae saepe difficile est se resignare, credere perseverare quod Deus eos adhuc amat, cum eos tam patiatur. Sed considerate illum qui est "crucifixus" per excellentiam. Reconoscitis eum? Est Filius dilectus, in quo Pater complacuit (cfr. Matth. 17, 5). Aspicientem eum, oculis in oculos, dicite Deo bono quod creditis amore eius erga vos. Fortasse super lectum incomodum iacentes, nunc huc, nunc illuc volentes, numquam requiem inveniens, aspicientem eum, immobilitatem a clavis quae eum figunt ad lignum rude crucis nuda. Guttur vestrum ardet febre? Medicina amara est? Iesu, in Calvaria, nihil nisi bile et acetum dederunt (Matth. 27, 34. 48). Et sic ad singulas vestras molestias, ille suaviter respondit: "Oh, sic; scio quid est; perii per eadem flagitia. Accipiens omnia dolores, propria experientia compassivus et misericors sum."

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Commentarium Officiale. This balm will also sustain your hope. It may be that at times you feel it waver. That suffer-

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ing has lasted for so long. Will it, therefore, last forever? Perhaps it is merely your impression; or, alas, it is an affliction incurable by human means, and you know it! You have prayed, but perhaps you have not obtained either healing or improvement, and therefore you believe yourselves abandoned. Then a feeling of despondency invades your heart, and, overcome by suffering and sadness, you let out a groan from your lips. Until it transcends into a murmur, your heavenly Father will not reproach you for it. He hears it almost as an echo of the lament of His beloved Son, to whose voice it seemed He remained deaf. Therefore, look at Jesus. Prostrate in agony, He prayed: "Father, if it be possible, let this chalice pass from me." Nevertheless, He immediately adds: "Yet not my will, but Thine be done!" Dying on the cross, He cried out: "My God, My God, why hast thou forsaken me?" And then, obedient even unto death, He exclaims: "Father, into Thy hands I commend My spirit." But, behold, afterwards, He is risen, glorious, and blessed for all eternity. No, your suffering will not last forever. Open your heart to immortal hope and say with the afflicted Job: "I know that my Redeemer liveth, and that in the last day I shall rise up from the earth... and in My flesh I shall see My God" (Job 19:25-26). Listen to the Apostle St. Paul, who teaches you that the sufferings of this present time are not comparable to the future glory that shall be revealed in us (Romans 8:18). This balm will finally bring an ineffable sweetness to your pains, because the Passion of Jesus reveals to you the fruitfulness of suffering for you, for others, for the world. More than anything else, you suffer from feeling yourselves inactive, unproductive, useless, a burden to those around you, and you groan because of your truncated and sterile life. Yet, is it not true that illness, serenely endured, refines the spirit, awakens lofty thoughts in the soul, shows the vanity and folly of worldly pleasures to hearts that have gone astray, heals moral wounds, and inspires generous purposes? But there is more. Look at the Cross, look at all those who have suffered! With His words and His examples, Jesus instructed men; with His miracles, He went about doing good; but with His Passion and His Cross, He saved the world: "We adore Thee, O Christ, and we bless Thee, because through Thy Cross Thou hast redeemed the world." Jesus Himself, exhorting you to carry your cross and to follow Him, invites you, by the same token, to cooperate with Him in the work of redemption. Just as His heavenly Father sent Him, so He sends you; and the mission, which

[*Latin ed. p. 613*]

Acts of Pope Pius XII, 613. He entrusts this to you; We, His Vicar here below, confirm and bless it. Dear sick, dear infirm, during the coming Holy Year, We rely on the works and prayers of all the faithful, but also We count on the holy suffering which, united to the Passion of Jesus, gives perfection and efficacy to the actions of some and to the contemplation of others. The balm of this Passion, which strengthens you with patience and hope in your

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trial, which makes you appreciate its incomparable value and sovereign power, is far from hardening you in a proud semblance of insensitivity, which would have nothing in common with filial obedience to the divine will of the Father. This obedience does not close either the heart or the lips to prayer, but bestows upon them the fragrance of incense, which the fire carries up to the throne of God. Yes, O Jesus; may Our prayer, united to the sorrows of Your most holy Mother, also carry with it the prayer of those who suffer in their own flesh or in the flesh of those they love more than their own lives. Turn Your gaze towards that poor head of a family, reduced by illness to inactivity, who can no longer provide for his family through the sweat of his brow and educate his still young children. Turn it towards that mother who, exhausted in strength, must abandon the home which she ordered and directed with so much love for the good and joy of the entire family. Turn it towards those young people, full of ardor and manly purpose, who desired nothing more than to work and to give themselves, and who instead find themselves confined to the bed of pain, while so many others foolishly squander their health and their youthful vigor. Turn it towards those young women, who were opening themselves to life and advancing with smiles towards a future rich in promises. Turn it towards those charitable men and women, a visible providence for the poor, the afflicted, the lost, who would leave behind so many orphans, as many as are the unhappy to whom their merciful hand reached. O Jesus, hear Our voice, as You heard the supplications of the Centurion for his servant, of the ruler for his son, of Jairus for his daughter dying in the flower of her youth, of the Canaanite woman, whose faith so deeply moved Your heart. But if, in the secret of Your adorable counsels, the trial should continue or be shortened only by death, then give to some the serenity of a sweet and holy passing, and to others, with filial resignation, the full enjoyment of the supernatural fruits of the Jubilee, the supreme consolation of fulfilling, in the weakness of their bodies,

[*Latin ed. p. 614*]

6. *Acta Apostolicae Sedis* – Official Commentary. Members, or rather, through the very invalidity, deficiency, and salutary mission entrusted to them. Grant to those who stand weeping at their bedside the strength to encourage them with their presence, and to unite their anxieties with the sorrow of your most pure Mother standing at the foot of your Cross. And now, as a pledge of the most abundant divine consolations, may the Apostolic Blessing descend upon all with the outpouring of Our heart.

[*Latin ed. p. 615*]

The Sacred Congregational Congregation, 615. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONGREGATIONAL CONGREGATION. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord,

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Our Pope Pius XII, by divine Providence, has, through successive decrees of the Sacred Congregational Congregation, provided for the following churches with new pastors, namely: on May 28th, 10 J/9. — To the titular archbishopric of the Church of Cyzicus, Most Reverend Father Emmanuel Maria Ferreira da Silva, hitherto titular Bishop of Gurza, was appointed. On October 10th. — To the titular bishopric of the Church of Elusa, Reverend Father Jesus Enciso Viana, canon of the Cathedral Chapter of Madrid, was appointed Apostolic Administrator of the diocese of Ciudad Rodrigo. On October 15th. — To the titular archbishopric of the Church of Silyum, Most Reverend Father Leo Binz, hitherto titular Bishop of Pinara, was appointed Coadjutor with right of succession to Most Reverend Father Henry Patrick Rohlman, Archbishop of Dubuque. On October 20th. — To the titular bishopric of the Church of Gomphi, Reverend Father Francis E. Hyland, pastor of the parish of the Apparition of the Blessed Virgin Mary Immaculate in the city of Philadelphia, was appointed Auxiliary to Most Reverend Father Gerald Patrick O'Hara, Bishop of Savannah-Atlanta. On October 24th. — To the titular bishopric of the Church of Gaza, Reverend Father Jacob Henry Griffiths, pastor, diocese of Brooklyn, chancellor of the Curia at Castrum in the United States of America, was appointed Auxiliary to His Eminence Father Francis, Cardinal Spellman. On October 27th. — To the titular bishopric of the Church of Nasai, Most Reverend Father Francis M. Kelly, hitherto Bishop of Winona. On October 31st. — To the cathedral church of Avellino, Most Reverend Father Joachim Pedicini, hitherto Bishop of Ariano; — To the titular archbishopric of the Church of Leontopolis in Pamphilia, Most Reverend Father Francis Beretti, hitherto titular Bishop of Caesarea Philippi.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

DECREE

Desiring to implore the most merciful goodness of Almighty God for the entire Catholic flock entrusted to its care, and to obtain the most desired and abundant fruits of true penance, amendment of life, all Christian virtues, and the increase of sanctity, for which purpose a solemn and general Jubilee has been decreed to be celebrated in this holy City in the year 1950, the Most Holy Pope Pius XII, by divine Providence, in an audience granted by the undersigned Cardinal Pro-Prefect of the Sacred Congregation for the Sacraments on the 12th day of the aforementioned month and year, has deigned to grant the Reverend Local Ordinaries the faculty to permit, in each of their dioceses, in the cathedral church, collegiate church, con-

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ventual church, parish church, as well as in the more important churches or chapels, even those belonging to religious congregations to which the people are accustomed to frequent, with the exception of private chapels, that on the very night intervening between the end of the year 1949 and the beginning of the Jubilee Year 1950, one Holy Mass may be celebrated, even solemnly, with the faculty, for the faithful who are duly disposed, of receiving the Holy Communion in the same Mass or immediately after it is completed, observing the fast from the aforementioned night and provided that sacred prayers are offered to God and to the Most Blessed Virgin Mary, according to the most pious desires and intentions of His Holiness, for at least two hours, within which time is included the time allotted for celebrating the Mass, and observing all other things that are to be observed, and taking care that all danger of irreverence and profanation be removed.

Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 15th day of the month of December, in the year 1949.

SB

B. Card. ALOISI MASELLA, Tit. Praen., Pro-Prefect.

L. © S. P. Bracci, a Secretis.

[*Latin ed. p. 617*]

The Sacred Congregation of Rites communicates: The lamentable war, replete with so many calamities and ruins, has not spared even the sacred buildings, of which many have been destroyed, and many more have suffered damage, so that, besides the works of excellent art, also many musical organs have been destroyed or rendered unusable. It is unnecessary to point out that, in the sacred liturgy, the musical organ is called upon to perform parts of an outstanding function, and to accomplish this, even if of small size, a considerable expense is incurred. Therefore, in recent times, certain societies have devised electropneumatic organs for the construction of musical instruments, which, although inferior to pneumatic organs, offer notable advantages in manufacture and use. Having considered all these matters, the Sacred Congregation of Rites, although confirming that the traditional pipe organ is to be preferred in all respects, as being more suitable for liturgical needs, does not prohibit the use of electropneumatic organs. For this reason, this Sacred Dicastery, although recognizing that such an organ, in order to properly replace a pipe organ, must be perfected and improved – and it strongly urges the societies to do so – nevertheless leaves it to the judgment of the other Sacred Prelates and Ordinaries, so that, having heard the opinions of the Diocesan Councils for the promotion of sacred music, they may, in each case, where it is not easily possible to obtain a pipe organ, permit the use of an electropneumatic organ in churches, with the modifications that the aforementioned Diocesan Councils have suggested. Given at Rome, on the 13th day of July, in the year of Our Lord

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1949. SB C. Card. MICARA, Bishop of Velletri, Prefect. L. rB S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 618*]

"618 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

EPISTULA AD EXCELLENTISSIMOS AC REVERENDISSIMOS LOCORUM ORDINARIOS

Romae, die 15 Augusti a. D. 1949

Excellentissime Domine,

Quam valde Sacra Sedes semper faveat promovendum sacrum cultum, nemo sane est qui ignoret. Plura sunt documenta huius sedulitatis, inter quae notatu dignae sunt illae sapientes quidem et firmae praescriptiones, quas Summus Pontifex Pius XI, fel. rec., per Const. Apost. Divini cultus sanctitatem (d. d. 20 Decembris a. 1928) impertitus est. Haec quoque Sacra Congregatio non destitit adlaborare, ut iuvenes Sacerdotii viam ingressi, tum theoretice tum practice, Musica Sacra congrue instituerentur. At, si multa et laudabilia in plerisque Seminariis gesta sunt ad sacram iuventem hac quoque disciplina imbuendam, in ceteris tamen exspectati felices exitus minime obtenti sunt, cum pluribus de causis, tum praesertim quod magistri debita doctrina praediti ac necessitatibus pares non habebantur. Huiusmodi defectus eo magis hodie apparent, quo studium liturgicum et musicum mire in dies diffunditur, sive inter asseclas Actionis Catholicae sive inter ipsos Christifideles, Anno Sancto praecipue instante.

Quam ob rem, ad novum validioremque impulsum afferendum ut Seminariorum alumni theoria et practica Musicae Sacrae iuxta principia didactica et disciplinaria a Sacra Sede statuta sedulo erudiantur, haec quae sequuntur praescribenda censemus:

I. Musica Sacra disciplinis necessariis adnumeratur, ideoque omnibus sacrorum alumnis, inde a primo humanitatis anno usque ad cursum theologicum expletum, absolute tradenda.

II. Musicae Sacrae magistris proponentibus, annua programmata ab Excmo Ordinario adprobanda sunt.

III. Musicae Sacrae horarum in hebdomada attributio regetur normis Const. Apost. Divini cultus sanctitatem (nn. 1-2): praelectionum horae generali studiorum rationi inserendae sunt."

[*Latin ed. p. 619*]

The Sacred Congregation for Seminaries and Universities, 619. During

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the autumn term, a longer period will be devoted to practical exercises, both for individual students and for groups or all students together; and, for students in the philosophical and theological courses, weeks of study will be designated for a more thorough examination of the principal questions of Sacred Music. IV. As with other disciplines, students are required to take an annual examination in Sacred Music. V. Each seminary should have a suitable teacher of Sacred Music, who will be appointed as a professor to the College of Professors for all purposes. In this matter, we remind the Most Reverend Ordinaries of the most urgent exhortation of the late Pope Pius XI, namely, that young priests, sincerely adorned with a liturgical spirit, endowed with a particular musical talent, and sufficiently prepared, should be selected from every region of the world and sent to the Pontifical Institute of Sacred Music in Rome, so that, after completing the required training, they may be able to carry out an apostolic liturgical-musical ministry in the diocese, and especially in the seminary. VI. What we have stated above shall take effect beginning with the next academic year. Therefore, it will be your duty, Most Reverend Lord, to devote all your care to the matters we have prescribed above. For we believe that Sacred Music contributes greatly to the restoration of the Christian people to Christ the Lord, even in these times of trial for the Church: attracted by the sweetness and beauty of sacred ceremonies, the faithful people will more readily celebrate the House of God, will approach the sacraments more eagerly, and will draw more abundantly from them. While offering my prayers to the Lord for you, I respectfully implore Your Most Reverend Eminence, and remain, Your most devoted servant in Christ, I. Card. PIZZARDO, Prefect. H. Cecchetti, Subsecretary.

[*Latin ed. p. 620*]

Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Editorial Citations

I VICARIATUS APOSTOLICUS

REGARDING THE NULLITY OF MARRIAGE (CHILA-NJIMU)

Since the actual place of residence of the Lord Peter Njimu is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 27, 1950, at noon, to resolve the doubt in question, or to subscribe to it, and to set the date for the final decision of the cause before the Rota.

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Does the marriage in this case exist in a state of nullity?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Peter Njimu, must, insofar as possible, ensure that he is informed of this edictal citation.

F. Brennan, P. mem.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 29, 1949.

O. Bejan, Notary.

[French Translation]

Since the current place of residence of Mr. Pierre Njimci, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 27, 1950, at 12 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does the marriage in this case exist in a state of nullity?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Peter Nijmu must, insofar as possible, inform him of this citation.

[*Latin ed. p. 621*]

Sacra Romana Rota, 621, Volume II, Alba Julien. CONCERNING THE NULLITY OF MARRIAGE (KOVÁCS-NOVÁK). Since the actual place of residence of the Lady Elizabeth Novak, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 28, 1950, at the tenth hour, to resolve the disputed matter, or to subscribe to the following, and to determine the date for the Rotal hearing for the definition of the cause. Does the marriage in this case involve a nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of the Lady Elizabeth Novak, must take care to inform her of this edictal citation.

* A. Canestri, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, November 19, 1949. O. Bejan, Notary.

* The place of current residence of Madame Elisabeth Novàk, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 28, 1950, at 10 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the

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pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Elizabeth Novak, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Official Commentary III. NULLITY OF MARRIAGE (SZOTS-BOTHE). Since the actual place of residence of the aforementioned Lord Ladislaus Böthe is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 25, 1950, at the tenth hour, to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the Rota will render its decision in this cause. Whether the marriage is null in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Ladislaus Böthe, must take care to ensure that he is informed of this official summons. » A. Canestri, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, November 21, 1949. O. Bejan, Notary. * Since the current place of residence of Mr. Ladislaus Böthe, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on February 25, 1950, at 10 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does it appear that the marriage is null in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Ladislaus Böthe must, as far as possible, inform him of this summons.

[*Latin ed. p. 623*]

From the *Diarium* of the Roman Curia, No. 62.

On Sunday, November 27, 1949, the Holy Father received in a solemn audience His Excellency, Doctor Alfonso Foecade y Jorrin, formerly Extraordinary Envoy and Minister Plenipotentiary of the Republic of Cuba, who, following the elevation of the Cuban diplomatic representation to the rank of Embassy, presented to the Holy Father the Credentials, which accredit him as Extraordinary and Plenipotentiary Ambassador.

On the same Sunday, November 27, 1949, the Holy Father received in a solemn audience His Excellency, Professor Francesco Di Paola Perez, Extraordinary and Plenipotentiary Ambassador of the Republic of Colombia, for the presentation of the Credentials.

On Friday, December 9, 1949, the Holy Father received in a solemn audience His Excellency, Doctor Leone Robert Thébatjd, formerly Extraordi-

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nary Envoy and Minister Plenipotentiary of the Republic of Haiti, who, following the elevation of the Haitian diplomatic representation to the rank of Embassy, presented to the Holy Father the Credentials, which accredit him as Extraordinary and Plenipotentiary Ambassador.

SACRED CONGREGATION OF RITES.

On Tuesday, October 18, 1949, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Vincent Pallotti, founder of the Society of the Catholic Apostolate (the Pallottines).

On Tuesday, November 8, 1949, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Blessed Mary Anna De Peredes, a virgin.

[*Latin ed. p. 624*]

-624 Acta Apostolicae Sedis - Official Commentary. The same Most Reverend and Venerable Lords Cardinals and the Venerable Officials, in an ordinary congregation, subsequently discussed the introduction of the cause for beatification and canonization of the Servant of God, Mary Teresa Scherer, co-foundress and first General Superior of the Congregation of the Sisters of Charity of the Holy Cross of Ingembohl, of the Third Order of St. Francis. On Tuesday, November 22, 1949, in the Apostolic Palace of Castelgandolfo, in the august presence of the Holy Father, the Holy Congregation of Rites convened, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Officials, and the Venerable theological consultants gave their votes: 1. Concerning the decree for the canonization of the Blessed Vincent M. Strambi, Confessor, of the Congregation of the Passionists, Bishop of Macerata and Tolentino. 2. Concerning the miracles of the Venerable Servant of God, Paola Elisabetta Cerioli, widow Buzecchi Tassis, foundress and first General Superior of the Institute of the Sisters of the Holy Family. 3. Concerning the miracles of the Venerable Servant of God, Maria a Solitudine Torres Acosta, foundress of the Institute of the Servants of Mary, ministers to the sick. 4. Concerning the miracles of the Venerable Servant of God, Domenico Savio, adolescent, student of the Salesian Oratory. On Tuesday, November 2, 1919, in the presence of His Eminence, the Venerable Lord Cardinal Clemente Micara, Bishop of Velletri, Prefect of the Holy Congregation of Rites, and Promoter

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of the cause for beatification and canonization of the Servant of God, Pius X, the preparatory Holy Congregation of Rites convened, in which the Venerable Officials and the Venerable theological consultants discussed the heroic virtues of the aforementioned Servant of God.

SECRETARY OF STATE – APPOINTMENTS. By letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

- November 26, 1919. The Most Reverend and Venerable Lord Cardinal Giuseppe Bruno, Member of the Sacred Consistorial Congregation.

- December 6. The Most Reverend and Venerable Lord Cardinal Giuseppe Bruno, Member of the Cardinal Commission for the Supervision of the Institute of Religious Works.

- November 12. The Venerable Father Paolo Dezza, of the Society of Jesus, Consultant of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 625*]

Year and Volume XX, No. 29, December 1949 (Series M, Vol. XVI) - No. 15. ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. DECREE LETTER CONCERNING THE MOST BLESSED MICHAEL GARICOITS, CONFESSOR, PROCLAIMED SAINT. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. By the wise counsel of Divine Providence, it has been ordained that, for the redemption of mankind, begun by Christ the Lord on the altar of the Cross, and to be carried out continuously throughout the ages and until the end of this world, men and women, adorned with all virtues, inflamed with divine charity, should be raised up, who, with a confident, courageous, and generous spirit, desiring to engage in the peaceful contests of the Faith, may go forth into the open field, and not only strive to repel and overcome the weapons of their adversaries, but also, by all means and reasons possible, and especially by the splendor of their sanctity, may strive to bring them back to Christ and to the Church with tireless zeal and labor. Among these, that Saint was, whose glory We today, with great joy, add to the ranks of men. He is Michael Garicoits, who lived in those turbulent times, when public and Christian affairs were greatly endangered in Gallia by disturbances, seditions, and even conflagrations. He was born in Barre, in the diocese of Bayonne, on the fifteenth day of April, in the year of Our Lord one thousand seven hundred and ninety-seven, of parents, Arnold and Gratiana Etcheberry, who were indeed poor in worldly goods, but rich in Christian virtues, who, however, were not able to bring him to the sacred font until almost six months after his birth.

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Official Commentary. At that time, due

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to the disturbances occurring throughout Gallia, with temples destroyed, altars profaned, the faithful persecuted and oppressed, priests had been driven from their seats, scattered here and there, and sought after for death. He completed his boyhood at home, especially nurtured by his most prudent mother, and even in his infancy, he clearly displayed signs of virtue: for, being averse to childish amusements, he was inclined towards piety, and he found delight in imitating a priest performing sacred rites, near a small altar which he had constructed himself. He had scarcely reached his tenth year when, due to the poverty of his family, he was compelled to leave home and was placed with a certain farmer, who entrusted the young man with the care of the flock, a humble office which he performed with such diligence that he earned the esteem of his master. Meanwhile, a very strong desire arose within him to receive the Eucharist for the first time, so that, as he himself later recounted, he once fell into a trance; but this ardent desire was opposed by the parish priest; who, however, shortly afterwards, deemed the young man worthy, to the great joy of his heart, and for the first time, nourished him with the heavenly bread. From that time on, he foresaw that the Lord Michael was calling him; and upon returning to his parents, to help his father and brothers in cultivating the fields, he experienced greater and greater incentives to cultivate the vineyard of the Lord, but the desire of his heart was greatly hindered by the distress of his family's circumstances. However, the young man overcame all difficulties with constancy. For shortly afterwards, at the request of his grandmother, the parish priest of the town of Saint Palais received him as a servant, primarily so that, if he had any free time, he might devote himself to the first rudiments of grammar. Meanwhile, he began a friendship with the learned young man Evariste Etchecopar, with whom he diligently studied piety and virtue. However, since he could not pursue his studies there due to the lack of schools, he was sent to Baiona, where, while serving as a domestic servant with Bishop Joseph Jacob Loison of that diocese, he had the opportunity to learn various disciplines. Later, he was placed in the Atúrense Seminary, where he studied philosophy, and then, with great distinction, he completed his theological studies in the larger Seminary of Aquarum Augusta, displaying clear signs of the integrity of his life, his humility, and the fervor of his piety, so that he earned the nickname of Aloysius Gonzaga from his peers and superiors. In the year one thousand eight hundred and thirty-seven, on the twentieth day of December, he was raised to the dignity of the priesthood, and shortly afterwards, he became the coadjutor vicar of the aging parish of Gambo, a position in which his apostolic zeal and prudence were evident. Almost two years later, although still young, he became the first and philosophy teacher in the larger Seminary of Baiona, which at that time was located near the sanctuary of the Blessed Virgin

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Mary of Betharram.

[*Latin ed. p. 627*]

Acta Pii Pp. XII 62? He was compelled by obedience to accept the positions of professor of theology and, later, of Sacred Scripture, and finally, of Director; in fulfilling these duties, he conducted himself with great prudence towards the older director, and thus brought about a flourishing of the Seminary's discipline, winning the veneration and love of all.

Meanwhile, at the order of the Bishop of Bayonne, the seat of the Seminary was to be returned to the episcopal city, to which God's Servant was not called, and therefore he remained in the town of Betharram, together with the priest Guimon, to provide spiritual assistance to the frequent pilgrims visiting the sanctuary, and also to fulfill the duties of Confessor for the Sisters of Igon.

He considered this to be the opportune time to address the matter he had long contemplated, namely, the founding of a Congregation, whose members would be available to assist the Sacred Ministers in the most difficult pastoral duties, so that better provision could be made for the needs of the dioceses and for the proper discipline of the clergy. Therefore, he went to Toulouse, and, imploring heavenly help, he withdrew to a religious house, and there, after consulting with Father Leblanc, a very prudent man of the Society of Jesus, he returned to the town of Betharram, and, kneeling before the altar of the sanctuary of the Blessed Virgin, he felt that his pious intention was divinely confirmed and that he was spurred on to carry it out. Then he went to Bayonne to present his plan to the Bishop, who was hesitant and considered it best to postpone the matter to a more opportune time.

However, this could not be delayed for long: for the Bishop himself soon after called God's Servant to Bayonne to teach theological disciplines to the students of the larger Seminary; and, having observed his most obedient compliance with his wishes, he ordered him, free from all other obligations, to return to the sanctuary of Betharram, so that he might be entirely dedicated to the founding of the new Congregation, and also granted permission to several priests to join him. This was the beginning of the Society of Priests, which the pious founder wished to call the Society of the Most Sacred Heart of Jesus, and he endowed it with wise and prudent laws. In the year one thousand eight hundred and forty-one, he, with all difficulties overcome by his extraordinary patience, relying only on divine Providence, completely subject to the mandates of the Bishops, together with his first companions, pronounced the religious vows of poverty, chastity, and obedience, and he accepted the governance of the Congregation, which had been entrusted to him by the Bishop of Bayonne and confirmed by his confreres. The Servant of God, though burdened with the heavy responsibilities of the director, did not conceal the gravity of the undertaking, and

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he diligently strove to fulfill the various aspects of his duties, acting more like a father than a director, demanding nothing from his companions that he himself had not previously provided; and he omitted no task, however humble or unassuming, by which the members of the Congregation could be assisted.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - The official commentary, by serving as an attractive example, encouraged others to more readily observe the rules of the constitutions. Therefore, it is not surprising that the Society has made considerable progress; for it has established new houses, has surpassed the boundaries of the diocese of Bayonne, and, while its founder is still alive, has extended its branches to the distant regions of Americae, where a vast field has opened up for evangelical workers, and abundant fruits of religion and charity have been produced. Moreover, the Servant of God did not only labor diligently in founding and governing his own Congregation; but he was also entrusted by his Superior with a not insignificant task: namely, to provide spiritual counsel to the Daughters of the Cross, or Sisters of St. Andrew; and this duty he diligently and religiously fulfilled for almost thirty-seven years in the town of Igon, so that he was regarded as almost a second founder of that Congregation of Sisters. — These duties, and many other works of piety and charity, which he readily undertook for the glory of God and the good of the Church, especially within his own Congregation and for the spiritual well-being of his neighbors, in villages, in towns, in cities, and especially among the lower classes of the people, he pursued with zeal until the very end of his life, never granting his body any rest or nourishment to restore its strength. — But above all, the Servant of God shone with the brilliance of all Christian virtues, so that, even while he was still alive, he was considered a saint by all; his faith was pure, simple, and unwavering, with which he constantly rejected the Jansenists, Gallicans, Lamenists, and other errors that were prevalent at that time, especially in Gallia, and he felt the same towards the Roman Pontiff, whose infallible magisterium he always firmly believed in and taught, even before a dogma of the faith was defined. He was a most devoted servant of the Divine Will, and he was accustomed to undertake the most difficult and sometimes arduous tasks, overcoming all difficulties with a fearless spirit, relying especially on the help of God, but without neglecting what was due to human prudence. Although prone to anger, he so controlled his temperament that he reflected the meekness and gentleness of Christ Jesus. — He severely afflicted his body with constant abstinence, fasts, vigils, and floggings; he used very little sleep and ate so sparingly that he barely sustained life. — He was most devoted to the Sacred Heart of Jesus; and he pursued the cult and veneration of the most august Sacrament of the Eucharist with all his strength; and all admired the heavenly fervor that he displayed while

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celebrating the sacred liturgy, so that they thought they saw an angel or a seraphim at the altar; he also cultivated and fostered a singular devotion to the Blessed Virgin Mary with the greatest fervor, and he sought to spread it among his own and among the faithful. It is believed that he preserved perfect purity of mind and complete innocence until his death. — The innocence and sanctity of the life of the Servant of God.

[*Latin ed. p. 629*]

The Acts of Pope Pius XII, page 629, make it clear that God, as is traditionally recounted, illuminated him with the splendor of supernatural charisms: indeed, he was seen on several occasions, his body lifted from the earth, transported into ecstasy; he was endowed with the gift of discerning hearts and the gift of prophecy. All these things express the sanctity of the Servant of God, Michael. But the end of his holy life was approaching: for a long time, he was not strong in health; for some years before his death, he was struck by a paralysis, from which he recovered; but in the last months of his life, he began to lose strength; foreseeing the approaching end, on the thirteenth day of May, in the year one thousand eight hundred and sixty-three, he came to his Bishop in Bayonne; with all the affairs of his Congregation settled, he humbly begged for his final blessing, kneeling; then he visited the monastery of the Daughters of the Cross and bestowed a blessing upon the entire community, which had previously been denied to them. Returning to Bétharram, he conversed with his students at evening with a cheerful countenance, and, after reciting prayers with them, he retired to his cell, where, at the first hour of the following day, he was struck by suffocation, having received the sacraments of penance and extreme unction, having recited acts of faith, hope, and charity, and imploring divine mercy, he peacefully expired at that very hour, in the sixty-seventh year of his age, on the feast of the Ascension of Our Lord Jesus Christ. — A crowd of citizens of every order and condition flocked to see the body, exposed in the church, pressing crosses, rosaries, and sacred medals against it; the Bishop of Bayonne himself openly testified to the sanctity of the deceased Servant of God, shedding tears and placing his pectoral cross upon the body. The funeral procession, due to the large number of faithful who attended, resembled a triumph; the Bishop of Bayonne, reciting a eulogy, celebrated the innocence of the Servant of God's life and all his virtues, especially humility, obedience, and the integrity of his heart. — Furthermore, from the very day that the lifeless body was buried, there has been a constant throng to the tomb of the Servant of God, located on the summit of Calvary in the sanctuary of Bétharram, so that his intercession may be invoked, for such was the reputation for sanctity that Michael Garicoïts enjoyed, both in life and after death, not only in Bayonne and the surrounding dioceses, but throughout France and in foreign lands as well. — Therefore, the question of conferring heavenly honors upon the Servant of God was raised,

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and ordinary processes were prepared in the courts of Paris and Bayonne; upon completion of these, our predecessor, the blessed Leo XIII, signed the commission for the introduction of the cause. Subsequently, apostolic processes were prepared at the Congregation of Sacred Rites, detailing the life, works, and virtues of the Servant of God, and all necessary documents were prepared.

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis— Official Commentary, with the legally required reservations, Pope Benedict XV, and Our Predecessor, by a solemn Decree, published on the tenth of December, in the year nineteen hundred and sixteen, declared: That the theological virtues of faith, hope, and charity in God and in neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those things connected with them, were demonstrated in the venerable Servant of God, Michael Garicoïts, in a heroic manner, in the case and to the extent of what is being considered. Four years later, diligent and active promoters of the cause instituted an inquiry into the miracles which, through the intercession of the Servant of God, were said to have been miraculously granted. Therefore, after due proceedings concerning two remarkable healings were constructed, and after all discussions of law were completed and everything was carefully considered, Our Predecessor, Pope Pius XI, on the nineteenth day of March, in the year nineteen hundred and twenty-three, solemnly declared: That both of the proposed miracles are established, namely, the first, the instantaneous and perfect healing of the sister, Mary Theodart, from a phlegmonous osteo-periostitis of the index finger on her right hand, and the second, the instantaneous and perfect healing of the girl, Mary Ladebais, from a disease affecting the spine, whether organic or intestinal or dorsal, with the immediate restoration of the strength of the entire body, and especially the regained ability to walk. — Since a judgment had already been rendered concerning the heroic virtues and the double miracle, only the question remained as to whether it was safe to proceed with the solemn Beatification of the venerable Servant of God, Michael Garicoïts. Therefore, after the customary meeting of the Congregation of Cardinals and Consultors of the Holy Office before the aforementioned Supreme Pontiff, the same Pontiff, on the fifteenth of April, in the year nineteen hundred and twenty-three, having summoned Cardinal Anthony Vico, Bishop of Oporto, and Prefect of the Holy Office, and Cardinal Lewis Billot, the Promoter of the Cause, together with Alexander Verde, Secretary of the same Congregation, and Angelo Mariani, General Promoter of the Faith, having celebrated the Holy Eucharist, solemnly declared: That it is safe to proceed with the solemn Beatification of the venerable Servant of God, Michael Garicoïts. The solemnities of this event took place in the same year, on the tenth of May, on the feast of the Ascension of Our Lord Jesus

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Christ, magnificently celebrated in the Basilica of Saint Peter, with a large gathering of clergy and people. After the veneration was granted to the Blessed Michael, and since more and more miraculous healings were said to have been miraculously granted through his intercession, the devoted son, Julius Saubat, the diligent promoter of the cause, above all, presented prayers to the Apostolic See, so that the cause might be resumed in order to obtain the canonization of the Blessed after nine years.

[*Latin ed. p. 631*]

The acts of Pope Pius XII, page 631, state that the cause for canonization was decreed by our predecessor, Pope Pius XI, on the twenty-third day of July, of the following year. Therefore, the processes concerning these two marvelous healings were conducted in the Platense court, and on the twenty-ninth day of November of the year nineteen hundred and forty-four, a favorable decree was issued.

The first healing is reported as follows: Blanca Simioni, a ten-year-old girl in the city of La Plata, was afflicted with a very serious typhus infection, which, along with hemorrhages and myocarditis, was initially toxic and then organic. Since there was no hope of natural recovery, her parents and others fervently offered prayers for the girl's health for nine days, through the intercession of Blessed Michael, at the suggestion of the doctor himself. While the illness was worsening, and the girl was near death, on the seventeenth of May, in the year nineteen hundred and thirty, she was miraculously and completely healed, to the astonishment of the doctor and others. Blanca remained in good health. Three experts, chosen by the Congregation for the Sacred Rites, unanimously agreed that the healing was beyond natural means, both in the diagnosis and in the judgment.

The second healing is reported as follows: In the same city, Sister Angela Zanini, of the Society of Mary, who was in charge of teaching speech and hearing to girls, had been suffering for several years from a fibroma, along with other serious ailments, in her abdomen. The illness had become so severe that there was no hope of recovery. Therefore, the sisters, and the girls entrusted to her care, implored the patronage of Blessed Michael; who was most benevolent to his client. On the night between the ninth and tenth of July of the year nineteen hundred and thirty-six, while Sister Angela was fervently praying and invoking the Blessed, she was miraculously and completely healed, and immediately regained all her strength, resuming her former duties, in which she continued to persevere, enjoying good health. The attending physician, along with three experts from the office, in the diagnosis, prognosis, and healing, agreed that the divine action was exclusively to be attributed.

Concerning these two marvelous healings, a discussion took place in the preparatory and ante-preparatory congregations; finally, at the general meetings, before Us on the fifteenth day of February of the year nine-

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teen hundred and forty-four, the venerable Father Charles Cardinal Salotti, Bishop of Praeneste, Prefect of the Congregation for the Sacred Rites, and Promoter of the Cause, proposed the question: Whether and concerning which miracles there is evidence, in the case in question, after the veneration of the Blessed Michael Garicoïts was granted; and then the Cardinals, along with the official prelates and consultants, each gave their affirmative vote. We...

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - The Official Commentary, and indeed, so that Our mind might be further enlightened by the prayers poured forth to God, We postponed the declaration of Our judgment until the twenty-seventh day following; on that day, having summoned the aforementioned Cardinal and Our beloved sons, Alfonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Faith, We solemnly celebrated the divine sacrifice and pronounced the following: That two miracles, wrought through the intercession of the Venerable Michael Garicoïts, have been proven, namely: the instantaneous and complete healing of Blanche Simioni from a very grave typhus infection with hemorrhages and organic myocarditis, and the healing of Sister Angela Zanini from a fibroma, along with other serious ailments, in the internal abdomen. What remained to be done according to the prescriptions of sacred law was carried out at the general meetings of the Congregation of Rites, on the fourteenth day of March of the same year, before Us; the matter proposed was this: Whether, with the approval of the two miracles granted, and with the veneration granted to the same Blessed by the Apostolic See, it was safe to proceed to the solemn canonization of him. Since all those present unanimously gave their judgment in the affirmative, We, accepting this concordant judgment with joy, declared that We would announce Our judgment on the thirtieth day of the following April; on that day, after celebrating the holy Sacrifice of the Mass, before the aforementioned Cardinal Salotti, Secretary of the Congregation of Rites, and the General Promoter of the Faith, We declared: That it is safe to proceed to the solemn canonization of the Blessed Michael Garicoïts. Having thus completed all these things, so that We might not deviate from the most wisely established regulations of Our Predecessors in a matter of such importance, on the tenth day of March of the immediately preceding month, We summoned Our venerable Brothers, the Cardinals of the Holy Roman Church, to a secret Consistory, in which the venerable Brother Charles, Cardinal Salotti, Prefect of the Congregation of Rites, delivered a learned discourse on the lives and miracles of the Blesseds Joseph Cafasso, Louis Marie Grignion de Montfort, Michael Garicoïts, Nicholas of Flüe, and of the Blessed Catherine Labouré, and recounted individually the acts which the Congregation of Rites, after a previous and careful

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examination, had admitted and approved in the causes of beatification and canonization of the aforementioned Blesseds and Blessed. Having completed this report, We inquired of the Cardinals present for their suffrages, which each gave openly and with bowed head. After the secret Consistory, a public Consistory was held for the solemn celebration of the canonization of the aforementioned Blesseds and Blessed; which, for the Blessed Michael Garicoïts, was delivered by the beloved son John Baptist Ferrata, Advocate of the Consistorial Hall, with a polished discourse, and presented prayers to Us.

[*Latin ed. p. 633*]

The Acts of Pope Pius XII, page 633, indicate that we are approaching the desired canonization. However, following in the footsteps of Our predecessors, We have stated that We will not announce Our infallible judgment before, in the Consistory, which is customarily called "semi-public," all the Cardinals, Archbishops, and Bishops present in Romae have expressed their opinions to Us. Therefore, We have taken care to transmit to each of these dignitaries the comments regarding the life, actions, and miracles of each of the aforementioned Blesseds, as well as all the acts completed in their causes, so that each may have them thoroughly examined and understood before reverently expressing their free opinion to Us. This Consistory was held in the customary hall of the Vatican Apostolic Palace on the seventeenth day of the month of April last past; in which, again, the Cardinals and all the present dignitaries were requested to speak first, to indicate to Us individually what they thought about the proposed causes. With the exception of the votes of those present, We were very pleased that all of them felt the same as We did regarding this matter, namely that these Blesseds and the Blessed Caelia should be honored with the highest honors without delay. Therefore, We declared that We had decided to perform the solemn rites of canonization in the patriarchal Basilica of the Vatican in the coming months, God willing; and it was decided to set a date for each ceremony: We determined that the Blessed Michael Garicoïts, together with the Blessed Elizabeth Bichier des Ages, would be honored on the sixth day of the month of July, with the prayer and assistance of the Divine Power. In the meantime, We requested all the present Venerable Brothers to join their prayers to Ours, so that what We were anticipating might be successful and beneficial to the Catholic name. Regarding all of this, as a matter of record, We ordered that the Apostolic Protonotaries be present, as is customary. On the appointed day, We, accompanied by the solemn procession of suppliants, entered the patriarchal Basilica of Our Lord Peter, magnificently adorned and shining with countless lamps, filled with a large crowd of the faithful, especially the members of the Congregations of the Most Sacred Heart of Jesus and the Daughters of the Cross, in a solemn procession, and immediately approached Our Chair and sat down

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there. Then, after the customary obedience and prayer offered to Us by Our Venerable Brothers, the Cardinals, and after the fervent, more fervent, and most fervent supplication offered by Our beloved son Camillus Corsanego, Advocate of the Consistorial Hall, the Venerable Brother Charles Salotti, S.R.E.;

[*Latin ed. p. 634*]

634 The Prefect of your Congregation, and entrusted with the task of preparing for this canonization, requested that We might deem it fitting to bestow upon Blessed Michael Garicoïts, the Confessor, and upon Blessed Joanna Elizabeth Bichier des Ages, the Virgin, the highest honor of the Saints, through Our infallible judgment. However, We did not wish to proceed to this, unless, with the aid of the light of the Holy Spirit illuminating Our mind, all might earnestly pray for it. This, indeed, was accomplished by fervently singing the hymn "Veni, Creator Spiritus." Then, We, Jesus Christ's Vicar on earth and Supreme Teacher of the Catholic Church, seated upon the Chair of Saint Peter, solemnly pronounced the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, and by that of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We declare and define that Blessed Michael Garicoïts, the Confessor, and Blessed Joanna Elizabeth des Ages, the Virgin, are Saints, and We add them to the Catalogue of Saints, decreeing that their memory should be devoutly observed each year by the entire Church, on the day of their birth, that is, on the fourteenth of July for Michael Garicoïts, and on the twenty-sixth of August for Joanna Elizabeth Bichier des Ages. In the name of the Father, and the Son, and the Holy Spirit. Amen. This formula of canonization, having been pronounced by Us, and after the prayers offered to Us by the aforementioned Advocate of the Consistory, in the name of the Cardinal Procurator, having been approved by Our assent, We decreed that these Apostolic Decrees should be drawn up and dispatched under the seal. Furthermore, We commanded the Apostolic Notaries to prepare a public instrument for the perpetual commemoration of this event. — Moreover, to God, the supremely good and greatest, for so great a benefit, we sang the hymn "Te Deum" with all our heart, together with the entire clergy and people present; first, we invoked the patronage of the newly canonized Saints, and then we delivered a brief homily praising them, and we spoke particularly of Saint Michael Garicoïts: of that apostolic man, of his heavenly gifts, and of his long labors, extended for the glory of God and the salvation of men, so that the divine judgment could be repeated, which applies to the Patriarch Jacob: "She conducted the just, when he fled

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from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours." — After the homily, We imparted the apostolic blessing and a plenary indulgence to all present, and then We celebrated the solemn Pontifical Mass, thus completing the canonization.

[*Latin ed. p. 635*]

The acts of Pope Pius XII, page 635, had a happy outcome. Therefore, may the glorious anniversary of this Saint be kept in the memory of all the faithful, and especially in the hearts of the members of the Congregation founded by Him, so that, following the footsteps which He left when returning to His homeland, and adhering to His example, they may attain eternal joys by following Him. Having carefully considered all that was to be examined, with certain knowledge, we again confirm, strengthen, and establish all and each of the things which we have mentioned above, by the fullness of Our Apostolic authority, and we announce this to the entire Church. Furthermore, We command that these Letters, both in their transcribed and printed form, be held in the same regard as if they were present, provided that they are signed by the hand of an Apostolic Notary and sealed. But if anyone should presume to infringe these Decrees, these Letters of definition, decree, inscription, mandate, statute, and Our will, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the sixth day of July, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, FRANCIS, Bishop of Ostia and Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College. I, EUGENIUS, Bishop of Porto and Santa Rufina, Cardinal TISSERANT. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Praenestinus, Cardinal ALOISI-MASELLA.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - Official Commentary. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, ALEXANDER, of the title of St. Mary in Cosmedin, Presbyter, Cardinal VERDE. I, ALOISIUS, of the title of St. Sylvester in Capite, Presbyter, Cardinal LAVITRANO. I, PETRUS, of the title of the Holy Cross in Jerusalem, Presbyter, Cardinal FUMASONI BIONDI. I, FRIDERICUS, of the title of St. Mary of Victory, Presbyter, Cardinal TEDBSCHINI. I, DOMINICUS, of the title of St. Apollinaris, Presbyter, Cardinal JORIO. I, MAXIMUS, of the title of St. Mary in Porticu, Presbyter, Cardinal MASSIMI. I, NICOLAUS, of St. Nicholas in the Tullian Prison, Cardinal CANALI, Major Penitentiary. I, IOANNES, of St. George in

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the Golden Fleece, Diaconus, Cardinal MERCATI. I, IOSEPH, of St. Eustachius, Cardinal Diaconus BRUNO. For His Eminence, the Chancellor, F. Card. MARCHETTI SELVAGGIANI, Dean of the Sacred College. Card. MICARA, Prefect of the Congregation of Rites. Ludovicus Kaàs, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. Alfredus Liberati, Apostolic Canon. Assistant for studies. DISPATCHED on the eighteenth day of November, in the eleventh year, by Alfredus Marini, Secretary. A. Marini, Registrar in the Apostolic Chamber, volume LXXIV, number 5. Aloisius Trussardi, Apostolic Secretary.

[*Latin ed. p. 637*]

Acts of the Holy See, Volume XII, page 637, number BEATA IOANNA ELISABETH BÍCHESE DES AGES, VIRGIN, IS INCLUDED IN THE CATHOLIC MARTYRS' ROLL. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY, THE CHURCH OF GOD, WHICH CHRIST THE LORD ACQUIRED FOR HIMSELF AS HIS BRIDE WITH HIS BLOOD, IS ALWAYS GOVERNED AND RENEWED BY THE HOLY SPIRIT; AND IT NEVER CEASES TO STIR UP AND FOSTER THE SOULS REDEEMED BY THE DIVINE BLOOD, WITH VARIOUS AND APPROPRIATE MEANS TOWARDS HOLINESS; AND, AS THE TIMES HAVE BEEN MORE HARSH AND THE INVASIONS OF HELL MORE GRAVE, SO MANY, WHETHER MEN OR WOMEN, ILLUMINATED BY THE LOVE OF RELIGION AND THE STRENGTH OF THE SOUL, BURNING WITH THE LOVE OF GOD AND NEIGHBOR, AND DISTINGUISHED BY ALL VIRTUES, THIS BRIDE OF CHRIST, LIKE A FERTILE VINE, HAS PRODUCED IN EVERY AGE, WHO STRIVE MOST EARNESTLY TO RESTORE THE CATHOLIC FAITH TO ITS FORMER HONOR. THIS WAS ESPECIALLY CLEAR WHEN, AT THE END OF THE EIGHTEENTH CENTURY, IN THE NOBLE FRENCH NATION, WHICH IS NOT UNWORTHILY CALLED THE MOTHER OF SAINTS, IN A MOST GRIEVOUS TIME FOR ALL THINGS, THE MOST MERCIFUL GOD RAISED UP NOT A FEW HOLY MEN, WHO, WITH GREAT POWER, AIDED THE DISPERSION OF THE LORD'S FLOCK, THE RUIN OF SOCIETY, AND WITH GREAT DILIGENCE Cared for and restored the affairs of religion. Among these, the most noble woman, Joan Elizabeth Bichier des Ages, whom We today, along with another ornament of the Church of God and of the Gallic people, Michael Garicoïts, joyfully raise to the highest honors of Heaven; both of whom, most pious in their mutual devotion, lived in those stormy times, when public and Christian affairs were greatly endangered in France by turmoil, sedition, and even by sacrilegious disturbances. Joan Elizabeth Bichier des Ages was born in her ancestral castle of des Ages, near Blanc, in the archdiocese of Bourges, on the fifth day of July, in the year one thousand seven hundred and seventy-three, from parents, Anthony and Mary Augier de Moussae, of

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noble lineage and considerable fortune, but also conspicuous for their love of religion and their piety. From her very childhood, as is read of many saints, she gave clear signs of her future holiness: for she obeyed her parents' commands with remarkable docility, she avoided the games of that age, she found delight in relieving the poverty of the poor with alms; and she showed true piety.

[*Latin ed. p. 638*]

638. She especially devoted herself to prayer, and continued to desire to be brought to the church, and, like another Mary Magdalene de Pazzi, she wished to join the most pious community of the Sacred Congregation. Having reached the tenth year of her age, she was sent by her parents to the monastery of the Hospitaller Religious Sisters in Poitiers, where, under the guidance of Sophia de Bordin, her aunt, she received a modest education and was diligently instructed in virtue, so that she soon became very dear to the Sisters, as well as to the students. Meanwhile, she prepared herself with the greatest care and joy of heart to receive the Holy Eucharist for the first time, and on the twenty-sixth day of December, in the year one thousand seven hundred and eighty-four, she first received the Body of Christ in Angelorum; and on the same day, through the sacrament of Confirmation, her heart was filled with the gifts of the Holy Spirit, especially of piety and fortitude, in which she excelled throughout her life. She remained in the monastery for four years; then, leaving behind shining examples of modesty, piety, and mortification to her companions, she was recalled by her parents to the family estate. There, at her mother's request, she took charge of the affairs of the household, and while attending to domestic duties and the care of her younger relatives, she never neglected works of piety and charity. It is said that she used to go to the temple every morning, to attend the Holy Sacrifice of the Mass, and that she found refreshment for her soul in the delights of Angelorum; upon returning home, she cheerfully devoted the time remaining to her from her domestic duties to visiting the sick and relieving the needs of the poor. She also willingly endured bodily afflictions, and used the instruments of penance: she was so fond of fasting that her family had to watch over her, lest she deprive herself of the necessary food for life. She constantly rejected the vanities of the world and the allurements of this life, and in vain did her parents sometimes try to lead her to worldly gatherings. The citizens of Ioanna Elisabeth began to praise her as a shining example of all virtues, seeing in her a young woman of noble birth, who, despite her upbringing, would enter the hovels of the poor, serve the sick with her own hands, and even cleanse their festering wounds; she welcomed abandoned girls, and those deprived of all help, and, like a most loving mother, she instructed them in human and Christian virtues, striving to rescue them from the dangers of poverty. In the year one thousand seven hundred and ninety-two, when her father was dying, she

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performed the duties of piety towards him with the most tender affection; and after his death, with great prudence and sagacity beyond her years, she managed the family affairs, together with her mother, and they retired to the countryside at La Guimetière.

[*Latin ed. p. 639*]

Acta Pii PP. XII 639 Endowed with a keen intellect, adorned with a pleasing appearance, and enriched with other excellent qualities, she presented herself as an example of virginal modesty and amiable humility to all, so that all who came into her presence or spoke with her might be drawn to virtue. She steadfastly refused the most honorable marriage proposals, and with holy perseverance, she resisted her mother's repeated urging to enter into marriage; indeed, on the fifth of May, in the year one thousand seven hundred and ninety-seven, she devoted herself to Jesus and Mary forever. She devoted herself to fostering priestly vocations with apostolic zeal and incurred considerable expenses, so that fifteen priests were numbered among those she aided with generous alms during their studies. She always held priests in high esteem, and even when the French Revolution raged, and priests were persecuted or imprisoned, she provided them with assistance, helping them in every way she could, facing every danger and even death with an unwavering spirit. During the time that the Handmaid of God resided in the castle of la Guimetière, God appointed a suitable guide for her conscience; unexpectedly, she was given the saintly man, Andrew Hubert Fournet, the parish priest of Malliac, whom the blessed and revered Pope Pius XI enrolled among the saints on the fourth of June, in the sacred year nineteen hundred and thirty-third. This saintly priest, already an exile in Spain due to the persecution raging in his homeland, secretly returned and devoted himself to the service of God and the sacred ministry in a certain barn near Marsilly, diligently gathering the scattered sheep of his parish and striving to strengthen them with the apostolic word and the sacraments of the Church. That Joan Elisabeth might not be deprived of these heavenly aids, she, fearless of danger, ran hither and thither through difficult places, mostly at night, with a faithful servant as her companion, to guide her restless spirit. As soon as Saint Andrew spoke with her, he immediately recognized the young woman's intellect, inclined to great things, and her soul destined by God for greatness; and he persuaded her, who was seriously considering entering a convent, to abandon such thoughts and to dedicate herself to repairing the injuries inflicted upon religion and to performing works of charity in the world, to help the poor and educate the ignorant, and he aroused in her a great desire for this. She established a strict and laborious daily routine for her; according to which, exercises of piety, care for her mother, visits to the sick and the poor, the religious instruction of girls, the washing and mending of sacred linens occupied all of Joan Elisabeth's hours, and her house, with the

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approval of her pious mother, became a center of good works. Meanwhile, Saint Andrew Hubert constantly pondered how he might more effectively repair so much damage inflicted upon the flock of the Lord by the nefarious French sedition: to extinguish hatred, to quell discord, and to restore the Christian faith.

[*Latin ed. p. 640*]

•640 Acta Apostolicae Sedis - The official commentary indicates that she again demonstrated virtuous conduct; in the first place, by promoting works of charity and, in particular, by alleviating the needs of the poor. She presented this matter to Joanna Elizabeth, whom she considered most suitable for carrying out such a work. Therefore, she joined her with several pious young women, who, with united efforts, would teach young girls the elements of the Christian religion and engage in other works of charity. After the death of the Mother of God, which occurred in the year one thousand eight hundred and sixty, the pious associates gathered at the castle of la Guimetière and, under the guidance of the parish priest, lived a communal life. The Handmaid of God had reached the age of approximately twenty-five years when Saint Andrew Hubert first openly revealed to her his plan to establish a small community and to entrust its governance to her. Elizabeth hesitated to accept the leadership; and, in order to become more familiar with the discipline of religious life, she went to Poitiers, with the consent of her director, and resided in several religious houses there. After "approximately months," she returned to the town of La Guimetière and joined her companions, and shortly thereafter, she moved to the village called Mollant, where she and her companions first began to wear religious habits, and thus a small society was established, which added simple vows of poverty, chastity, and obedience, and also the care of the poor and the education of young girls. As the number of members increased, after a short time in the parish of Malliac, Joanna Elizabeth led the members to a new building which she had been able to construct; and there she established the house of the Congregation, under the title of Daughters of the Cross, and under the patronage of Saint Andrew the Apostle; and in the preparation of the constitutions of this new religious family, the Handmaid of God collaborated with Saint Fournet; in which, her prudence and holiness are clearly evident. This new Congregation immediately received the favor of many bishops, who approved of it and adorned it with great praise. Our Predecessor, Pope Pius Octavus, granted a decree of praise on the first of September, in the year one thousand eight hundred and eighty-nine; she also obtained two approvals from civil authorities; and foundations of houses were requested from all sides, and the Handmaid of God, feeling herself inadequate to meet these demands, earnestly requested other Religious women from God, and, surprisingly, almost immediately, several applicants from different regions offered themselves to

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her. Thus, the Congregation was established in many dioceses of France, to the great benefit of the faithful, through the work and dedication of the most excellent Founder, and it spread so rapidly that, before her death, it numbered more than ninety houses.

[*Latin ed. p. 641*]

The Acts of Pope Pius XII, page 641, state that one can scarcely imagine the labors she endured, nor the sorrows she suffered, that most holy and strongest of women, in order to bring her endeavors to their desired conclusion. Indeed, she drew that spirit from a most intimate union with God, which sustained and strengthened her amidst so many adversities. Consider her great zeal and fervor in prayer. From her childhood, as we have said, she constantly practiced acts of piety; she especially cherished the Eucharist and daily refreshed herself with that heavenly food; she greatly loved the beauty of the House of God and gladly devoted herself to adorning the chapels, often furnishing them with new furnishings. She followed the most blessed Virgin Mary with filial love; she frequently held the Rosary in her hands and diligently meditated upon its mysteries. Many witnesses attest to the splendor of all her heroic virtues, calling her a heroine in charity, faith, prayer, prudence, fortitude, patience, humility of spirit, poverty, and all other virtues. Moreover, she was always mistress of herself, bravely restraining any rising movements of the spirit, and even in the midst of the most grievous trials, she never lost her sweetness, always bearing insults and jests with an even temper. She led her sisters in the Congregation of religious women, first of all practicing herself what she commanded to others. She lived very modestly; she allowed herself little sleep and endured a very harsh life; she afflicted her body with hair shirts and chains, so that she deservedly earned the name of "Sister of the Cross" and left a conspicuous example of the virtues with which she was adorned to her sisters. In the year one thousand eight hundred and thirty-four, the Handmaid of God, with perfect submission to the will of God and great fortitude of spirit, endured death near the Saint Father Fournet, whom, as one of the founders of her Congregation of the Sisters of the Cross, she and all the Sisters of the Society honored with many tears as a most beloved father. In the year one thousand eight hundred and thirty-eight, which was the last of her unblemished life, foreseeing that she was about to depart from this life, in the season of spring, she began to arrange all the affairs that concerned the mother house and the other houses of the Congregation, so that she would leave nothing in disarray; then she desired to dedicate herself to spiritual exercises, and after completing them, she went to Oppido, to rest there for a while. Returning from there shortly afterward, in the month of August, she suffered from a severe ulcer, which had afflicted her for many years, which turned into gangrene, and amidst the most severe torments, which she endured with invincible

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patience and fortitude, she raised her mind and heart more eagerly to God, pouring forth devout prayers, among which are these noteworthy ones: "Jesus, Father of the poor, have mercy on me."

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - The official record, demonstrating exceptional devotion to the Blessed Virgin Mary, having received the sacraments of the Church with the utmost fervor of spirit and a certain heavenly joy, she peacefully expired in the kiss of the Lord on the twenty-sixth day of the month of August, leaving behind a not insignificant reputation for holiness, which the Handmaid of God had acquired during her life. The following day, the funeral ceremonies were celebrated with tears and great solemnity, not only in Podio, but also in the neighboring towns; especially the poor were present in large numbers, celebrating the saint and patroness of the poor, the Handmaid of God, with one voice. After the death of the Handmaid of God, her reputation for holiness became increasingly vivid day by day, primarily because of several remarkable healings, which were attributed to God through her intercession; therefore, discussions began regarding the granting of the honors of the blessed to her in Heaven. Therefore, after properly constituted proceedings were carried out concerning the sanctity of the life of the venerable Handmaid of God, and these were approved by the Holy Congregation of Rites, our blessed predecessor, Pope Leo XIII, with his own hand, signed the commission for the introduction of the cause on the thirteenth day of the month of May, in the year one thousand eight hundred and ninety-one. After the Apostolic proceedings were completed, in the legally prescribed manner, a discussion was held regarding the virtues of the same venerable Handmaid of God, which our predecessor, the most holy Pope Pius XI, solemnly decreed on the nineteenth day of the month of March, in the year one thousand nine hundred and twenty-eight, to have reached the heroic degree. Furthermore, the question followed concerning two miracles, which were attributed to having been worked by Almighty God through the intercession of the venerable Handmaid of God, Joan Elisabeth Bichier des Ages; and, after preliminary deliberations by the Holy Congregation of Rites, the same predecessor solemnly decreed on the twenty-ninth day of the month of April, in the year one thousand nine hundred and thirty-four: that two miracles have been proven to have been worked by God through the intercession of the Venerable Joan Elisabeth Bichier des Ages, namely: the instantaneous and perfect healing of Sister Mary Angelin from a severe pyloric ulcer, and of Lea Laverré from a very serious capillary bronchopneumonia. On the third day of the month of May of the same year, the same Pontiff pronounced that it was permissible to proceed to the solemn beatification of the Venerable Joan Elisabeth Bichier des Ages. The ceremonies were celebrated in the Basilica Vaticana on the thirteenth day of May of the following year, with

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the customary splendor and the gathering of the faithful. In the following year, it was said that new miracles were being worked through the intercession of the Blessed Joan Elisabeth, and under the care of a diligent and beloved son, Julius Saubat, General Procurator of the Society of Priests of the Most Sacred Heart of Jesus of Livias, the Postulator of this cause, the matter proceeded to...

[*Latin ed. p. 643*]

The acts of Pope Pius XII, page 643, concerning the process for obtaining canonization, recount two remarkable healings attributed to the intercession of the Blessed. These healings formed the basis of the apostolic process. However, in the preparatory congregation, the first proposed healing appeared to present significant difficulties. A second case was then presented, which is reported to have occurred as follows: A young woman, Gratiosa Dufau, daughter of Stephen, aged sixteen, suffered two traumas. The first was due to a fall, and the second was caused by being struck by an automobile or carriage, resulting in a fracture of her spine at the fifth lumbar vertebra. Medical examinations of the radiographic images unanimously confirmed the traumatic injury, specifically the vertebral fracture. In this situation, where human medical science proved futile, both the parents and the young woman herself turned to divine assistance and began a novena of prayers to the Blessed Joan of Arc. On the eighth day of October in the year 1937, the fifth day of the novena, the young woman, who had been brought to the sanatorium still suffering intense pain, suddenly felt herself healed. With the pain in her spine gone, she was able to get out of bed the following day. The attending physician and other medical experts, after careful examination, found no trace of the illness and refused to attribute this sudden healing to natural forces; and they were all, therefore, convinced and agreed with the Sacred Congregation of Rites. The second healing is reported as follows: A little girl, Maria Raschi, daughter of Peter, barely seven years old, began to be afflicted with diphtheria in the early part of May of the year 1936. The disease worsened day by day, and, along with other complications, brought her to the brink of death. The attending physicians unanimously declared that Maria was suffering from septic diphtheria, along with kidney, heart, and meningeal complications. The parents, especially the girl's aunt, a member of the Congregation of the Daughters of the Cross, having seen Maria's condition as hopeless, applied a relic of the Blessed Joan of Arc to the sick girl; and on the seventh of June of that month, they began a novena of prayers to the Blessed. Hardly had this novena been completed when, suddenly, at four o'clock in the morning of the sixteenth day, all the symptoms of the illness disappeared, and the little girl willingly accepted and enjoyed the food offered to her. The attending physicians and those called upon by duty unanimously affirmed that this healing was a miracle beyond the power of natural forces.

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Both healings were thoroughly examined in the deliberations of the Sacred Congregation of Rites, and finally were presented to Us on the twenty-third of April in the year 1940, in a general congregation.

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Official Commentary: During the session, all the Cardinals present, as well as the official Prelates and Consultor Fathers, regarding the proposed question: Whether and concerning which miracles, after the granting of veneration to the aforementioned Blessed by the Apostolic See, there is proof, in the case and to the effect of which we are speaking, each one expressed his opinion; We, however, in order that time might remain for us and those present to offer prayers, by which a more abundant light of divine understanding might be granted to us in this matter of such importance, postponed the expression of our opinion until the thirteenth day of the following month of May. On that day, having summoned to us our Venerable Brother Charles, Cardinal of the Holy Roman Empire, Salotti, Bishop of Preneste, and Prefect of the Congregation of Rites, and also the promoter of this Cause, and our beloved sons Salvatore Natucci, General Promoter of the Holy Faith, and Henry Dante, Substitute of the aforementioned Congregation, after the most sacred and devout rite, we solemnly declared: That there are two miracles proven by God, brought about through the intercession of the Blessed Joan Elizabeth Bichier des Ages, namely, the instantaneous and perfect healing of the girl Gratiosa Dufau from a vertebral fracture; and the instantaneous and perfect healing of the girl Maria Raschi from septic diphteria with renal, myocardial, and meningeal involvement. Subsequently, what remained according to the prescriptions of law was discussed before us on the twenty-first day of May of the same year, regarding the question: Whether, with the approval of the two miracles, after the granting of veneration to the aforementioned Blessed by the Apostolic See, it is permissible to proceed to the solemn canonization of the same. All those present, the Cardinals, the official Prelates, and the Consultor Fathers, unanimously gave their favorable vote. We, however, considered it necessary to deliberate further, so that we might be illuminated by the greater light of the Holy Spirit, and we chose the seventh day of the coming month of August as the day on which we would announce our decision. Therefore, on that day, we summoned to us the aforementioned Cardinal Charles Salotti, Prefect of the Congregation of Rites and Promoter of the Cause, our beloved sons Salvatore Natucci, General Promoter of the Holy Faith, and Alfons Carinci, Secretary of the same Congregation, and, after the holy Eucharistic Sacrifice, we solemnly declared: That it is permissible to proceed to the canonization of the Blessed Joan Elizabeth Bichier des Ages. But, desiring to follow the footsteps of Our Predecessors, first, in a secret Consistory, we summoned all the Most Reverend Fathers Cardinals to the usual hall of the Palace of the Vatican on

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the twelfth day of the month of February of the preceding year; in which, first, we added thirty-two most worthy men to the College of Cardinals; then, we appointed more vacant churches to their pastors; afterwards, the report on the Causes for...

[*Latin ed. p. 645*]

Acta Pii Pp. XII 645. Concerning the Canonization of several Blesseds, which was carried out by our venerable Brother, Charles, Most Holy and Eminent Cardinal Salotti, who also delivered a discourse on the life and miracles of the Blessed Joanna Elizabeth, and who recounted the acts which the Congregation of Holy Rites, after examination, had admitted and approved in the cause for the Beatification and Canonization of the aforementioned Blessed. Having completed the report, We inquired individually of the Fathers Cardinals, each of whom declared his opinion. On the twenty-first day of the same month, a public Consistory was held in the Basilica of the Vatican, in which the solemn conclusion of the causes for the Canonization of the Blesseds John of Britto, a martyr; Bernardine Realino, a confessor; and also of the Blesseds Joanna Elizabeth Bichier des Ages, a virgin, and Francisca Xaveria Cabrini, a virgin; was first completed; for the Blessed Joanna Elizabeth, the esteemed son Camillus Corsanego, Advocate of the Consistorial Hall, spoke eloquently. We, although we greatly desired to bestow the honors of sanctity upon these Blesseds, nevertheless, in order that the customary procedure in this matter might be observed, declared that We would not announce Our unchangeable judgment until, in a Consistory which is called semi-public, We had asked the opinion of all the present Cardinals, Patriarchs, Archbishops, and Bishops. Therefore, We ordered that commentaries be sent to all these dignitaries concerning the causes of these Blesseds and Blesseds, as completed by the Congregation of Holy Rites, so that, having knowledge of and having considered the matter, each might express his opinion and communicate it to Us. This Consistory was held in the usual hall of the Vatican Palace on the thirteenth day of June of the same year, in which We, being present, addressed our venerable Brothers, the Cardinals, and many dignitaries, especially from neighboring dioceses, and asked them what they thought concerning the solemnly conferring of the honors of sanctity upon the Blesseds John of Britto and Bernardine Realino, and upon the Blesseds Joanna Elizabeth Bichier des Ages and Francisca Xaveria Cabrini, and that they communicate their opinion to Us. We were very pleased to find them agreeing with Us in harmonious voices and with one heart; therefore, We declared that We had decided to bestow the highest honors of sanctity upon these four individuals. We stated that we would carry out these solemn ceremonies in the Basilica of the Vatican, with God's help, "as soon as the opportunity and possibility allowed." In the meantime, We urged everyone to raise supplications in prayer to God, so that abundant and salutary fruits might

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arise from these blessed events, both for the Catholic Church and for the entire human race, which at that time was so disturbed and apprehensive. We ordered that an instrument be prepared by our esteemed sons, the standing Apostolic Protonotaries, concerning all of these matters.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Official Commentary. On the seventeenth day of last April, during a semi-public Consistory held before Us, We decreed that the solemn rite of canonization should be celebrated in the Basilica of Saint Peter on this present sixth day of July, for the Blessed Joanna Elizabeth Bichier des Ages, together with the Blessed Michael Garicoïts, Confessor, Founder of the Congregation of the Priests of the Most Sacred Heart of Jesus, commonly known as of Bétharram, another illustrious ornament of the Gallic nation. On that day, preceded by all orders of the secular and regular clergy, by numerous Prelates and Officials of the Roman Curia, by Abbots, Bishops, Archbishops, and Patriarchs, and by the sacred College of Cardinals of the Holy Roman Church, We ourselves, with solemn pomp, entered Our Patriarchal Basilica of the Vatican, magnificently adorned with splendorous decorations and countless shining lamps, and already filled with a multitude of the faithful, among whom were many members of the Congregations of the Daughters of the Cross and the Priests of the Most Sacred Heart of Jesus; after offering a brief prayer before the main altar, We approached Our Chair, and there We sat. Then, after the customary obedience was rendered to Us by the Cardinals present, the venerable Cardinal Charles Salotti, Prefect of the Congregation of Holy Rites and entrusted with the preparation of this double canonization, at the urging of the esteemed son Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, more earnestly, and most earnestly implored Us to decree that the honors of the Saints should be conferred upon the Blessed Michael Garicoïts, Confessor, and the Blessed Joanna Elizabeth Bichier des Ages, Virgin, by Our infallible pronouncement. We, after imploring the light of the Holy Divine Spirit, together with all those present, that Our mind might be increasingly illuminated by the light of the heavens, seated in the Chair of Saint Peter, as Master of the universal Church of Christ, solemnly pronounced: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City; We decree and define that the Blessed Michael Garicoïts, Confessor, and Joanna Elizabeth Bichier des Ages, Virgin, are Saints, and We add them to the Catalogue of Saints, decreeing that their memory be observed by the entire Church on each year on the day of their birth, namely, for Michael Garicoïts on the

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fourteenth day of May, and for Joanna Elizabeth Bichier des Ages on the twenty-sixth day of August.

[*Latin ed. p. 647*]

Acta Pii PP. XII 647: It is fitting that this be done with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. With the formula of canonization having been pronounced by Us, and after the Advocate of the aforementioned Consistorial Hall, acting in the name of the same Cardinal, having signified their assent, We have ordered that these Apostolic Letters be published for the perpetual memory of this event; and We have commanded that the Apostolic Notaries be present to draw up the instruments concerning this canonization. We promptly gave thanks to God, the Most High, for so great a benefit, together with the clergy and the entire people, with all our hearts; first, We invoked the patronage of the newly canonized Saints, and immediately We prepared a brief homily in their praise, and We placed before everyone's eyes the examples of their most excellent virtues, urging all to meditate on them with their minds and to strive to follow them with their will. And may it be so, We said, that these newly canonized Saints, through their prayers, may obtain, as soon as possible, that happier times may smile upon the human race and the Church, and that We and you may obtain from God those heavenly gifts by which we may all be helped to strive forward with greater zeal each day towards perfection. Amen. Then, with the Apostolic blessing and the plenary indulgence granted to all present, We approached the altar to recite the Sacred Liturgy; and thus, the rite of canonization reached its happy conclusion through these solemn ceremonies. Therefore, let the memory of the newly canonized St. Joan Elizabeth be consecrated by these Our Letters, and let the spiritual joy of this event be felt with great fervor, especially by the Sisters of the Congregation of the Daughters of the Cross, who have so greatly deserved of the Church and of civil society, and who, following the example of their Mother with devoted study, continue daily to labor in active works of charity throughout the world; let the entire Gallic nation rejoice, which has produced such a daughter, and which now has such an intercessor in heaven; and let all the faithful rejoice, to whom We propose the example of this Holy Virgin for imitation, and for whom We commend ourselves to her intercession before the most merciful God. Therefore, having carefully considered all that was to be done, and with certain knowledge of the fullness of Our Apostolic authority, We reaffirm, strengthen, decree, and declare to the entire Christian Church all and each of the things that We have said above. We also command that these Letters, whether transcribed or printed, be given the same credence as if they were present, provided that they are signed by the hand of an Apostolic Notary

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and are sealed with his seal.

[*Latin ed. p. 648*]

648 The Acts of the Apostolic See – Official Commentary – records that, if these matters were presented, exhibited, or shown. But if anyone should, with reckless audacity, dare to infringe upon, contradict, or attempt to undermine these Our decrees, definitions, inscriptions, mandates, statutes, and will, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-seven, on the sixth day of July, in the ninth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. £8 I, FRANCIS, Bishop of Ostia and of Tusculum, Cardinal MARCHETTI SELVAGGIANI, Dean of the Sacred College. £8 I, EUGENIUS, Bishop of Porto and of Santa Rufina, Cardinal TISSERANT. £8 I, CLEMENS, Bishop of Velletri, Cardinal MICARA. £8 I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. £8 I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI-MASELLA. £8 I, ADEODATUS IOANNES, Bishop of Sabina and of Mandelensis, Cardinal PIAZZA. I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal VERDE. I, ALOISIUS, Presbyter of the title of S. Silvestri in Capite, Cardinal LAVITRANO. I, PETRUS, Presbyter of the title of S. Crucis in Jerusalem, Cardinal FUMASONI BIONDI. I, FRIDERICUS, Presbyter of the title of S. Maria de Victoria, Cardinal TEDESCHINI. I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal JORIO. I, MAXIMUS, Presbyter of the title of S. Maria in Porticu, Cardinal MASSIMI.

[*Latin ed. p. 649*]

Acts of the Popes, Volume 64, Twelfth [Year]. I, Nicholas, Cardinal Deacon of Saint Nicholas in the Tullian Prison, CANALI, Major Penitentiary. I, John, Cardinal Deacon of Saint George in the Golden Hall, MERCATI. I, Joseph, Cardinal Deacon of Saint Eustachius, BRUNO. For His Holiness, Francis, Cardinal MARCHETTI SELVAGGIA, Dean of the Sacred College. Nicholas Micara, Cardinal, Prefect of the Congregation of Rites. Francis Hannibal Ferrétti, Protonotary Apostolic. Bernard De Felicis, Protonotary Apostolic. Alfridus Liberati, Canon of the Apostolic Chamber, Assistant for Studies. Expedited on the twenty-second day of November, in the eleventh year, Alfridus Marini, Plumber. Aloysius Trussardi, from the Tabularium.

[*Latin ed. p. 650*]

•650 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SUPREME SACRED CONGREGATIONS

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

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RESPONSE CONCERNING THE VALIDITY OF BAPTISM ADMINISTERED IN CERTAIN SECTS

This Supreme Sacred Congregation received a question from certain Ordinaries of places in the United States of America: "Whether, in judging matrimonial causes, baptism administered in the sects of the Disciples of Christ, Presbyterians, Congregationalists, Baptists, and Methodists, having the necessary matter and form, should be presumed invalid due to the lack of the required intention in the minister to do that which the Church does, or that which Christ instituted, or whether it should be presumed valid, unless the contrary is proven in a particular case."

On Thursday, December 21, 1919, the Most Reverend and Eminent Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Most Reverend Consultors, ordered that a response be given to the proposed question: Negatively to the first part; affirmatively to the second.

Subsequently, on Friday, December 22 of the same month and year, the Most Holy Pope, Pope Pius XII, by the divine Providence, during his customary audience granted to the Reverend Father Prefect of the Holy Office, approved the resolution presented to him by the Most Reverend Fathers, confirmed it, and ordered that it be made public.

Given at Rome, from the offices of the Holy Office, on December 28, 1949.

Petrus Vigorita,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

[*Latin ed. p. 651*]

The Sacred Congregation of Rites, 651 SACKA; THE CONGREGATION IN ROMA, OR MACERATA, AND TOLENTINO, CONCERNING THE CANONIZATION OF THE BLESSED VINCENT MARIA STRAMBI, CONFESSOR, BISHOP OF MACERATA AND TOLENTINO. FROM THE CONGREGATION OF CLERICS OF THE HOLY CROSS AND THE PASSION OF OUR LORD JESUS CHRIST. REGARDING A DOUBT: Whether and concerning which miracles, after the Veneration granted to the aforementioned Blessed by the Apostolic See, there exists evidence in the case and to the effect of which we are speaking. The Blessed Vincent Maria Strambi presented himself as a perfect example of Saint Paul, his spiritual father. For scarcely having become a Priest, he was received into his Congregation by the modern Saint, or, from the very beginning of his religious life, he demonstrated the degree to which he would ascend in sanctity. Devoted to sacred duties, he edified countless souls, not only through preaching, but especially through the austerity of his life and his profound penance. Elected Bishop of Macerata and Tolentino by Pope Pius VII, he diligently fulfilled his pastoral duties. Refusing to take the impious oath imposed by the French invaders, he suffered exile. Broken down by years, labors, and penances, he reiterated his resignation

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from the episcopate to Pope Leo XII, scarcely elected. The venerable Pontiff treated this elderly man with respect, and also wished that he might reside in the Apostolic Palace. On January 1, 1824, the Servant of God died there, most holily. Preserving what is to be preserved by law, the honors of Beatification were granted to this distinguished Servant of God by Pope Pius XI in the year 1925. New miracles, wrought by God through the intercession of the Blessed Vincent Maria, having been demonstrated, the cause of Canonization was resumed on November 25, 1925, and, concerning two marvelous healings, which are presented here, investigations were instituted by Apostolic authority, first in the diocese of Oria, and then in Naples: and the legal decrees concerning these matters were issued on July 17, 1929, for Oria, and on February 1, 1933, for Naples, and on July 30, 1944, for Naples. I. Iosepha Arno, a citizen of Manduria, in the diocese of Oria, aged seventy-five years, suffered from a large ovarian cyst, which...

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis - The official record clearly demonstrated the danger of death. This tumor could not be healed by natural forces, nor by medical remedies, except perhaps by surgical intervention, which, however, given the patient's frail condition, could not be performed in any way. But what was impossible by natural forces or human effort, was obtained through the intercession of the Blessed Vincent Strambi, fervently invoked, by God. Within a few days, during the month of May, in the year 1926, all the morbid phenomena completely disappeared, without any human intervention.

11. The second healing concerns the young girl Assunta D'Agostino, who had been afflicted by a serious inflammation of the epiphysis of the femur. After invoking Blessed Vincent and Mary, the girl was found to be perfectly healed instantaneously. Considering all the circumstances of the healing, it is unanimously judged by experts to have occurred contrary to the laws of nature.

In accordance with legal procedure, on June 24th of the year 1947, before the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, a Preliminary Congregation was convened, which was followed by a Preparatory Congregation on February 1st of the same year. Finally, on June 21st, a General Congregation was held before His Holiness Pope Pius XII, in which the same Most Reverend Cardinal raised a question to be discussed: Whether and concerning which miracles, after the veneration granted to the Blessed by the Apostolic See, there is evidence and effect in the case in question.

The Most Reverend Cardinals, Officials, and Consultors expressed their opinions. However, the Most Blessed Father postponed his judgment until this day, July 31st, the Sunday after the octave of Pentecost, so that the

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Divine Will might be more clearly revealed to him, and in response to the fervent prayers of those present. Therefore, with the two Cardinals Alexander Verde, Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation of Rites, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, having attended and after the Holy Sacrifice of the Mass was duly celebrated, he declared: "There is evidence of the perfect and instantaneous healing of Giuseppa Amo from a large and incurable ovarian cyst, as well as of the instantaneous and perfect healing of the young girl Assunta D'Agostino from a serious inflammatory condition of the epiphysis of the femur."

He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites.

Given at Rome, on July 31st, in the year of Our Lord 1949.

E. C. Card. MICARA, Bishop of Velletri, Prefect.

L. % s. t A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 653*]

The Sacred Congregation of Rites, 653 II, in ROMA: "Concerning the Beatification and Canonization of the Venerable Servant of God, Vincent Pallotti, Priest, Founder of the Society of the Catholic Apostolate. Regarding the Question of Whether and Concerning What Miracles are Attested in the Case of the Venerable Vincent Pallotti, a distinguished ornament of the Roman Clergy in the nineteenth century, who dedicated his entire life and the Society of the Catholic Apostolate which he founded, to the infinite glory of God, to the destruction of sin, and to the salvation of souls. To this end, he established three classes of members, namely, Priests, Sisters, and laypersons, all of whom would strive together with all their strength. Truly, since this is the goal which the Only Begotten Son of God, made Man, proposed to Himself, the Venerable Vincent established as the foundation of his Society the imitation of the same Our Lord, which he himself endeavored to attain with all his strength, and with a happy outcome, as far as is permitted to a man, as is legally established by the decree issued by this Sacred Congregation, approving his heroic virtues. Now, since God, supremely bountiful, rewards the virtues of His servants magnificently, and often also before men, the virtues of Vincent were honored with the glory of miracles, which pave the way for granting him the glory of beatification. From among many graces or miracles, two remarkable healings were presented to this Sacred Congregation, which were recognized as true miracles. And indeed: I. Alexander Lutri, nine years old, a Roman, on September 12th of the year 1898, while playing, slipped while sitting on the railing of a staircase and fell headlong from the third step. He was taken to the nearby hospital of S. Spiritu in Saxia, where doctors diagnosed a severe concussion and a probable fracture of the skull – which was later confirmed – along with a certain danger to his life. The boy's mother, except for the fol-

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lowing day when she placed a picture of her son, still unconscious, against his body, and placed it under his neck, uttering fervent prayers. On the 14th, in the morning, she found him healed, and she became certain that she had seen the religious man walking around his bed. The mother, taking the picture of the Venerable Vincent from under her son's neck, showed it to him, and he recognized him as the one who had appeared to him. The attending physician, another doctor who had been present from the beginning, as well as two expert officials, and even myself,..."

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis — Official Commentary of our Congregation's College unanimously declares that these [cases] transgress natural laws.

11. Another healing occurred in the town of Nabburg in the Ratisbon diocese on September 12th, 1947. Margaret Sandner, according to the judgment of four doctors, examined by the tribunal, was afflicted with multiple sclerosis, a disease which for more than seven years caused her great suffering, with a prognosis declared by them as unfavorable for life and for healing. In this diagnosis and prognosis, two official experts and the medical college are fully in agreement. Regarding both healings, after the judgment of the medical college, on October 18th of the past month, a preliminary meeting was held in the Preparatory Congregation, followed by a General Congregation on November 22nd, in which the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, raised the following question for discussion: Whether and concerning which miracles it is established in the case and to what effect. The Reverend Cardinals, official Prelates, and Consultor Fathers each gave their opinion. The Most Blessed Father, however, did not wish to give his opinion according to custom, so that he might have time to obtain heavenly light from God through fervent prayers. He chose this very day for that purpose. Therefore, the undersigned Cardinal, Prefect and Promoter of the Cause, summoned the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after the Holy Sacrifice of the Mass had been piously celebrated, declared: That two miracles are established, through the intercession of the Venerable Vincent Pallotti, namely, the instantaneous and perfect healing of the boy Alexander Lutri from a very serious fracture of the skull and concussion of the brain, and also the healing of Margaret Sandner from incurable multiple sclerosis. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites.

Given at Rome, on November 27th, the First Sunday of the Sacred Advent, in the year of Our Lord 1949.

C. Card. MICARA, Bishop of Velletri, Prefect.

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L. F. S. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 655*]

Sacra Romana Rota, Acta Tribunalium, Sacra Romana Rota Quebecensis. De Nullitate Matrimonii (TURCOTTB-BEDARD).

Since the actual place of residence of the aforementioned Mr. Émile Bédard is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 19, 1950, at the twelfth hour, to resolve the doubt in question, or to subscribe to the following, and to designate a date for the Rotal hearing for the determination of the cause. Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Émile Bédard, must, insofar as possible, ensure that he is informed of this edictal citation.

A. Wynen, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, November 30, 1949.

O. Bejan, Notarius.

[Translation of the French text included above:]

Since the place of current residence of Mr. Émile Bédard, the defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 19, 1950, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Émile Bédard must, to the extent possible, inform him of this citation.

[*Latin ed. p. 656*]

Acts of the Apostolic DIARY of the ROMAN Curia, Official Commentary. Friday, December 23, 1949, the Holy Father received in a solemn Audience His Excellency, Dr. MASSIMO A. ETCHECOPAR, Extraordinary and Plenipotentiary Ambassador of the Republic of Strasbourg, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, December 6, 1949, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, was convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend

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Prelates Officials, and the Reverend Theological Consultors gave their votes:

1. Concerning the causes for beatification:

a) Of the Venerable Servant of God, Vincent Pallotti, Priest, founder of the Society of the Catholic Apostolate;

b) Of the Venerable Servants of God: Paola Elisabetta Cerioli, widow Buzzecchi-Tassis, foundress of the Institute of the Sisters of the Holy Family; Mary Desolata Torres Acosta, foundress of the Institute of the Sisters Servants of Mary, Ministers of the Sick.

2. Concerning miracles:

a) Of the Blessed Mary Goretti, virgin and martyr;

b) Of the Venerable Servant of God, Vincenza Maria Lopez Vicuña, foundress of the Institute of Mary Immaculate for young women engaged in domestic service;

c) Of the Venerable Servant of God, Dominic Savio, student of the Salesian Oratory.

Tuesday, December 13, 1949, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, was convened, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

1. Concerning the causes:

a) For the canonization of the Blessed Mary Goretti, virgin and martyr.

b) For the beatification of the Venerable Servants of God, Dominic Savio, young student of the Salesian Oratory, and Vincenza Maria Lopez Vicuña, foundress of the Institute of the Daughters of Mary Immaculate for young women engaged in domestic service.

2. Concerning miracles for the canonization of the Blesseds:

a) Anthony Maria Claret, Bishop Confessor, founder of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary.

b) Mary Guglielma Emilia De Rodat, virgin, foundress of the Congregation of the Sisters of the Holy Family.

c) Anne Maria De Paredes, virgin.

[*Latin ed. p. 657*]

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[*Latin ed. p. 658*]

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[*Latin ed. p. 659*]

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15. GUAYAQUILENSIS (Fluminensis). – For the Christian people. – From the Diocese of Guayaquil, the civil province of "Los Rios" is separated, and a new Apostolic Vicariate, Fluminensis, is established therefrom.

17. EDMONTONENSIS (St. Paul in Alberta). – For the greater good. – A part of the territory of the Archdiocese of Edmonton is separated, which is established as a new Diocese, named "St. Paul in Alberta."

7. OLIDENSIS ET RECIFENSIS (Caruaruensis). – For a greater purpose. – From the Archdiocese of Olinda and Recife, and from the Dioceses of Nazareth and Pesqueira...

[*Latin ed. p. 660*]

Index of 660 documents, arranged chronologically, detailing territorial divisions, from which the new Dioecesis Caruaruensis is established • 1948 Dec. 9 BATAVIENSIS (Sukabumensis). - In this island. - A portion is separated from the Apostolic Vicariate of Batavia and a new Apostolic Prefecture of Sukabumentis is established. » » » DE LYDENBURG. - If of the Gospel. - The Apostolic Prefecture of Lydenburg is elevated to the Apostolic Vicariate of the same name. . . . » » » DE OUDTSHOORN. - For a higher purpose. - The Apostolic Prefecture of Oudtshoorn is elevated to the Apostolic Vicariate of the same name. . » » » DE TALI (Taliana). - A work begun by Us. - The Apostolic Prefecture of Tali in Sinis is erected into a diocese, named Taliana. . » » 11 CHICAGIENSIS-PEORIENSIS-ROCKFORDIENSIS (Joliettensis in Illinois). - Boundaries of the churches. - A portion of the territories of the dioceses of Chicago, Peoria, and Rockford is separated and erected into a new diocese called "Joliet in Illinois." . » » » MANILEN-

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SIS (Sancti Ferdinandi). - It is well known. - A portion of the territory of the archdiocese of Manila is separated and erected into a new diocese, called "Sancti Ferdinandi." . . . . . 1949 Jan. 15 DE MIARINARIVO (De Tsiroanomandidy). - For the Kingdom of Christ. - A portion of the territory of the Vicariate of Miarinarivo is separated and erected into an Apostolic Prefecture, called Tsiroanomandidy. DE NDOLA. - If in any. - The Apostolic Prefecture of Ndola is elevated to the Apostolic Vicariate of the same name. SANTAREMENSIS (Macapensis). - Of one Apostolic See. - A portion of the Prefecture "nullius" of Santarém is separated and erected into a new Prefecture "nullius," called Macapá. . » March 3 » » » » » 10 » » » » Apr. 21 » 30 May 5 » 12 311 142 167 169 314 397 490 214 170 402 DE BAHR-EL-GAZAL, DE BAHR-EL-GEBEL (Mopoiensis). - For the Christ of the Lord. - A portion of the territory of the Apostolic Vicariate of Bahr-el-Gazal and of the Apostolic Prefecture of Bahr-el-Gebel is separated and erected into a new Apostolic Prefecture, under the name of Mopoiensis. 405 DE YAOUNDE (dé Doumé). - For greater ease. - The Apostolic Vicability of Yaounde is divided, and a new Vicariate is erected, to be called Doumé. 316 LAGOSENSIS (Oyoënsis). - For greater strength. - A northern portion is separated from the Apostolic Vicariate of Lagos, which is erected into an Apostolic Prefecture, named Oyoënsis. 433 DE BANDJERMASIN (Bandjermasinensis). - For the burgeoning. - The Apostolic Prefecture of Bandjermasin, in the Indonesian Archipelago, is elevated to the rank of Apostolic Vicariate, named Bandjermasinensis. 439 DE BELLARY (Bellaryensis). - Apostolic See. - The "sui iuris" mission of Bellary, in Eastern India, is erected into a diocese, under the name "Bellaryensis," which is established as a suffragan of the Metropolitan Church of Madras. 435 STANLEYPOLITANUS (Wambaënsis). - For evangelization. - A portion is separated from the Apostolic Vicariate of Stanley Falls, which will henceforth be called Stanleypolitan, and is erected into a new Apostolic Vicariate, named Wambaënsem. 437 DE CHIHFENG (Cefomensis). - By Apostolic Letters. - The Apostolic Prefecture of Chihfeng, in Sinis, is elevated to the rank of diocese, named "Cefomensis." 531 LEOPOLDINENSIS. - Wisely. - A Chapter of Canons is established in the Cathedral Church of Leopoldina. 481 BOMBAYENSIS (Ahmedabadensis). - Bombay Archdiocese. - A portion of the territory of the Archdiocese of Bombay is separated and erected into a new diocese, named Ahmedabadensis. 483 GUINEAE GALLICAE SEU KONAKRIENSIS (Kankanensis). - For the work of evangelization. - A portion of the territory of the Apostolic Vicariate of French Guinea is separated, which is erected into a new Apostolic Prefecture, named Kankanensis; the Apostolic Vicariate of French Guinea is henceforth to be called "Konakriensis." . 533

[*Latin ed. p. 661*]

Index 1949 May 12 » » 14 » » 26 » June 9 » » » » July 10 » » » » »

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» NEW documents. GUINEA in chronological NEERLANDICA order (AMBOINAËNSIS) digested (Holland). 661 - More suitably. - From the territory of the Apostolic Vicariate of New Guinea Netherlands, henceforth to be called "Amboina," the northern part is separated, which is erected into a new Apostolic Prefecture "Holland" (Campina Grande). - Supreme. - A part is separated from the territory of the Metropolitan Church of Paraiba, which is erected into a new Diocese called "Campina Grande." . . The greatest Jubilee. - The Universal Indiction of the Holy Year of 1950 in SCIAMHAEVENSIS (De Yangchow-De Haichow). - Concerning the Churches. Two parts of the Diocese of Shanghai, located north of the Diocese of Haimen, are separated and the Apostolic Prefectures of Yangchow and Haichow are erected in SCIAMHAEVENSIS (Suceuvensis). - For the Catholic Faith. - The territory of the Diocese of Shanghai, located south of the Diocese of Haimen, is divided and a new Diocese is erected, called "Suceuvensis," a suffragan of the Metropolitan Church of Nanking. - We confidently believe. - Indulgences and privileges are suspended during the general and greatest Jubilee Year of 1950. - To confessors and others in the city, extraordinary privileges are granted during the general and greatest Jubilee Year of 1950, which has now been promulgated. - Indulgences of the Holy Year of 1950 are granted to nuns and others detained by a stable impediment, with appropriate privileges regarding absolutions and commutation of vows. . . IV - LETTERS 535 536 257 586 588 337 340 345 APOSTOLIC Materna. - B. Mary Virgin "of Coromoto" is established as the principal celestial Patron of the entire Republic of Venezuela. . . 3 1 8 1945 Dec. 14 In the ancient Aliphana. - The parish and collegiate Church of Saint Mary Major in the town of "Piedimonte d'Alife" in the Diocese of Aliphana is designated with the dignity of a minor Basilica 406 1946 March 20 Priscam Goae. » The temple, entitled "Bom Iesus," located in the center of the old city of Goe, within the boundaries of the Patriarchate of the East Indies, is honored with the privileges of a minor Basilica. 486 » April 25 A small city. - The collegiate Church, dedicated to the honor of the Blessed Virgin Mary Assumed into Heaven, and located in the city of "Gallarate" in the Archdiocese of Milan, is elevated to the dignity and honor of a minor Basilica 21 » June 13 Of its Cathedral. - The Cathedral Church of Saint Agatha, V.M., located in the city of Gallipoli, is decorated with the title and privileges of a minor Basilica 440 » » 20 Against all heresies. - The Blessed Virgin Mary, commonly known as "Madonna di Tirano," in the Diocese of Como, is declared the celestial Patron of the entire Valtellina region 319 Cuschensem ancient. - The Church dedicated to the honor of the Blessed Virgin Mary of "Dec. 2 Mercede Deo," in the city commonly known as "Cuzco," is enhanced with the title and honors of a minor Basilica 442 1947 March 25 Grave and solemn. - Saint Timothy, Bishop and Martyr, is established as the principal Patron of the Diocese of Thermara 539 « Show me yourself ». - The Blessed Virgin Mary,

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with the title ”Our Lady of” April 2 Calle,” is confirmed as the principal celestial Patron of the city of Palencia 321 » June 13 Paternum Our Heart. - Saint Anthony of Padua, Doctor of the Universal Church, is chosen as the celestial Patron of the Apostolic Prefecture of Siangtan in China 276 » September 8 Wonderful also. - The Cathedral Church of Verdun, in France, is decorated with the honors of a minor Basilica 49# 1944 Oct. 7

[*Latin ed. p. 662*]

Index of 662 documents, chronologically arranged, page 1947.

December 15, 1948: February 11; February 12; February 27; May 3; May 24; June 24; September 23; Note 27; Note 39.

1949: January 18; February 11; March 25; April 8; May 3; June 10.

Saint Bernardinus Realino, Confessor, is established as the heavenly patron and principal patron of the city of Lecce.

An Apostolic Delegation is established for Palestine, Transjure, and the island of Cyprus, among the Christian people.

The collegiate and prepositual Church of Saint John the Baptist, in the city of ”Busto Arsizio,” within the boundaries of the Milan archdiocese, is adorned with the title and dignity of a Minor Basilica.

Saint Adelaide, Empress, widow, is declared the principal heavenly patron of the town of ”Seltz” in the Strasbourg diocese. ”Let us sing a hymn to the Lord, let us sing a new hymn to our God.”

The prepositual and parochial Church, dedicated to Saint Martin, Bishop, in the city of ”Magenta” in the Milan archdiocese, is distinguished with the honors of a Minor Basilica.

The Cathedral Temple of the Calatayeronensis diocese, dedicated to Saint Julian, Bishop of Cenomanensis, to God, with fervent faith, is adorned with the honors of a Minor Basilica.

The parochial Church of Saint John the Baptist, located in the city called ”Chaumont,” within the boundaries of the Lingonensis diocese, is elevated to the title and dignity of a Minor Basilica, a source of ornament and honor.

The Metropolitan Cathedral Church of Saragossa, dedicated to the Blessed Virgin Mary of Columna, to God, is adorned with the title of a Minor Basilica, which is within the Catholic faith.

The parochial church, dedicated to Saint John the Baptist, is enriched with the title and privileges of a Minor Basilica, in the city and diocese of Lecce.

The Cathedral Church of Acireale, dedicated to the Blessed Virgin Mary, the Annunciate, to God, is to be adorned with Minor Basilicas.

The abbatial Church of Saint Maurice in the Territorial Abbey of Saint-Maurice, in Switzerland, is to be adorned with Minor Basilicas, throughout the Catholic world.

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The parochial Church of the Blessed Virgin Mary, in the city of "Igualada," within the boundaries of the Vich diocese, is endowed with the title and privileges of a Minor Basilica, "faithful Faventia."

The Cathedral Church of the city and diocese of Faenza is enriched with the title and privileges of a Minor Basilica, possessing twin sanctity.

Saint Bernardinus Realino, Confessor, is established as the principal heavenly patron of the city and diocese of Carpi, together with Saint Bernardino of Siena.

The parochial and collegiate Church of Saint Blaise, E.M., in the city of "Finalborgo," within the boundaries of the Savona diocese, is to be adorned with Minor Basilicas, among a vast number.

The title and privileges of a Minor Basilica are conferred upon the abbatial Church of the Order of Cistercian Reform, dedicated to the Blessed Virgin "of Gethsemani," in the city commonly known as "Kentucky," within the boundaries of the Louisville archdiocese.

The Cathedral Church of the Saint Boniface archdiocese in Canada is adorned with the title of a Minor Basilica.

Motu Proprio:

February 22, 1949: April 2; May 1; June 15.

Solemn Acts: 322; 144; 349; 146; 22; 173; 172; 23; 350; 352; 355; 541; 443; 544; 446; 546.

Frequent decrees have been issued.

Concerning the Discipline of the Sacrament of Matrimony for the Eastern Church.

Concerning the Pontifical Saint Eugene Institute for those recently ordained to the priesthood.

Canonizations:

Blessed Joan of Lestonnac, Widow, Proclamation; Homily.

Blessed Mary Joseph Rossello, Virgin, Proclamation; Homily.

[*Latin ed. p. 663*]

Index of Documents, Chronological - ADDRESSES, arranged in order: 663. APOSTOLIC LETTER. February-November 1919. To all Archbishops, Bishops, and other Ordinary places holding peace and communion with the Apostolic See: concerning the celebration of votive Masses for the expiation of the sins of the faithful. . . . 8. Solemn documents. - To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places holding peace and communion with the Apostolic See: supplications are again indicated for the Holy Places of Palestine. . . . 58.

VIII - LETTERS: 3918. July-August-November-December. 1949. January-February-March 11. Fiftieth Anniversary. - To the Reverend Father Matthew Crawley-Boevey, priest of the Congregation of the Most Sacred

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Hearts of Jesus and Mary, celebrating the fiftieth anniversary of his priesthood. . . . . 6. Fifth and Twentieth Anniversary. - To the Directors, Professors, and Students of the Catholic University of Louvain, on the fifth and twentieth anniversary of the founding of that university. 20. It is certainly fitting. - To the Reverend Father Emmanuel, titular of Saint Honorius on the Aventine, Cardinal Suhard, Archbishop of Paris, having happily completed five decades of priesthood. 4. As it is fitting. - To the Reverend Father Clement of Milwaukee, General Minister of the Order of Franciscan Capuchins: concerning the promotion of the apostolate by that Order. 8. A noble temple. - To the Reverend Father Theodore, titular of Saint Chrysogonus, Cardinal Innitzer, Archbishop of Vienna, and also Apostolic Administrator of Burgenland: for the restoration of the cathedral of Saint Stephen in Vienna to worship. . . . 15. We gratefully acknowledge. - To the Reverend Father Lawrence Perosi, Bishop of Urban, completing the fiftieth year of his service as Master of the Sistine Chapel, granted to him by the Supreme Pontiff Leo XIII. 20. Very learned letters. - To the Most Reverend Fathers, Cardinals Michael, titular of Saint Anastasia, Cardinal Faulhaber, Archbishop of Munich and Freising; Joseph, titular of Saint John before the Latin Gate, Cardinal Frings, Archbishop of Cologne; Conrad, titular of Saint Agatha, Cardinal von Preysing, Bishop of Berlin, and other Archbishops, Bishops, and Ordinary places of Germany: responding with diligent letters from the episcopal assembly. 21. It is fitting. - To the Reverend Father William van Hees, General Master of the Order of the Holy Cross: on the occasion of the seventh centenary of the approval of the Constitutions of that Order. . . . 24. To the brothers, charity. - To the Most Reverend Father John T. McNicholas, Archbishop of Cincinnati and President of the "National Catholic Welfare Conference": for the assistance provided by that Conference to immigrants and other poor people. . . . 2. With the deepest sorrow. - To the Most Reverend Archbishops and Bishops of Hungary. 6. Distinguished. - To the Most Reverend Father Clement, Bishop of Velletri, Cardinal Micara, Prefect of the Congregation for the Sacred Rites, whom he sends as a legate to the Bolivarian Eucharistic Congress being held in the city of Cali, in the Republic of Colombia. 20. Soon. - To the Most Reverend Father Michael, titular of Saint Anastasia, Cardinal Faulhaber, Archbishop of Munich and Freising, having happily completed his eightieth year. 21. Among the joys. - To the Reverend Father Joseph Cardijn: on the twenty-fifth. 21. 26. 27. 64. 67. 68. 216. 175. 69. 29. 71. 278.

[*Latin ed. p. 664*]

Index 664 1949 Aprilis 17 » » 25 » » 30 » Maii 8 » » 10 » » 14 » » 26 » Iunii 6 » » » » » 29 » » 30 » Iulii 16 » Aug. 12 » Sept. 1 » Oct. 18 documentorum chronologico ordine digestus anno adveniente a sodalitate condita, cui nomen « Jeunesse ouvrière chrétienne » 324 Supremam. - To the Most

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Reverend and Most Reverend Father Thomas, titular Bishop of the Four Crowned Martyrs, Cardinal Gilroy, Archbishop of Sydney, whom the Holy See sends as a legate to celebrate the solemnities in Nagasaki at the end of the fourth century, from which Saint Francis Xavier departed for the islands of Lapland. 326 At the end of this month. - To the Most Reverend and Most Reverend Father Francis Peter Buèys, titular Bishop of Olympus, Superior General of the Congregation of the Marian Regular Clerics, who will complete his fiftieth year of priesthood. 176 With a gentle spirit. - To the Most Reverend and Most Reverend Father Efrem Forni, titular Archbishop of Darnita and Apostolic Nuncio in Ecuador, whom the Holy See appoints as a legate to the Eucharistic Congress of the entire Republic of Ecuador, to be held in Quito. 328 From the Church itself. - To the Most Reverend and Most Reverend Father John Perelló Pou, titular Bishop of Vich, on the occasion of the completion of the first century since the death of the apologist James Balmes. 356 Soon. - To the Reverend Father Herbert Kramer, General Moderator of the Missionary Society of the Precious Blood: on the occasion of the completion of the century since the extension of the celebration of the feast of the Precious Blood of Jesus Christ to the entire Church. 358 We are not. - To the Most Reverend and Most Reverend Father Renato Joseph Piérard, titular Bishop of Chalons, on the occasion of the solemnities marking the completion of the eighth century since the consecration of the same cathedral church. 282 Soon. - To the Reverend Father William Munster, Prefect of the London Society of the Oratory of Saint Philip: on the occasion of the completion of the first century since the founding of the same Oratory. 359 Often we have declared. - To the Most Reverend and Most Reverend Father Eugene, titular Bishop of Portus and Santa Rufina, Cardinal Tisserant, Prefect of the Secretariat of the Holy Congregation for the Oriental Churches, whom the Holy See sends as a legate to the National Eucharistic Congress of all of France, to be held in the city of Nancy. 410 Of the Twin Benedictine Orders. - To the Most Reverend and Most Reverend Father Lucian Lebrun, titular Bishop of Augustodunum, Chalons-sur-Saône, and Mâcon, on the occasion of the centennial celebrations of the death of Saint Odo and Saint Odilo, Abbots of Cluny. 411 Of the Annecy diocese. - To the Most Reverend and Most Reverend Father Frederick, titular Bishop of Santa Maria de Victoria, Cardinal of the German Province, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council for the Preservation of the Petrine Fabric, on the occasion of the dedication of the Temple of Annecy by the Visitation. 414 At the completion of the first century. - To the Reverend Father Joseph Sylvester Juergens, General Moderator of the Marian Society: on the occasion of the completion of the first century since the pious death of the Founder of the same Society. 591 It has certainly happened. - To the Reverend Father Peter Schweiger, General Moderator of the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary: on the occasion of the completion of the

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first century since the founding of the same Congregation. 448 Although not unknown. - To the Most Reverend and Most Reverend Father Lawrence Jaeger, Archbishop of Paderborn: in response to a letter concerning the Society of Saint Boniface in Germany, which has rendered excellent service to the Catholic Church throughout the entire century. 593 The decade is being completed. - To the Most Reverend and Most Reverend Fathers Michael, titular Bishop of Saint Anastasia, Cardinal Faulhaber, Archbishop of Munich and Freising, and Joseph, titular Bishop of Saint John before the Latin Gate.

[*Latin ed. p. 665*]

Index of documents arranged in chronological order 665 PAGES.

S.R.E. Prefect, Cardinal Frings, Archbishop of Cologne, Conrad, titular of St. Agatha.

S.R.E. Prefect, Cardinal von Preysing, Bishop of Berlin, and other distinguished Archbishops, Bishops, and Ordinary clergy of Germany.

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IX - SACRED CONGREGATION

1949

February 14

March » » May

December 12

Secret Consistory

Address of the Supreme Pontiff

Secret Consistory

Chamberlain of the Sacred College

Election of the Church

Provision of Churches

Taking of the Oath

Report on Causes

Petition for Pallia

Public Consistory

Semi-public Consistory

Address

Secret Consistory

Address of the Supreme Pontiff and appointment of three Cardinals as Legates

Provision of Churches

Petition for Pallia

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125
126
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577
677
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586.

X - RADIO BROADCASTS

1948
December 24
1949
January 30
March 2
May 15
June 19
July
September 17
4 » »
November 21

Given by the Most Blessed Father, on the eve of the Nativity of Our Lord Jesus Christ, in the year 1948, in the presence of the Most Reverend Cardinals, and Most Reverend Bishops and Prelates of the Roman Curia, to the faithful gathered for the Bolivarian Eucharistic Congress in the city of "Cali" in the Republic of Colombia.

Given to the Catholic students of the United States of America, gathered for a congress.

Given to the faithful of all of Peru, gathered for a Eucharistic Congress in the city of "Cuzco."

Given to the faithful of the entire Ecuadorian Republic, for the second

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National Eucharistic Congress in Quito.

Given to the faithful of the Berlin diocese.

Given to the faithful of Switzerland, for the Congress of the Catholic Popular Union in Lucerne.

Given to the faithful of all of Germany, for the seventy-third Congress in the city of Bochum, in Westphalia.

Given to the sick, who offer up their sufferings daily to God for the salvation of souls, in the Jubilee Year of 1949.

February 16

20

April

May »

5

76

179

294

329

424

454

458

610

- ADDRESSES

To the Legates of the United Nations, expressing the common sense of sorrow to the Supreme Pontiff, regarding the unjust sentence pronounced against the Most Reverend Cardinal Joseph Mindszenty.

To the faithful of the City, praying in the square of St. Peter in the Vatican, and professing sentiments of devotion and love to the Most Reverend Father.

Given by the Supreme Pontiff before a multitude of children, on the fiftieth anniversary of His Priesthood.

To the Most Reverend Father, singing "Hosanna."

To the new Legate of the Republic of Panama.

To the Delegates of the Association, called "Union Internationale des Associations Patronales Catholiques," gathered for the ninth international congress in Rome.

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[*Latin ed. p. 666*]

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May 17, 24

June 14, 20, 24

August, September

17, 20, 25, 29

NOTE:

June 6, 13, 27

July: The Supreme Pontiff praises the sanctity of Joan of Lestonnac, in the presence of the faithful who had gathered in Rome to celebrate her canonization.

To the new Ambassador of the Bolivian Republic, the Supreme Pontiff highlights the virtues of Saint Mary Joseph Rossello, in the presence of the faithful who had gathered in Rome to celebrate her canonization.

To the new Ambassador of the Dominican Republic.

To the new Ambassador of India.

To the new Ambassador of the Paraguayan Republic.

To the women from the Action Catholique of the dioceses of Italy, gathered in Rome for the fortieth anniversary of the founding of their Union.

To the members of the Union of Christian Worker organizations of Belgium, visiting the Holy See.

To the delegates attending the meeting of the International Union of organizations for the protection of family rights, gathered in Rome.

To the philosophers dedicated to the study of the humanities, gathered in Rome.

To the participants in the fourth international congress of Catholic doctors, gathered in Rome.

To the members of the Union of Catholic jurists of Italy, gathered in Rome for their national congress.

To the Prelates, Auditors, and other officials and administrators of the Sacred Roman Rota, as well as the lawyers and procurators of the same Tribunal.

To the new Ambassador of the Colombian Republic.

March 12, 1949 - 286, 291, 360, 365, 367, 369, 415, 422, 547, 551, 555, 557, 597, 604, 608

EXHORTATION 182, 23 XIII - PRAYER for the Holy Jubilee Year of 1950.

ACTA OF THE HOLY CONGREGATIONS I - SUPREME HOLY

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CONGREGATION S. 1949

June 20, July, August, December
30, 1, 11, 28
Decree: The "Action Catholique" in Czechoslovakia is condemned.
Doubt: Regarding the celebration of marriage between non-Catholics.
Decree: Responses to doubts regarding communism.
Declaration: Regarding the celebration of marriages of communists.
Doubt: Regarding the validity of Baptism conferred in certain sects.

H - SACRED CONGREGATION

1948, 1949
December, February, March, May
28, 12, 26, 14, July 16

OFFICIAL DOCUMENTS

333, 427, 334, 427, 650
Consistorial Declaration of excommunication.
Declaration of excommunication.
Decree regarding faculties and graces for Latin America, Tricarico, and Anglonensis-Tursiensis.
Decree: Regarding the modification of the boundaries of the dioceses of Conception and Chaco.
Decree: Regarding the change of title of the diocese of Washington.
Appointment for the Tribunal of second instance.
31, 80, 189, 428, 562, 336

[*Latin ed. p. 667*]

Index of documents arranged in chronological order 667 III - SACRED CONGREGATION FOR THE EASTERN CHURCHES PAGE 1949 » » January, June, July » » 28 Decree concerning the observance of the law of abstinence and fasting 30 Decree. Concerning the faculties for regulating Masses 15 Of the Coptic Christians of Lycopolis. - Decree. The boundaries of the Coptic Eparchy of Lycopolis are declared » Alexandrian and Hermopolitan. - Decree. Concerning the change of boundaries of dioceses IV - SACRED CONGREGATION FOR DISCIPLINE 1949 October 1 » December 15 31 373 463 564 Instructions regarding the SACRAMENTS. To the Ordinary of each place, concerning the granting of apostolic indulgences: 1) A domestic oratory with its extensions; 2) A portable altar; 3) Celebrating Mass without a minister; and 4) The reservation of the Most Holy Eucharist in private chapels. Decree. Concerning the granting of an indulgence for

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celebrating Mass at midnight on December 31, 1949 493 616 V - SACRED CONGREGATION OF THE COUNCIL 1949 » » January, April, June 28 12 30 Decree concerning the observance of the law of abstinence and fasting. Declaration. Decree. Concerning the faculties for regulating Masses . . . . 32 221 374 VI - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH 1948 » July, October 8 21 Of Luluwa. - Decree concerning the change of name. Decree concerning clerics migrating from European dioceses to Australia or New Zealand. 1949 January 13 Of Magni Namaqualand (Keetmanshoop). - The Apostolic Vicariate of Magni Namaqualand shall henceforth be called "de Keetmanshoop." » » 20 Of Loango (de Pointe-Noire). - Decree. The Apostolic Vicariate of Loango shall henceforth be called "de Pointe-Noire." . . . . » March 3 Of Salem. - Decree. The Diocese of Salem is entrusted to the care of indigenous secular clergy. » » 10 Of Stanley Falls (Stanleypolitan). - Decree. The Apostolic Vicariate of Stanley Falls shall henceforth be called "Stanleypolitan." » » » Of Urubamba and Matre Dei (Portus Maldonadi). - Decree. The Apostolic Vicariate of Urubamba and Matre Dei shall henceforth be called "Portus Maldonadi." » » » Of Kassai Superiore (Luluaburgen). - Decree. The Apostolic Vicariate of Kassai Superiore shall henceforth be called "Luluaburgensis." May 12 Of u cay ali - Portus Monaldi (Amboinaënsis). - Decree. The Apostolic Vicariate of Dutch New Guinea shall henceforth be called "Amboinaënsis." » » » Of Poona. - Decree. The Diocese of Poona is entrusted to the care of indigenous secular clergy. 33 34 82 148 464 465 429 466 467 512 VII - SACRED CONGREGATION FOR RITES 1948 December 19 » » » 1949 January 2 » February 12 Of Bituricum, or of Gaul. - Decree concerning the miracles for the canonization of Blessed Joan of Valois, Queen of Gaul, foundress of the Order of the Most Holy Annunciation of the Blessed Virgin Mary. 38 Of Paris. - Decree concerning the miracles for the beatification of the Venerable Saint Anna Maria Javouhey, foundress of the Institute of the Sisters of Saint Joseph of Cluny. 149 Of Bologna. - Decree concerning the introduction of the cause for the beatification of Saint Joseph Bedetti, a secular priest of the Third Order of Servants of the Blessed Virgin Mary. ; 469 Decree. Concerning the two Masses to be celebrated on the Sunday of the Passion this year. 82

[*Latin ed. p. 668*]

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[*Latin ed. p. 699*]

Corrections in vol. XXXXI (1949) of *Commentarii Acta Apostolicae Sedis*:

Page 43, line 32, instead of "Eiscopi," read: "Episcopi."

Page 64, line 11 from the bottom, instead of "aperibus," read: "operibus."

Page 341, line 25, instead of "dilectum filium," read: "Venerabilem Fratrem."

Page 453, line 11, instead of "impionum," read: "impiorum."

[*Latin ed. p. 700*]

The forty-first volume of the official commentary, "Acta Apostolicae Sedis," was completed on the twenty-ninth day of the month of December in the year nineteen hundred and forty-nine, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 701*]

Vatican City, Friday, August 5, 1949, Year XX, No. a, ACTA APOSTOLICAE SEDIS SUPPLEMENT, concerning the laws and regulations of the State of Vatican City. Pontificate of His Holiness Pope Pius XII – Year X, No. LI – Delegated Law concerning rights pertaining to judicial matters, secretarial duties, and notarial services. August 5, 1949. THE GOVERNOR OF THE STATE, by virtue of the powers delegated to him by Law No. III of November 4, 1939; Having considered Regulation No. XII of January 31, 1930, concerning the circulation of motor vehicles; Having considered Delegated Laws No. VIII and IX of February 5, 1940, by which rights pertaining to judicial matters, secretarial duties, and notarial services were established and determined; Having considered Decree No. XV of January 1, 1941, concerning modifications to secretarial fees for the introduction of goods or provisions; Having heard the opinion of the General Counselor of the State; has issued the following LAW: Article 1. – The table of revenues of the Administration for rights pertaining to judicial matters, secretarial duties, and notarial services, attached to the present law, is hereby approved. Article 2. – The table referred to in the preceding article replaces all previous regulations concerning the same matters.

[*Latin ed. p. 702*]

10 Acta Apostolicae Sedis - Supplement. Article 3. - The collection of the fees mentioned in Article 1 will be carried out through the issuance of invoices or the application, on individual documents, of stamps conforming to the models attached to the delegated laws of February 5, 1940, numbers VIII and IX, bearing, in Arabic numerals, the indication of the following values: for secretarial fees: L. 10, L. 20, L. 50, L. 200, L. 500, L. 1000; for

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judicial fees: L. 10, L. 40; for notarial fees: L. 20. Until they are exhausted, the stamps currently in use may be used, modifying the indication of the value on them by overprinting, on the existing word "cinque" [five], the new value, in Arabic numerals, as stated in the preceding paragraph. Article 4. - Documents issued for the motor vehicles of the Supreme Pontiff and licenses for the drivers of the same are exempt from payment. The Holy See and its Institutions and Offices, and the State of Vatican City and its dependent Offices, are exempt from the payment of the fees provided for in this law. Article 5. - This law shall enter into force on the same day of its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of Vatican City, and the corresponding text shall be published in the Supplement to the Acta Apostolicae Sedis, and all are ordered to observe it and to ensure that it is observed. Vatican City, August fifth, nineteen hundred and forty-nine. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 703*]

Laws and Regulations of the State of the City of Vatican 11 TABLE (Article 1 of the Delegated Law of August 5, 1949, No. L I) FEES FOR SECRETARIAL SERVICES

I. – ISSUANCE OF DOCUMENTS FOR MOTOR VEHICLES

a) For registration in the motor vehicle registry of the Vatican and issuance of the vehicle registration certificate:

- for motor vehicles and trucks: L. 2.
- for motorcycles: L. 1.

b) For the issuance of driving licenses: L. 1,000

c) For annual validations:

1) of circulation permits:

- for automobiles and trucks: L. 200
- for motorcycles: L. 100

2) of driving licenses:

- for automobiles and trucks: L. 750
- for motorcycles: L. 500

II. – ISSUANCE OF CIVIL STATUS DOCUMENTS, REGISTRATION RECORDS, ETC.

a) Certificates, declarations, authentications, and attestations: L. 50 per each sheet.

b) Authentic copies or extracts of documents and writings: L. 100 per each sheet.

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c) Passports:

- issuance or renewal: L. 100

d) Identity cards, identification badges, authorizations for residence and stay in the State of the City of Vatican, access permits: L. 1 each.

III. – ISSUANCE OF PAYMENT ORDERS:

- payment orders issued by the General Accounting Office for amounts up to 10,000 lire: L. 20

- for amounts exceeding 10,000 lire: L. 100

[*Latin ed. p. 704*]

Acts 12 of the Apostolic See - Television Supplement. - ISSUANCE OF DOCUMENTS FOR TAX EXEMPTIONS, IN RELATION TO THE ITALO-VATICAN CUSTOMS AGREEMENT, JULY 30, 1929: a) For each certificate of exemption from customs duties or manufacturing taxes, a secretarial fee is due, amounting to 0.50% of the value of the goods, as determined by documents of origin (invoices, consular or customs declarations), or, in the absence thereof, by official assessment: b) For each certificate of exemption from consumption taxes: - for common wines, natural must, sparkling water, vinegar, and light wine: Lira 50 - 100 - 50 - 100 - 100 - for fine wines and bottled wines, concentrated must: Lira 50 - 100 - 100 - 200 - 200 - for mineral waters: Lira 50 - 100 - 10 - 20 - 20 - for fresh bovine, porcine, ovine, and equine meats, fresh fish, lard, and tallow: Lira 50 - 100 - 100 - 200 - 200 - for meats of any species that are salted, cured, or smoked; broths, gelatins, and meat extracts, preserved fish, animal butter: Lira 50 - 75 - 75 - 100 - for each quintal or fraction thereof in excess for poultry and game, dried mushrooms, truffles, drugs, and spices: Lira 50 - 75 - 75 - 100 - for each quintal or fraction thereof in excess for tea, cocoa, chocolate, fresh pastries, jams, candies in general, syrups, and extracts for beverages: Lira 50 - 100 - 100 - 200 - 300 - 400 - 400 - 100 - 200 - 300 - 500 - 500 - 200 - 500 - 500.

[*Latin ed. p. 705*]

Laws and regulations of the State of the City of Vatican:

Concerning dried legumes, legume flour, and chestnuts: from 1 kg to 100 kg, L. 10; for each quintal (approximately 100 kg) or fraction thereof, an additional L. 10.

For all other edible goods subject to consumption taxes in Italy, not included in the preceding categories: from 1 kg to 50 kg, L. 100; from 50 kg to 100 kg, L. 200; for each quintal or fraction thereof in excess of 100 kg, L. 200.

For fossil fuels, coke, and terracotta: from 1 kg to 100 kg, L. 10; for each quintal or fraction thereof, an additional L. 20.

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For lignite, peat, charcoal, firewood, and ice: L. 10 for each quintal or fraction thereof.

For straw paper, cylinder paper for wrapping, cardboard and cardboard products, glasswork, wooden utensils, and majolica: from 1 kg to 100 kg, L. 20; for each quintal or fraction thereof, an additional L. 20.

For white and colored paper pulp, wrapping parchment, writing paper, blank books and pamphlets, cardboard for visiting cards, blotting paper, tissue paper, other fine papers and similar items, as well as stationery: L. 100 for each quintal or fraction thereof.

For fine leather goods, silk goods, ornamental objects and household items in silver, high-quality mechanical toys, and valuable fresh flowers: from 1 kg to 100 kg, L. 500; for each quintal or fraction thereof, L. 1,000.

For fur goods: L. 500 for each kilogram or fraction thereof.

For ornamental objects and household items in gold: L. 5,000 for each kilogram or fraction thereof.

For all other goods subject to consumption taxes not included in the preceding categories: from 1 kg to 100 kg, L. 100; for each quintal or fraction thereof, L. 200.

c) For each postal package introduced exempt from customs duties: up to 10 kg, L. 25; exceeding 10 kg, L. 50.

d) For the temporary export of goods of foreign origin (Customs Trittici): for goods intended for repair, L. 50; for goods intended for processing, L. 500.

[*Latin ed. p. 706*]

14 Acta Apostolicae Sedis - Supplemento e) concerning customs operations for goods arriving and departing:

- For goods in bulk: from 1 kg to 50 kg: 100 lire; 50 kg to 250 kg: 50 lire; 250 kg to 1000 kg: 100 lire; 1000 kg to 5000 kg: 500 lire; 5000 kg to 7500 kg: 250 lire; 7500 kg to 10000 kg: 500 lire; 10000 kg to 25000 kg: 750 lire; 25000 kg to 50000 kg: 1000 lire; 50000 kg to 100000 kg: 1200 lire; 100000 kg to 250000 kg: 1500 lire.

- For goods in a full wagon: up to five wagons: each wagon...; more than five wagons: each wagon...

- For fuels and lubricants: for each quintal (approximately 100 kg) or fraction thereof.

- For the introduction into Italia of automobiles or motorcycles: if of Italian manufacture: 200 lire; if of foreign manufacture: 300 lire; 400 lire; 500 lire; 600 lire; 700 lire; 1000 lire; 1200 lire; 1500 lire.

- For transport and handling, for delivery and collection of goods to homes or from railway stations and customs warehouses:

- For packages: from 1 kg to 50 kg: 50 lire; 50 kg to 100 kg: 100 lire; for

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packages of greater weight: 10 lire for each additional ten kg or fraction thereof.

- N.B. - The secretarial fees mentioned in letters d), e) and f) are in addition to the reimbursement of actual expenses incurred for the respective operations.

g) For railway station fees and demurrage:

- For demurrage: for each railway car of any type: for the first day (24 hours from the time of arrival): nothing; for the second day and subsequent days (each day or fraction thereof): 1000 lire.

N.B. - If the unloading is the responsibility of transport or shipping companies, the amount mentioned in the previous paragraph is increased to 1500 lire for each car or day of demurrage.

- For fees: for each transport from the Rome S. Pietro station to the Vatican City station (minimum one wagon): 1000 lire.

h) For weighing fees for goods using a balance scale:

- For each quintal (approximately 100 kg) or fraction thereof: 1 lire.

[*Latin ed. p. 707*]

Laws and regulations of the State of the City of Vatican:

15. RIGHTS RELATING TO JUDICIAL MATTERS:

a) Introductory pleadings: for each page of the original, L.

b) Final briefs, memoranda, supplementary notes: for each page of the original.

c) Originals of decrees, records of proceedings, records of conciliation, procedural documents, expert opinions: for each page.

d) Originals of judgments and arbitral awards: for each page.

e) Civil procedure documents in matters of contentious jurisdiction, enforcement, and voluntary proceedings: for each page.

f) Chancery documents and records drawn up at the request of third parties: for each page.

g) Documents relating to complaints, documents and records of withdrawal of complaints, documents of appearance of a civil party in criminal proceedings: for each page.

h) Documents establishing facts: for each page.

i) Certificates, declarations, and attestations issued by the Chancery: for each page.

j) Authentic copies or extracts of judgments or other documents and acts, the originals of which are held by the Chancery: for each page.

k) Legalizations of signatures: for each legalized signature.

l) Copy fees to be collected by the Chancery: for each page of twenty-five

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lines.

40 — 40 — 40 — 40 — 40 — 20 — 40 — 40 — 50 — 20 — 50 — 10 —

RIGHTS FOR NOTARIAL ACTS: Originals and authentic copies of notarial acts: for each page.

Seen and signed: C. SERAFINI

20 —

[*Latin ed. p. 709*]

In the year 1949, in the City of Vatican, on Tuesday, the first of March.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Pius XII – Year X, No. XLIX.

Decree of the Governor of the Vatican City State, by which the issuance of illustrated postcards bearing the printed imprint of the postal value of postage is authorized.

March 1, 1949.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter I, of the fundamental law of the Vatican City, of June 7, 1929, No. 1;

Having considered Articles 2 and 20, letter c), No. 5, of the law on the sources of law, of June 7, 1929, No. II;

Having considered the Decree of July 30, 1929, No. VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State,

Orders:

Article 1. – The issuance of illustrated postcards depicting views of the Basilica and the Piazza of St. Peter in the Vatican is authorized, and these postcards shall bear the printed imprint of the postal value of postage.

[*Latin ed. p. 710*]

2. *Acta Apostolicae Sedis* - Supplement, Article 2. – The characteristics of the stamp, as mentioned in the preceding article, are as follows: dimensions: 19.5 mm x 25 mm; the design features, in the center, in white, the crossed Keys surmounted by the Triregnum; at the top, the inscription: POSTE VATICANE; at the bottom, the indication of the value; values: L. 13 and L. 25; background colors: cobalt for the L. 13 value and red for the L. 25 value. Article 3. – The issuance and sale of the postcards referred to in this ordinance are reserved exclusively to the State. Article 4. – This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate, in the courtyard of St. Damasus, and in the postal offices, and shall take effect on the same day of

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its publication. Vatican City, March 1st, nineteen hundred and forty-nine. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 711*]

Vatican City, Monday, March 7, 1949, Year XX, No. 2.

ACTA APOSTOLICAE SEDIS SUPPLEMENT

Concerning the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Pius XII - Year X, No. 10.

Decree of the Governor of the Vatican City State concerning the issuance of a new series of postage stamps.

March 7, 1949.

THE GOVERNOR OF THE STATE.

Having considered Article 5, Chapter 1, of the fundamental law of the Vatican City, dated June 7, 1929, No. 1;

Having considered Articles 2 and 20, letter e), No. 5, of the law concerning the sources of law, dated June 7, 1929, No. 11;

Having considered Decree No. VIII, of July 30, 1929, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of twelve postage stamps is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City.

Article 2. – The value of the individual postage stamps is, respectively, as follows: one, three, five, eight, thirteen, sixteen, twenty-five, thirty-five, forty, one hundred lire; and, for express mail, forty and eighty lire.

Article 3. – The postage stamps are printed on paper bearing, in watermark, the design of the crossed keys; the first eleven are printed in rotogravure.

[*Latin ed. p. 712*]

6. The Acts of the Apostolic See – Supplement include, at the top, the indication of the value, and at the bottom, the indication of the subject; they measure 30 x 40 millimeters, including the serrated edge. The vignettes represent: a value of Lira 1: the interior of the Church of Saint Agnes – brown sepia color; a value of Lira 3: the interior of the Church of Saint Clement – mauve violet color; a value of Lira 5: the interior of the Church of Saint Prassede – orange color; a value of Lira 8: the interior of the Church of Saint Maria in Cosmedin – emerald green color; a value of Lira 13: the

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facade of the Basilica of Saint Cross in Jerusalem – pea green color; a value of Lira 1.8: the facade of the Basilica of Saint Sebastian outside the walls – dark *oliva* green color; a value of Lira 25: the facade of the Basilica of Saint Lawrence outside the walls – geranium red color; a value of Lira M (presumably meaning 1000): the interior of the Basilica of Saint Paul outside the walls – sulphur yellow color; a value of Lira 40: the facade of the Basilica of Saint Maria Maggiore – warm blue color; a value of Lira 40 *espresso* (presumably meaning 4000): the facade of the Basilica of Saint Peter in the Vatican with the Colonnade – slate gray color; a value of Lira 80 *espresso* (presumably meaning 8000): the facade of the Basilica of Saint John Lateran – reddish-brown color. The value of one hundred Lire, printed in lithography, bears, in the center, the effigy of the reigning Supreme Pontiff, Pope Pius XII; on the left, within a cartouche, the Papal coat of arms; on the right, also within a cartouche, the inscription: VATICAN POSTS – 100 LIRE; color, black gray; dimensions, 30 x 40 millimeters, including the serrated edge.

Article 4. – The stamps, of which the preceding articles speak, have value from the date of entry into force of the present ordinance.

Article 5. – The present ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of Saint Damasus, at the door of the Offices of the Governatorate, and in the postal offices of the State, and shall enter into force on the same day of its publication.

Vatican City, March 7, 1949.

THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 715*]

In the twentieth year, in the City of the Vatican, on Thursday, December 1st, 1949, Number 4. The Pontificate of Pius XII, year 8. Law Number LII. Ordinance of the Governor of the State concerning the manufacture and issuance of coins.

December 1st, 1949.

THE GOVERNOR OF THE STATE

Having considered Part 5 of the fundamental law of the City of the Vatican, June 7th, 1929, number 1;

Having considered the monetary law, December 31st, 1930, number XXI, and the regulations for its execution, approved by Decree of the Governor of the State, July 15th, 1931, number XXII;

Having considered the delegated law concerning the manufacture and issuance of coins, December 30th, 1939, number VII;

Having considered the monetary convention between the State of the

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City of the Vatican and the Kingdom of Italy, signed on June 20th, 1942;

Having considered the delegated law by which new characteristics are determined for Vatican coins, and their issuance is authorized, June 23rd, 1947, number XLIII;

Having heard the opinion of the General Counselor of the State,

ORDERS:

Article 1. The manufacture and issuance of gold coins of one hundred lire are authorized, with the characteristics specified in the delegated law of December 30th, 1939, number VII, and of coins in italma metal of L. 10, 5, 2, and 1.

[*Latin ed. p. 716*]

18 Acta Apostolicae Sedis - Supplement: The technical characteristics and specifications determined in the delegated law of June 23, 1947, No. XLIII. Article 2. - Gold coins shall be manufactured for a total amount of six hundred thousand lire. Coins made of italma metal shall be manufactured for a total amount of one million lire for each of the years 1948 and 1949, and in each minting, they shall be distributed as follows: L. 600,000 in coins of L. 10; L. 370,000 in coins of L. 5; L. 20,000 in coins of L. 2; L. 10,000 in coins of L. 1. Article 3. - The gold coins, to the amount of L. 500,000, shall bear the date: 1948, and, for the year of the Pontificate, the indication: X; and, to the amount of L. 100,000, the date: 1949, and, for the year of the Pontificate, the indication: XI. The same indications of date and year of the Pontificate shall be imprinted on the italma metal coins of each of the mintings provided for in the preceding article. Article 4. - The manufacture and issuance of gold coins, to an amount not exceeding one hundred thousand lire, bearing the date 1947, and, for the year of the Pontificate, the indication: IX, are also authorized. Article 5. - The provisions contained in the regulation approved by decree of the Governor of the State, July 15, 1931, No. XXII, which are not contrary to those of the present ordinance, are also extended to the issuances ordered by the present ordinance. Article 6. - This ordinance shall be published, in addition to the ordinary methods, by posting it on the door of the offices of the Governatorate and in the courtyard of St. Damasus, and shall take effect on the same day of its publication. Vatican City, December 1, 1949. THE GOVERNOR, CAMILLO SE EAFINI.

[*Latin ed. p. 717*]

Laws and Regulations of the State of Vatican City, 19. LUI - Decree of the Governor of the State authorizing the issuance of a series of commemorative postage stamps for the 75th anniversary of the Universal Postal Union. December 3. THE GOVERNOR OF THE STATE. Having considered Article 5, Section 1, of the fundamental law of Vatican City, June 7, 1929, No. I; Having considered Articles 2 and 20, letter c), No. -5, of the law on sources of law, June 7, 1929, No. II; Having considered Decree No. VIII of

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July 30, 1929, concerning the postal service; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. - The issuance of a series of postage stamps is authorized, to be used for the payment of airmail surcharges due on correspondence originating from Vatican City. Article 2. - The series referred to in the preceding article is issued on the occasion of the 75th anniversary of the Universal Postal Union and consists of two stamps with the values of L. 300 and L. 1000, having the following characteristics: 4. Dimensions: mm. 40x24, including the perforation; The vignette depicts: a flight of angels around the world; Inscriptions: at the top: "75TH ANNIVERSARY OF THE UNIVERSAL POSTAL UNION"; at the bottom: "AIR MAIL: VATICAN CITY"; Above the word "VATICAN", the indication of the value: L. 300 and L. 1000, respectively; Colors: ultramarine for the L. 300 value; emerald green for the L. 1000 value. The stamps are printed in intaglio on paper bearing, in watermark, the design of the crossed keys. Article 3. - The stamps referred to in the preceding articles shall be valid from the date of entry into force of this decree until December 31, 1950.

[*Latin ed. p. 718*]

Acts of the Apostolic See - Supplement, Article 4. - This ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the door of the offices of the Governorate, and in the post offices of the State, and shall take effect on the very day of its publication. Vatican City, December 3, 1949. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 719*]

Year XX, Vatican City, Wednesday, December 1, 1949, No. 5. ACTA APOSTOLICAE SEDIS SUPPLEMENT. Concerning the Laws and Regulations of the City State of Vatican City.

Pontificate of His Holiness Pope Pius XII – Year XI, No. LIV. Ordinance of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the Holy Year 1950.

December 21, 1949.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1, of the fundamental law of the Vatican City, June 7, 1929, No. 1;

Having considered Articles 2 and 20, letter c), No. 5, of the law concerning the sources of law, June 7, 1929, No. II;

Having considered Ordinance No. VIII, of July 30, 1929, concerning the postal service;

Having heard the opinion of the General Counselor of the State,

ORDERS:

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Article 1. – The issuance of a series of eight commemorative postage stamps for the Holy Year 1950 is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City.

Article 2. – The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing, in the watermark, the design of a wheel, have the following characteristics: dimensions: 30x40 mm, including the perforation, in a vertical format.

[*Latin ed. p. 720*]

The vignette, framed by a border that is thinner on the sides and taller on the upper and lower portions, depicts: for the values of 5 Lire and 20 Lire: the delivery of the Keys to Saint Peter, from the fresco by Perugino located in the Sistine Chapel; at the bottom, above the border, is written: "TO THEE I WILL GIVE THE KEYS OF THE KINGDOM OF HEAVEN" (*Tibi dabo claves regni caelorum*); for the values of 6 Lire and 25 Lire: the four Patriarchal Basilicas in perspective, between the Aurelian Walls and the Tiber; for the values of 8 Lire and 30 Lire: the proclamation of the first Jubilee, from the fresco located in Saint John Lateran; at the top, on the left, beneath the frame, is written, on two lines: "BONIFACE VIII, POPE, IN THE YEAR OF THE JUBILEE, 1300" (*Bonifacius VIII, P. M., Anno Jub. MCCC*); for the values of 10 Lire and 60 Lire: the Supreme Pontiff striking the Holy Door with a hammer; at the top, on the left, beneath the frame, is written: "GATE OF HEAVEN" (*Ianua Coeli*). Colors: for the 5 Lire value: frame: reddish-brown; vignette: sepia; for the 6 Lire value: frame: black; vignette: brown; for the 8 Lire value: frame: blue; vignette: emerald green; for the 10 Lire value: frame: black-green; vignette: indigo; for the 20 Lire value: frame: black-green; vignette: reddish-brown; for the 25 Lire value: frame: brown; vignette: ultramarine; for the 30 Lire value: frame: black-green; vignette: violet; for the 60 Lire value: frame: brown; vignette: carmine red. Common inscriptions for all stamps: on the frame: at the top: "VATICAN POST"; at the bottom: "SACRED YEAR 1950"; the indication, in Arabic numerals, of the value of each stamp is placed at the top, in the vignette, on the left for the values of 5, 6, 20, and 25 Lire, and on the right for the values of 8, 10, 30, and 60 Lire.

Article 3. The stamps, of which the preceding articles speak, have value from the date of entry into force of the present ordinance.

Article 4. The present ordinance shall be published, in addition to the ordinary methods, by posting it in the Courtyard of Saint Damasus, at the door of the Uniques of the Governorate, and in the Post Offices of the State, and shall take effect on the same day of its publication.

Vatican City, twenty-first of December, nineteen hundred and forty-nine.

THE GOVERNOR, CAMILLO SERAFINI.

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[*Latin ed. p. 721*]

Laws and regulations of the State of Vatican City, December 23, 1919, No. LV. - Ordinance of the Governor of the State regarding postal rates.

DECEMBER 23, 1919.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1 of the fundamental law of Vatican City, June 7, 1929, No. I, as well as Articles 2 and 20, letter c) No. 5 of the law on sources of law, June 7, 1929, No. II;

Having considered Ordinance No. VII of July 30, 1929, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - Beginning January 1, 1950, the amount of postage for correspondence and other postal items sent abroad – with the exception of Italy – shall be established as follows:

Letters and postcards: first 20 grams... L. 55; for each subsequent 20 grams... L. 35.

Postcards of the State and of private industry: simple postcards with prepaid reply... L. 35; postcards with reply... L. 70.

Illustrated postcards, including those of the State and of private industry, and non-illustrated postcards: with phrases of greetings expressed in a maximum of five words... L. 10.

Visiting cards with no more than 5 words of greetings... L. 10.

Manuscript cards: first 250 grams... L. 55; for each subsequent 50 grams or fraction thereof... L. 10.

Non-periodic printed matter and printed matter sent second-hand: for each 50 grams or fraction of 50 grams... L. 10; L. 5.

Stenciled cards for the use of the blind: for each kilogram or fraction of a kilogram...

[*Latin ed. p. 722*]

24 Acta Apostolicae Sedis - Supplemento. Campioni senza valore: per i primi 100 grammi . . . . . per ogni 50 grammi o frazione in più . . L. » 20 — 10 — Espressi: oltre la francatura ordinaria » 80 — Raccomandazione: oltre la tassa di francatura . per i campioni contenenti saggi gratuiti di medicinali . . . . . » » » 60 — per le carte punteggiate ad uso dei ciechi . . . . . » » » 60 — fr. oro 25 — Indennità per oggetti raccomandati smarriti . . . . . Assicurazione: oltre le tasse di francatura ordinaria e di raccomandazione : per ogni 300 franchi oro dichiarati o frazione L. 6 5 — Scatolette con valore

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dichiarato: oltre i diritti di raccomandazione e di assicurazione : fino a 250 grammi . . . . . per ogni 50 grammi o frazione in più » 160 — » 40 — Diritti di ricomposizione in dogana . » 65 — Diritti di assegno: oltre la tassa di francatura e di raccomandazione ed eventualmente di assicurazione . . » 35 — Avvisi di ricevimento: se richiesti all'atto dell'impostazione . . . . . » » 55 — 80 — . . o Art. 2. - Con la medesima data del 1° gennaio 1950 entrerà in vigore la seguente tariffa per l'affrancazione di corrispondenze all'interno della Città del Vaticano : Lettere . . . . . Stampe e corrispondenze aperte . . . * . Raccomandazione, oltre la francatura . . . L. 5— . . . . .)) 3 —- . . . ". . . » 10 — Art. 3. - La presente ordinanza sarà pubblicata, oltre che nei modi ordinari, mediante affissione negli uffici postali dello Stato, alla porta degli uffici del Governatorato e nel Cortile di S. Damaso, ed entrerà in vigore nel giorno stesso della sua pubblicazione. Città del Vaticano, trentuno dicembre millenovecentoquarantanove. IL GOVERNATORE CAMILLO SERAFINI.

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